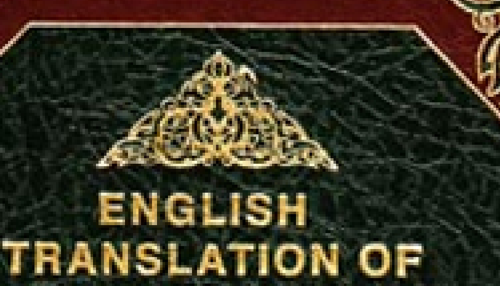


ENGLISH
TRANSLATION OF

MUSNAD IMAM AHMAD BIN HANBAL

Hadith No. 1 to 1380

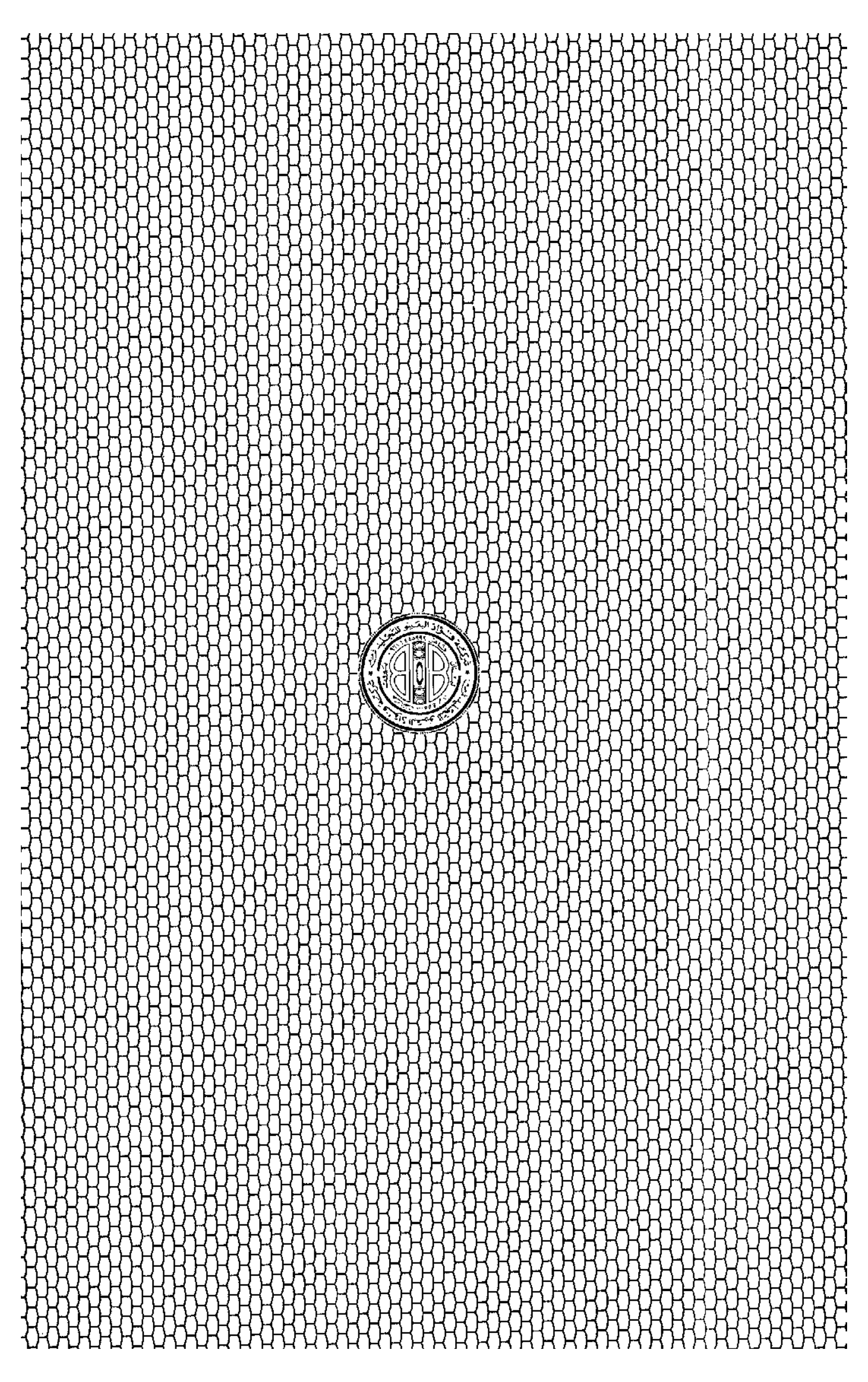
Abu Abdullah Ahmad bin Muhammad
bin Hanbal Ash-Shaibani
{ 164-241 AH - 780-855 CE }

Vol. 2

Translated by
Nasiruddin Al-Khattab
Edited by
Huda Al-Khattab



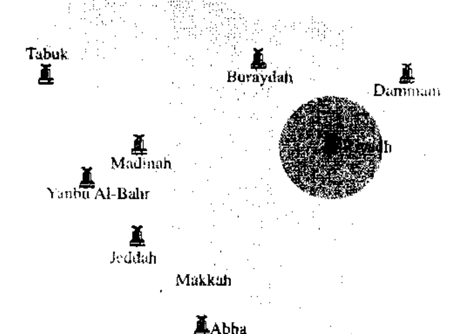
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Musnad
Imam Ahmad bin Hanbal (رحمه الله)

{ 164-241 AH - 780-855 CE }





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Bin Jalawi street.
P.O.Box: 22743,
Riyadh 11416
K.S.A.
Tel: 00966 -1- 4033962
00966 -1- 4043432
Fax: 00966 -1- 4021659
E-mail:
info@darussalam.com
darussalam@awalnet.net.sa
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ENGLISH TRANSLATION OF

Musnad Imam Ahmad bin Hanbal (رحمه الله)

Abu Abdullah Ahmad bin Muhammad bin Hanbal Ash-Shaibani
{ 164-241 AH - 780-855 CE }

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Ahadeeth Edited, Researched and Referenced by

DARUSSALAM

Translated by
Nasiruddin Al-Khattab

Edited by
Huda Al-Khattab



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Contents



مُسْنَدُ أَبِي مُحَمَّدٍ طَلْحَةَ بْنِ عُبَيْدِ اللَّهِ ﵁ (١٦١/١)

Musnad of Abu Muhammad Talhah bin 'Ubaidullah ﵁

١٣٨١- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا نَافِعُ بْنُ عُمَرَ وَعَبْدُ الْجَبَّارِ بْنُ وَرْدٍ عَنِ ابْنِ أَبِي مُلَيْكَةَ قَالَ: قَالَ طَلْحَةُ بْنُ عُبَيْدِ اللَّهِ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «نِعْمَ أَهْلُ الْبَيْتِ عَبْدُ اللَّهِ، وَأَبُو عَبْدِ اللَّهِ، وَأُمُّ عَبْدِ اللَّهِ». [انظر: ١٣٨٢]

1381. It was narrated that Ibn Abi Mulaikah said: Talhah bin 'Ubaidullah (﵁) said: I heard the Messenger of Allah (ﷺ) say: "How good are the family: 'Abdullah, the father of 'Abdullah and the mother of 'Abdullah."

Comments: [Its *isnad* is *da'eef* because it is interrupted]

تخريج: إسناده ضعيف لانقطاعه، ابن ابي مليكة لم يدرك طلحة.

١٣٨٢- حَدَّثَنَا عَبْدُ الرَّحْمَنِ: حَدَّثَنَا نَافِعُ بْنُ عُمَرَ وَعَبْدُ الْجَبَّارِ بْنُ الْوَرْدِ، عَنِ ابْنِ أَبِي مُلَيْكَةَ قَالَ: قَالَ طَلْحَةُ بْنُ عُبَيْدِ اللَّهِ: لَا أُحَدِّثُ عَنْ رَسُولِ اللَّهِ ﷺ شَيْئًا إِلَّا أَنِّي سَمِعْتُهُ يَقُولُ: «إِنَّ عَمْرَو بْنَ الْعَاصِ مِنْ صَالِحِ قُرَيْشٍ». قَالَ: وَزَادَ عَبْدُ الْجَبَّارِ بْنُ وَرْدٍ عَنِ ابْنِ أَبِي مُلَيْكَةَ، عَنْ طَلْحَةَ قَالَ: «نِعْمَ أَهْلُ الْبَيْتِ عَبْدُ اللَّهِ وَأَبُو عَبْدِ اللَّهِ وَأُمُّ عَبْدِ اللَّهِ». [راجع: ١٣٨١]

1382. It was narrated that Ibn Abi Mulaikah said: Talhah bin 'Ubaidullah said: I do not usually narrate anything from the Messenger of Allah (ﷺ), but I heard him say: " 'Amr bin al-'As (﵁) is one of the righteous of Quraish." *'Abdul-Jabbar bin Ward added, narrating* from Ibn Abi Mulaikah, that Talhah said: "How good are the family: 'Abdullah, the father of 'Abdullah and the mother of 'Abdullah."

Comments: [Its *isnad* is *da'eef* like the previous report]

تخريج: إسناده ضعيف كسابقه.

١٣٨٣- حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ: حَدَّثَنَا ابْنُ جُرَيْجٍ: حَدَّثَنِي مُحَمَّدُ بْنُ الْمُنْكَدِرِ عَنْ مُعَاذِ ابْنِ عَبْدِ الرَّحْمَنِ بْنِ عُثْمَانَ التَّيْمِيِّ، عَنْ أَبِيهِ عَبْدِ الرَّحْمَنِ بْنِ عُثْمَانَ قَالَ: كُنَّا مَعَ طَلْحَةَ ابْنِ عُبَيْدِ اللَّهِ وَنَحْنُ حُرُمٌ، فَأُهْدِيَ لَنَا طَيْرٌ،

1383. It was narrated from Mu'adh bin 'Abdur-Rahman bin 'Uthman at-Taimi that his father 'Abdur-Rahman bin 'Uthman said: We were with Talhah bin 'Ubaidullah (﵁) and we were in *ihram*. We were given a bird as a gift whilst Talhah was sleeping.

وَطَلْحَةُ رَاقِدٌ، فَمِنَّا مَنْ أَكَلَ، وَمِنَّا مَنْ تَوَرَّعَ فَلَمْ يَأْكُلْ، فَلَمَّا اسْتَيْقَظَ طَلْحَةُ، وَفَّقَ مَنْ أَكَلَهُ وَقَالَ: أَكَلْنَاهُ مَعَ رَسُولِ اللَّهِ ﷺ.

تخريج: إسناده صحيح.م: (١١٩٧).

Some of us ate and some of us refrained and did not eat. When Talhah woke up, he approved of those who had eaten it and said: We ate it with the Messenger of Allah.

Comments: [Its *isnad* is *saheeh*, Muslim (1197)]

١٣٨٤- حَدَّثَنَا أَسْبَاطٌ: حَدَّثَنَا مُطَرِّفٌ عَنْ عَامِرٍ، عَنْ يَحْيَى بْنِ طَلْحَةَ، عَنْ أَبِيهِ قَالَ: رَأَى عُمَرُ طَلْحَةَ بْنَ عُبَيْدِ اللَّهِ ثَقِيلًا، فَقَالَ: مَا لَكَ يَا أَبَا فُلَانٍ، لَعَلَّكَ سَاءَتْكَ إِمْرَةُ ابْنِ عَمِّكَ يَا أَبَا فُلَانٍ؟ قَالَ: لَا، إِلَّا أَنِّي سَمِعْتُ مِنْ رَسُولِ اللَّهِ ﷺ حَدِيثًا مَا مَنَعَنِي أَنْ أَسْأَلَهُ عَنْهُ إِلَّا الْقُدْرَةُ عَلَيْهِ حَتَّى مَاتَ، سَمِعْتُهُ يَقُولُ: «إِنِّي لَأَعْلَمُ كَلِمَةً، لَا يَقُولُهَا عَبْدٌ عِنْدَ مَوْتِهِ إِلَّا أَشْرَقَ لَهَا لَوْنُهُ، وَنَفَّسَ اللَّهُ عَنْهُ كُرْبَتَهُ». قَالَ: فَقَالَ عُمَرُ: إِنِّي لَأَعْلَمُ مَا هِيَ، قَالَ: وَمَا هِيَ؟ قَالَ: تَعْلَمُ كَلِمَةً أَعْظَمَ مِنْ كَلِمَةٍ أَمَرَ بِهَا عَمَّهُ عِنْدَ الْمَوْتِ: لَا إِلَهَ إِلَّا اللَّهُ؟ قَالَ طَلْحَةُ: صَدَقْتَ، هِيَ - وَاللَّهِ - هِيَ. [راجع: ١٨٧]

تخريج: إسناده صحيح.

1384. It was narrated from Yahya bin Talhah that his father said: 'Umar saw Talhah bin 'Ubaidullah looking upset and said: What is the matter with you, O Father of So and so? Perhaps your cousin's being appointed as caliph has upset you, O Father of So and so? He said: No, but I heard a *hadeeth* from the Messenger of Allah (ﷺ) and nothing prevented me from asking him about it except the fear of not being able to comply with it [and I did not ask him about it] until he died. I heard him say: "I know a word which no one says at the time of death but his colour will brighten and Allah will relieve him of his distress." 'Umar (ﷺ) said: I know what it is. Talhah said: What is it? 'Umar said: Do you know any word that is greater than the word he enjoined his uncle to say when he was dying, *La ilaha illallah*? Talhah said: You are right. By Allah, that is what it is.

Comments: [Its *isnad* is *saheeh*]

١٣٨٥- حَدَّثَنَا وَكِيعٌ عَنْ إِسْمَاعِيلَ قَالَ: قَالَ قَيْسٌ: رَأَيْتُ طَلْحَةَ يَدَهُ شَلَّاءَ، وَقَى بِهَا رَسُولَ اللَّهِ ﷺ يَوْمَ أُحُدٍ.

1385. It was narrated that Isma'eel said: I saw Talhah with his hand paralysed; he had protected the Messenger of Allah (ﷺ) with it on the day of Uhud.

تخريج: إسناده صحيح، خ: (٤٠٦٣).

Comments: [Its *isnad* is *saheeh,* al-Bukhari (4063)]

١٣٨٦- حَدَّثَنَا إِبْرَاهِيمُ بْنُ مَهْدِيٍّ: حَدَّثَنَا صَالِحُ بْنُ عُمَرَ عَنْ مُطَرِّفٍ، عَنِ الشَّعْبِيِّ، عَنْ يَحْيَى بْنِ طَلْحَةَ بْنِ عُبَيْدِ اللَّهِ، عَنْ أَبِيهِ: أَنَّ عُمَرَ رَآهُ كَئِيبًا، فَقَالَ: مَا لَكَ يَا أَبَا مُحَمَّدٍ كَئِيبًا، لَعَلَّهُ سَاءَتْكَ إِمْرَةُ ابْنِ عَمِّكَ؟ - يَعْنِي أَبَا بَكْرٍ - قَالَ: لَا، وَأَثْنَى عَلَى أَبِي بَكْرٍ، وَلَكِنِّي سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «كَلِمَةٌ لَا يَقُولُهَا عَبْدٌ عِنْدَ مَوْتِهِ إِلَّا فَرَّجَ اللَّهُ عَنْهُ كُرْبَتَهُ، وَأَشْرَقَ لَوْنُهُ». فَمَا مَنَعَنِي أَنْ أَسْأَلَهُ عَنْهَا إِلَّا الْقُدْرَةُ عَلَيْهَا حَتَّى مَاتَ. فَقَالَ لَهُ عُمَرُ: إِنِّي لَأَعْلَمُهَا، فَقَالَ لَهُ طَلْحَةُ: وَمَا هِيَ؟ فَقَالَ لَهُ عُمَرُ: هَلْ تَعْلَمُ كَلِمَةً هِيَ أَعْظَمَ مِنْ كَلِمَةٍ أَمَرَ بِهَا عَمَّهُ: لَا إِلَهَ إِلَّا اللَّهُ؟ فَقَالَ طَلْحَةُ: هِيَ - وَاللَّهِ - هِيَ.

[راجع: ١٨٧]

تخريج: إسناده صحيح.

1386. It was narrated from Yahya bin Talhah bin 'Ubaidullah, from his father, that 'Umar (ﷺ) saw him looking sad and said: What is the matter with you, O Abu Muhammad? Perhaps you are upset about your cousin being appointed caliph? - referring to Abu Bakr. He said: No. And he spoke highly of Abu Bakr (ﷺ), [then he said:] But I heard the Prophet (ﷺ) say: "[There is] a word which no one says when he is dying but Allah will relieve him of distress and his colour will brighten." Nothing prevented me from asking him about it except the fear of not being able to comply with it [and I did not ask him about it] until he died. 'Umar said to him: I know what it is. Talhah said to him: What is it? 'Umar said: Do you know any word that is greater than the word he enjoined his uncle to say when he was dying, *La ilaha illallah*? Talhah said: You are right. By Allah, that is what it is.

Comments: [Its *isnad* is *saheeh*]

١٣٨٧- حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنِي مُحَمَّدُ بْنُ مَعْنٍ الْغِفَارِيُّ: أَخْبَرَنِي دَاوُدُ بْنُ خَالِدِ بْنِ دِينَارٍ: أَنَّهُ مَرَّ هُوَ وَرَجُلٌ يُقَالُ لَهُ: أَبُو يُوسُفَ مِنْ بَنِي تَيْمٍ، عَلَى رَبِيعَةَ بْنِ أَبِي عَبْدِ الرَّحْمَنِ، قَالَ: قَالَ لَهُ أَبُو يُوسُفَ: إِنَّا لَنَجِدُ عِنْدَ غَيْرِكَ مِنَ الْحَدِيثِ مَا لَا نَجِدُهُ عِنْدَكَ؟ فَقَالَ: أَمَا إِنَّ عِنْدِي حَدِيثًا كَثِيرًا،

1387. Dawood bin Khalid bin Dinar narrated that he and a man called Abu Yoosuf, who was from (the tribe of) Banu Taim, passed by Rabee'ah bin Abi 'Abdur-Rahman (ﷺ) and Abu Yoosuf said to him: We find that you have a *hadeeth* that we did not find with anyone else. He said: I have a lot of *hadeeths*, but Rabee'ah bin al-Hudair - who used to stay close to

Talhah bin 'Ubaidullah - said that he did not hear Talhah narrate any *hadeeth* from the Messenger of Allah (ﷺ) except one. Rabee'ah bin Abi 'Abdur-Rahman said: I said to him: What is it? He said: Talhah said to me: We went out with the Messenger of Allah (ﷺ) until we approached Harrat Waqim. When we drew close to it, we saw some graves at a turn in the valley and we said: O Messenger of Allah, are these the graves of our brothers? He said: "The graves of our companions." Then he left and when we came to the graves of the martyrs, the Messenger of Allah (ﷺ) said: "These are the graves of our brothers."

وَلَكِنَّ رَبِيعَةَ بْنَ الْهُدَيْرِ قَالَ ـ وَكَانَ يَلْزَمُ طَلْحَةَ بْنَ عُبَيْدِ اللَّهِ ـ: إِنَّهُ لَمْ يَسْمَعْ طَلْحَةَ يُحَدِّثُ عَنْ رَسُولِ اللَّهِ ﷺ حَدِيثًا قَطُّ غَيْرَ حَدِيثٍ وَاحِدٍ. قَالَ رَبِيعَةُ بْنُ أَبِي عَبْدِ الرَّحْمَنِ: قُلْتُ لَهُ: وَمَا هُوَ؟ قَالَ: قَالَ لِي طَلْحَةُ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ حَتَّى إِذَا أَشْرَفْنَا عَلَى حَرَّةِ وَاقِمٍ، قَالَ: فَدَنَوْنَا مِنْهَا، فَإِذَا قُبُورٌ بِمَحْنِيَةٍ، فَقُلْنَا: يَا رَسُولَ اللَّهِ، قُبُورُ إِخْوَانِنَا هَذِهِ؟ قَالَ: «قُبُورُ أَصْحَابِنَا» ثُمَّ خَرَجْنَا حَتَّى إِذَا جِئْنَا قُبُورَ الشُّهَدَاءِ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «هَذِهِ قُبُورُ إِخْوَانِنَا».

Comments: [Its *isnad* is *hasan*]

تخريج: إسناده حسن.

1388. It was narrated from Moosa bin Talhah that his father said: We used to pray with animals passing in front of us. We mentioned that to the Prophet (ﷺ) and he said: "If you put something the height of the back of a saddle in front of you, then it will not matter what passes beyond it."

١٣٨٨ - حَدَّثَنَا عُمَرُ بْنُ عُبَيْدٍ: حَدَّثَنَا سِمَاكُ ابْنُ حَرْبٍ عَنْ مُوسَى بْنِ طَلْحَةَ، عَنْ أَبِيهِ، قَالَ: كُنَّا نُصَلِّي وَالدَّوَابُّ تَمُرُّ بَيْنَ أَيْدِينَا، فَذَكَرْنَا ذَلِكَ لِلنَّبِيِّ ﷺ، فَقَالَ: «مِثْلُ مُؤْخِرَةِ الرَّحْلِ تَكُونُ بَيْنَ يَدَيْ أَحَدِكُمْ، ثُمَّ لَا يَضُرُّهُ مَا مَرَّ عَلَيْهِ» وَقَالَ عُمَرُ مَرَّةً: (بَيْنَ يَدَيْهِ).

Comments: [Its *isnad* is *hasan*, Muslim (499)]

تخريج: إسناده حسن. م: (٤٩٩).

1389. It was narrated that Abu Salamah said: Two men from Yemen came to stay with Talhah bin 'Ubaidullah. One of them was killed with the Messenger of Allah (ﷺ) and the other remained for a year after that, then he died in his bed. Talhah bin 'Ubaidullah was shown [in a dream] that the

١٣٨٩ - حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ: حَدَّثَنَا مُحَمَّدُ ابْنُ إِسْحَاقَ عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَنْ أَبِي سَلَمَةَ قَالَ: نَزَلَ (١٦٢/١) رَجُلَانِ مِنْ أَهْلِ الْيَمَنِ عَلَى طَلْحَةَ بْنِ عُبَيْدِ اللَّهِ، فَقُتِلَ أَحَدُهُمَا مَعَ رَسُولِ اللَّهِ ﷺ، ثُمَّ مَكَثَ الْآخَرُ بَعْدَهُ سَنَةً، ثُمَّ مَاتَ عَلَى فِرَاشِهِ، فَأُرِيَ طَلْحَةُ

one who died in his bed entered Paradise some time before the other. Talhah mentioned that to the Messenger of Allah (ﷺ), and the Messenger of Allah (ﷺ) said: "How long did he live after (the one who died first)?" He said: One year. The Messenger of Allah (ﷺ) said: "He offered eighteen hundred (extra) prayers and fasted Ramadan."

ابْنُ عُبَيْدِ اللَّهِ أَنَّ الَّذِي مَاتَ عَلَى فِرَاشِهِ دَخَلَ الْجَنَّةَ قَبْلَ الْآخَرِ بِحِينٍ، فَذَكَرَ ذَلِكَ طَلْحَةُ لِرَسُولِ اللَّهِ ﷺ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «كَمْ مَكَثَ بَعْدَهُ؟» قَالَ: حَوْلًا، فَقَالَ رَسُولُ اللَّهِ ﷺ: «صَلَّى أَلْفًا وَثَمَانِمِائَةِ صَلَاةٍ، وَصَامَ رَمَضَانَ». [انظر: ١٤٠١، ١٤٠٣]

Comments: [*Hasan* because of corroborating evidence; this is a *da'eef isnad*]

تخريج: حسن لغيره، وهذا إسناد منقطع، لأن أباسلمة لم يدرك القصة، ولم يسمع من طلحة.

1390. Malik narrated from his paternal uncle, from his father, that he heard Talhah bin 'Ubaidullah say: A Bedouin came to the Prophet (ﷺ) and said: O Messenger of Allah, what is Islam? He said: "Five prayers every day and night." He said: Do I have to do anything other than that? He said: "No." He asked him about fasting and he said: "Fasting (the month of) Ramadan." He said: Do I have to do anything other than that? He said: "No." He mentioned *zakah* and said: Do I have to do anything other than that? He said: "No." He said: By Allah, I will do no more and no less than that. The Messenger of Allah (ﷺ) said: "He will prosper, if he means what he says."

١٣٩٠ - حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا مَالِكٌ عَنْ عَمِّهِ، عَنْ أَبِيهِ: أَنَّهُ سَمِعَ طَلْحَةَ بْنَ عُبَيْدِ اللَّهِ يَقُولُ: جَاءَ أَعْرَابِيٌّ إِلَى رَسُولِ اللَّهِ ﷺ، فَقَالَ: يَا رَسُولَ اللَّهِ، مَا الْإِسْلَامُ؟ قَالَ: «خَمْسُ صَلَوَاتٍ فِي يَوْمٍ وَلَيْلَةٍ» قَالَ: هَلْ عَلَيَّ غَيْرُهُنَّ؟ قَالَ: «لَا» وَسَأَلَهُ عَنِ الصَّوْمِ، فَقَالَ: «صِيَامُ رَمَضَانَ» قَالَ: هَلْ عَلَيَّ غَيْرُهُ؟ قَالَ: «لَا» قَالَ: وَذَكَرَ الزَّكَاةَ، قَالَ: هَلْ عَلَيَّ غَيْرُهَا؟ قَالَ: «لَا» قَالَ: وَاللَّهِ، لَا أَزِيدُ عَلَيْهِنَّ، وَلَا أَنْقُصُ مِنْهُنَّ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «قَدْ أَفْلَحَ إِنْ صَدَقَ».

تخريج: إسناده صحيح. خ: (٤٦)، م: (١١).

Comments: [Its *isnad* is *saheeh*, al-Bukhari (46) and Muslim (11)]

1391. It was narrated from Malik bin Aws: I heard 'Umar (ﷺ) say to 'Abdur-Rahman, Talhah, az-Zubair and Sa'd: I adjure you by Allah, by Whose power heaven

١٣٩١ - حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرٍو، عَنِ الزُّهْرِيِّ، عَنْ مَالِكِ بْنِ أَوْسٍ: سَمِعْتُ عُمَرَ يَقُولُ لِعَبْدِ الرَّحْمَنِ وَطَلْحَةَ وَالزُّبَيْرِ وَسَعْدٍ: نَشَدْتُكُمْ بِاللَّهِ الَّذِي تَقُومُ بِهِ السَّمَاءُ وَالْأَرْضُ ـ

and earth exist - Sufyan said on one occasion: by Whose leave heaven and earth exist - do you know that the Messenger of Allah (ﷺ) said: "We [Prophets] are not to be inherited from; what we leave behind is charity"? They said: By Allah, yes.

وَقَالَ سُفْيَانُ مَرَّةً: الَّذِي بِإِذْنِهِ تَقُومُ ـ أَعَلِمْتُمْ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّا لَا نُورَثُ، مَا تَرَكْنَا صَدَقَةٌ» قَالُوا: اللَّهُمَّ نَعَمْ. [راجع: ١٧٢]

تخريج: إسناده صحيح.خ: (٣٠٩٤)، م: (١٧٥٧) بدون ذكر طلحة.

Comments: [Its *isnad* is *saheeh,* al-Bukhari (3094) and Muslim (1757)]

1392. It was narrated from Mu'adh bin 'Abdur-Rahman bin 'Uthman at-Taimi that his father said: We were with Talhah bin 'Ubaidullah and we were in *ihram.* A bird was given to him as a gift when Talhah was sleeping. Some of us ate and some of us refrained. When Talhah woke up, he approved of those who had eaten and said: We ate it with the Messenger of Allah (ﷺ).

Comments: [Its *isnad* is *saheeh,* Muslim (1197)]

١٣٩٢- حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنِ ابْنِ جُرَيْجٍ: حَدَّثَنِي مُحَمَّدُ بْنُ الْمُنْكَدِرِ عَنْ مُعَاذِ ابْنِ عَبْدِ الرَّحْمَنِ بْنِ عُثْمَانَ التَّيْمِيِّ، عَنْ أَبِيهِ قَالَ: كُنَّا مَعَ طَلْحَةَ بْنِ عُبَيْدِ اللَّهِ وَنَحْنُ حُرُمٌ، فَأُهْدِيَ لَهُ طَيْرٌ، وَطَلْحَةُ رَاقِدٌ، فَمِنَّا مَنْ أَكَلَ وَمِنَّا مَنْ تَوَرَّعَ، فَلَمَّا اسْتَيْقَظَ طَلْحَةُ وَفَّقَ مَنْ أَكَلَهُ، وَقَالَ: أَكَلْنَاهُ مَعَ رَسُولِ اللَّهِ ﷺ. [راجع: ١٣٨٣]

تخريج: إسناده صحيح.م: (١١٩٧).

1393. It was narrated from Moosa bin Talhah that his father said: The Messenger of Allah (ﷺ) was asked: What will serve as a screen (*sutrah*) for one who is praying? He said: "[Something] the height of the back of a saddle."

١٣٩٣- حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ، عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ مُوسَى بْنِ طَلْحَةَ، عَنْ أَبِيهِ قَالَ: سُئِلَ رَسُولُ اللَّهِ ﷺ: مَا يَسْتُرُ الْمُصَلِّيَ؟ قَالَ: «مِثْلُ آخِرَةِ الرَّحْلِ». [راجع: ١٣٨٨]

تخريج: إسناده حسن.م: (٤٩٩).

Comments: [Its *isnad* is *hasan,* (Muslim 499)]

1394. A similar report was narrated from Moosa bin Talhah, from his father, from the Prophet (ﷺ).

Comments: [Its *isnad* is *hasan,* Muslim (499)]

١٣٩٤- حَدَّثَنَا وَكِيعٌ عَنْ إِسْرَائِيلَ، عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ مُوسَى بْنِ طَلْحَةَ، عَنْ أَبِيهِ، عَنِ النَّبِيِّ ﷺ مِثْلَهُ. [راجع: ١٣٨٨]

تخريج: إسناده حسن. م: (٤٩٩).

1395. It was narrated from Moosa bin Talhah that his father said: The Messenger of Allah (ﷺ) passed by some people who were at the top of the palm trees. He said: "What are these people doing?" They said: They are pollinating (the trees), putting the male with the female. He said: "I do not think this can help in any way." They were told about that and they stopped doing it. News of that reached the Messenger of Allah (ﷺ) and he said: "If it will benefit them, then let them do it. It was only a passing thought. Do not blame me for a mere thought, but if I tell you anything about Allah (may He be glorified and exalted) then accept it from me, for I will never tell a lie about Allah."

١٣٩٥- حَدَّثَنَا بَهْزٌ وَعَفَّانُ قَالَا: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ سِمَاكٍ، عَنْ مُوسَى بْنِ طَلْحَةَ، عَنْ أَبِيهِ قَالَ: مَرَّ رَسُولُ اللَّهِ ﷺ عَلَى قَوْمٍ فِي رُءُوسِ النَّخْلِ فَقَالَ: «مَا يَصْنَعُ هَؤُلَاءِ؟» قَالُوا: يُلَقِّحُونَهُ يَجْعَلُونَ الذَّكَرَ فِي الْأُنْثَى، قَالَ: «مَا أَظُنُّ ذَلِكَ يُغْنِي شَيْئًا» فَأُخْبِرُوا بِذَلِكَ فَتَرَكُوهُ، فَأُخْبِرَ رَسُولُ اللَّهِ ﷺ، فَقَالَ: «إِنْ كَانَ يَنْفَعُهُمْ فَلْيَصْنَعُوهُ، فَإِنِّي إِنَّمَا ظَنَنْتُ ظَنًّا، فَلَا تُؤَاخِذُونِي بِالظَّنِّ، وَلَكِنْ إِذَا أَخْبَرْتُكُمْ عَنِ اللَّهِ عَزَّ وَجَلَّ بِشَيْءٍ، فَخُذُوهُ، فَإِنِّي لَنْ أَكْذِبَ عَلَى اللَّهِ شَيْئًا». [انظر: ١٣٩٩، ١٤٠٠]

تخريج: إسناده حسن. م: (٢٣٦١).

Comments: [Its *isnad* is *hasan*, (Muslim (2361)]

1396. It was narrated from Moosa bin Talhah, that his father said: I said: O Messenger of Allah, how do we send blessings upon you? He said: "Say: O Allah, send Your *salah* (grace, honour and mercy) upon Muhammad and upon the family of Muhammad, as You sent Your *salah* upon the family of Ibraheem, You are indeed Praiseworthy, Most Glorious. And send Your blessings upon Muhammad and the family of Muhammad, as You sent Your blessings upon the family of Ibraheem, You are indeed Praiseworthy, Most Glorious)."

١٣٩٦- حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ: حَدَّثَنَا مُجَمِّعُ ابْنُ يَحْيَى الْأَنْصَارِيُّ: حَدَّثَنَا عُثْمَانُ بْنُ مَوْهَبٍ، عَنْ مُوسَى بْنِ طَلْحَةَ، عَنْ أَبِيهِ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ، كَيْفَ الصَّلَاةُ عَلَيْكَ؟ قَالَ: «قُلْ: اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ، وَعَلَى آلِ مُحَمَّدٍ، كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ، وَبَارِكْ عَلَى مُحَمَّدٍ، وَعَلَى آلِ مُحَمَّدٍ، كَمَا بَارَكْتَ عَلَى آلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مَجِيدٌ». [انظر: ١٧١٤]

تخريج: إسناده قوي.

Comments: [Its *isnad* is *qawi*]

1397. Bilal bin Yahya bin Talhah bin 'Ubaidullah narrated, from his father, from his grandfather that when the Prophet (ﷺ) saw the new moon, he would say: "O Allah, bring it over us with blessing and faith, and with soundness and Islam. My Lord and your Lord is Allah."

Comments: [*Hasan* because of corroborating evidence; this is a *da'eef isnad*]

١٣٩٧- حَدَّثَنَا أَبُو عَامِرٍ: حَدَّثَنَا سُلَيْمَانُ بْنُ سُفْيَانَ الْمَدِينِيُّ: حَدَّثَنِي بِلَالُ بْنُ يَحْيَى بْنِ طَلْحَةَ بْنِ عُبَيْدِ اللَّهِ عَنْ أَبِيهِ، عَنْ جَدِّهِ: أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا رَأَى الْهِلَالَ قَالَ: «اللَّهُمَّ أَهِلَّهُ عَلَيْنَا بِالْيُمْنِ وَالْإِيمَانِ، وَالسَّلَامَةِ وَالْإِسْلَامِ، رَبِّي وَرَبُّكَ اللَّهُ».

تخريج: حسن لشواهده، وهذا إسناد ضعيف، سليمان ضعيف وبلال لين.

1398. It was narrated from Moosa bin Talhah, from his father, that the Prophet (ﷺ) said: "Let one of you put something in front of him the height of the back of a saddle, then pray."

Comments: [Its *isnad* is *hasan*, Muslim (499)]

١٣٩٨- حَدَّثَنَا عَبْدُ الرَّحْمَنِ عَنْ زَائِدَةَ، عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ مُوسَى بْنِ طَلْحَةَ، عَنْ أَبِيهِ: أَنَّ النَّبِيَّ ﷺ قَالَ: «يَجْعَلُ أَحَدُكُمْ بَيْنَ يَدَيْهِ مِثْلَ مُؤْخِرَةِ الرَّحْلِ، ثُمَّ يُصَلِّي». [راجع: ١٣٨٨]

تخريج: إسناده حسن. م: (٤٩٩).

1399. It was narrated from Simak that he heard Moosa bin Talhah narrate that his father said: I was with the Prophet (ﷺ) and he passed by some palm trees of Madinah, and he saw some people at the top of the palm trees who were pollinating them. He said: "What are these people doing?" [Talhah] said: They are taking (pollen) from the male and putting it in the female, to fertilise it. He said: "I do not think this can help in any way." News of that reached them, so they stopped doing that and came down from the trees, which did not bear any fruit that year as a result. News of that reached the Prophet (ﷺ) and he said: "It was

١٣٩٩- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا إِسْرَائِيلُ عَنْ سِمَاكٍ، أَنَّهُ سَمِعَ مُوسَى بْنَ طَلْحَةَ يُحَدِّثُ عَنْ أَبِيهِ قَالَ: مَرَرْتُ مَعَ النَّبِيِّ ﷺ فِي نَخْلِ الْمَدِينَةِ، فَرَأَى أَقْوَامًا فِي رُءُوسِ النَّخْلِ يُلَقِّحُونَ النَّخْلَ، فَقَالَ: «مَا يَصْنَعُ هَؤُلَاءِ؟» قَالَ: يَأْخُذُونَ مِنَ الذَّكَرِ، فَيَجْعَلُونَهُ فِي الْأُنْثَى، يُلَقِّحُونَ بِهِ، فَقَالَ: «مَا أَظُنُّ ذَلِكَ يُغْنِي شَيْئًا» فَبَلَغَهُمْ، فَتَرَكُوهُ، وَنَزَلُوا عَنْهَا، فَلَمْ تَحْمِلْ تِلْكَ (١/ ١٦٣) السَّنَةَ شَيْئًا، فَبَلَغَ ذَلِكَ النَّبِيَّ ﷺ، فَقَالَ: «إِنَّمَا هُوَ ظَنٌّ ظَنَنْتُهُ، إِنْ كَانَ يُغْنِي شَيْئًا، فَاصْنَعُوا، فَإِنَّمَا أَنَا بَشَرٌ مِثْلُكُمْ، وَالظَّنُّ يُخْطِئُ وَيُصِيبُ، وَلَكِنْ مَا قُلْتُ لَكُمْ: قَالَ اللَّهُ عَزَّ وَجَلَّ، فَلَنْ أَكْذِبَ عَلَى اللَّهِ عَزَّ وَجَلَّ». [راجع: ١٣٩٥]

only a thought that crossed my mind. If it helps in any way, then do it. I am only human, just like you, and thoughts may be right or wrong. But if I tell you that Allah, may He be glorified and exalted, said something, I will never tell a lie about Allah, may He be glorified and exalted."

تخريج: إسناده حسن. م: (٢٣٦١).

Comments: [Its *isnad* is *hasan*, Muslim (2361)]

1400. It was narrated from Moosa bin Talhah... and he narrated a similar report.

١٤٠٠- حَدَّثَنَا أَبُو النَّضْرِ: حَدَّثَنَا إِسْرَائِيلُ: حَدَّثَنَا سِمَاكُ بْنُ حَرْبٍ، عَنْ مُوسَى بْنِ طَلْحَةَ... فَذَكَرَهُ. [راجع: ١٣٩٥]

Comments: [Its *isnad* is *hasan* - see the previous report]

تخريج: راجع ماقبله.

1401. It was narrated from 'Abdullah bin Shaddad that three people from Banu 'Udhrah came to the Prophet (ﷺ) and became Muslim. The Prophet (ﷺ) said: "Who will take care of them?" Talhah said: I will. So they stayed with Talhah. The Prophet (ﷺ) sent out an expedition and one of (these three men) went on that expedition and was martyred. Then he sent out an expedition, and another of them went on that expedition and was martyred. Then the third one died in his bed. Talhah said: I dreamt that these three people who had stayed with me were in Paradise, and I saw the one who had died in his bed was ahead of them. I saw the one who was martyred last next to him, and I saw the one who was martyred first at the back. I was confused about that so I went to the Prophet (ﷺ) and

١٤٠١- حَدَّثَنَا وَكِيعٌ: حَدَّثَنِي طَلْحَةُ بْنُ يَحْيَى بْنِ طَلْحَةَ، عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدِ بْنِ طَلْحَةَ، عَنْ عَبْدِ اللَّهِ بْنِ شَدَّادٍ: أَنَّ نَفَرًا مِنْ بَنِي عُذْرَةَ ثَلَاثَةً أَتَوُا النَّبِيَّ ﷺ فَأَسْلَمُوا، قَالَ: فَقَالَ النَّبِيُّ ﷺ: «مَنْ يَكْفِينِيهِمْ» قَالَ طَلْحَةُ: أَنَا، قَالَ: فَكَانُوا عِنْدَ طَلْحَةَ، فَبَعَثَ النَّبِيُّ ﷺ بَعْثًا، فَخَرَجَ فِيهِ أَحَدُهُمْ فَاسْتُشْهِدَ، قَالَ: ثُمَّ بَعَثَ بَعْثًا، فَخَرَجَ فِيهِ آخَرُ فَاسْتُشْهِدَ، قَالَ: ثُمَّ مَاتَ الثَّالِثُ عَلَى فِرَاشِهِ. قَالَ طَلْحَةُ: فَرَأَيْتُ هَؤُلَاءِ الثَّلَاثَةَ الَّذِينَ كَانُوا عِنْدِي فِي الْجَنَّةِ، فَرَأَيْتُ الْمَيِّتَ عَلَى فِرَاشِهِ أَمَامَهُمْ، وَرَأَيْتُ الَّذِي اسْتُشْهِدَ أَخِيرًا يَلِيهِ، وَرَأَيْتُ الَّذِي اسْتُشْهِدَ أَوَّلَهُمْ آخِرَهُمْ، قَالَ: فَدَخَلَنِي مِنْ ذَلِكَ قَالَ: فَأَتَيْتُ النَّبِيَّ ﷺ فَذَكَرْتُ ذَلِكَ لَهُ، قَالَ: فَقَالَ رَسُولُ اللَّهِ ﷺ: «وَمَا أَنْكَرْتَ مِنْ ذَلِكَ؟ لَيْسَ أَحَدٌ

told him about that. The Messenger of Allah (ﷺ) said: "What did you find so strange about that? No one is better before Allah then a believer who lives longer as a Muslim, because of his *tasbeeh*, *takbeer* and *tahleel*."

Comments: [*Hasan* because of corroborating evidence; this is a *da'eef isnad*]

1402. Muhammad bin 'Abdur-Rahman bin Mujabbar narrated from his father, from his grandfather, that 'Uthman (ﷺ) looked out at those who were besieging him. He greeted them with *salam* but they did not respond to him. 'Uthman (ﷺ) said: Is Talhah among the people? Talhah said: Yes. He said: Verily, to Allah we belong and unto Him is our return! I greet people among whom you are and they do not return the greeting! Talhah said: I returned the greeting. 'Uthman said: This is not the way to return the greeting. I made you hear me but you did not make me hear you. O Talhah, I adjure you by Allah, did you hear the Prophet (ﷺ) say: "The blood of a Muslim is not permissible except in one of three cases: if he disbelieves after believing, or he commits *zina* after having been married, or he kills a soul and may be killed in return." Talhah said: Yes, by Allah. 'Uthman said *takbeer*, then he said: By Allah, I have never denied Allah since I came to know Him. I never committed *zina* during the *Jahiliyyah* or in Islam. I abstained during the

أَفْضَلَ عِنْدَ اللَّهِ مِنْ مُؤْمِنٍ يُعَمَّرُ فِي الْإِسْلَامِ لِتَسْبِيحِهِ وَتَكْبِيرِهِ وَتَهْلِيلِهِ». [راجع: ١٣٨٩]

تخريج: حسن لغيره، وهذا إسناد ضعيف، لاضطراب طلحة بن يحيى بن طلحة في إسناده، فمرة قال: عن إبراهيم بن محمد بن طلحة، ومرة قال: عن إبراهيم مولى لنا، وهذا الأخير مجهول. وفي هذا الإسناد انقطاع، فإن عبدالله ابن شداد لم يسمع من النبي ﷺ.

١٤٠٢- حَدَّثَنَا يَزِيدُ بْنُ عَبْدِ رَبِّهِ: حَدَّثَنَا الْحَارِثُ بْنُ عَبِيدَةَ: حَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ الرَّحْمَنِ بْنِ مُجَبَّرٍ عَنْ أَبِيهِ، عَنْ جَدِّهِ: أَنَّ عُثْمَانَ أَشْرَفَ عَلَى الَّذِينَ حَصَرُوهُ، فَسَلَّمَ عَلَيْهِمْ، فَلَمْ يَرُدُّوا عَلَيْهِ، فَقَالَ عُثْمَانُ: أَفِي الْقَوْمِ طَلْحَةُ؟ قَالَ طَلْحَةُ: نَعَمْ، قَالَ: فَإِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ، أُسَلِّمُ عَلَى قَوْمٍ أَنْتَ فِيهِمْ فَلَا يَرُدُّونَ؟! قَالَ: قَدْ رَدَدْتُ، قَالَ: مَا هَكَذَا الرَّدُّ، أُسْمِعُكَ وَلَا تُسْمِعُنِي، يَا طَلْحَةُ، أَنْشُدُكَ اللَّهَ! أَسَمِعْتَ النَّبِيَّ ﷺ يَقُولُ: «لَا يُحِلُّ دَمَ الْمُسْلِمِ إِلَّا وَاحِدَةٌ مِنْ ثَلَاثٍ: أَنْ يَكْفُرَ بَعْدَ إِيمَانِهِ، أَوْ يَزْنِيَ بَعْدَ إِحْصَانِهِ، أَوْ يَقْتُلَ نَفْسًا فَيُقْتَلَ بِهَا؟» قَالَ: اللَّهُمَّ نَعَمْ، فَكَبَّرَ عُثْمَانُ فَقَالَ: وَاللَّهِ مَا أَنْكَرْتُ اللَّهَ مُنْذُ عَرَفْتُهُ، وَلَا زَنَيْتُ فِي جَاهِلِيَّةٍ وَلَا فِي إِسْلَامٍ وَقَدْ تَرَكْتُهُ فِي الْجَاهِلِيَّةِ تَكَرُّهًا، وَفِي الْإِسْلَامِ تَعَفُّفًا، وَمَا قَتَلْتُ نَفْسًا يَحِلُّ بِهَا قَتْلِي. [راجع: ٤٣٧]

تخريج: حسن لغيره، وهذا إسناد ضعيف، الحارث ضعيف، ومحمد بن عبدالرحمن ضعيف جداً.

Jahiliyyah because I hated it and in Islam so as to maintain my chastity. And I have never killed anyone in return for which killing me would become permissible.

Comments: [*Hasan* because of corroborating evidence; this is a *da'eef isnad*]

1403. It was narrated from Talhah bin 'Ubaidullah that two men came to the Messenger of Allah (ﷺ) and they both became Muslim, but one of them strove harder in worship than his companion. The one who strove hard in worship went out on a military campaign and was martyred. The other one remained for a year after that, then he died. Talhah said: I saw in a dream that I was at the gate of Paradise, and I saw them both. Someone had come out from Paradise and he gave permission to the one who died last (to enter); then he came out and gave permission to the one who had been martyred. Then they both came back to me and said to me: Go back, for your time has not yet come. The next morning, Talhah told the people about that and they were amazed by it. News of that reached the Messenger of Allah (ﷺ) and he said: "Why are you amazed?" They said: O Messenger of Allah, this one strove harder in worship then was martyred for the sake of Allah, but the other one entered Paradise before him? He said: "Did he not remain for a year after (the other one) died?" They said: Yes. He said: "Did he not live until Ramadan came and fast it?" They said: Yes. He said: "Did he not pray this many *rak'ahs* during that year?" They said:

١٤٠٣- حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا بَكْرُ بْنُ مُضَرَ عَنِ ابْنِ الْهَادِ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ طَلْحَةَ بْنِ عُبَيْدِ اللَّهِ: أَنَّ رَجُلَيْنِ قَدِمَا عَلَى رَسُولِ اللَّهِ ﷺ، وَكَانَ إِسْلَامُهُمَا جَمِيعًا، وَكَانَ أَحَدُهُمَا أَشَدَّ اجْتِهَادًا مِنْ صَاحِبِهِ، فَغَزَا الْمُجْتَهِدُ مِنْهُمَا، فَاسْتُشْهِدَ، ثُمَّ مَكَثَ الْآخَرُ بَعْدَهُ سَنَةً، ثُمَّ تُوُفِّيَ. قَالَ طَلْحَةُ: فَرَأَيْتُ فِيمَا يَرَى النَّائِمُ كَأَنِّي عِنْدَ بَابِ الْجَنَّةِ، إِذَا أَنَا بِهِمَا وَقَدْ خَرَجَ خَارِجٌ مِنَ الْجَنَّةِ، فَأَذِنَ لِلَّذِي تُوُفِّيَ الْآخِرَ مِنْهُمَا، ثُمَّ خَرَجَ فَأَذِنَ لِلَّذِي اسْتُشْهِدَ، ثُمَّ رَجَعَا إِلَيَّ فَقَالَا لِي: ارْجِعْ، فَإِنَّهُ لَمْ يَأْنِ لَكَ بَعْدُ، فَأَصْبَحَ طَلْحَةُ يُحَدِّثُ بِهِ النَّاسَ، فَعَجِبُوا لِذَلِكَ، فَبَلَغَ ذَلِكَ رَسُولَ اللَّهِ ﷺ، فَقَالَ: «مِنْ أَيِّ ذَلِكَ تَعْجَبُونَ؟» قَالُوا: يَا رَسُولَ اللَّهِ، هَذَا كَانَ أَشَدَّ اجْتِهَادًا، ثُمَّ اسْتُشْهِدَ فِي سَبِيلِ اللَّهِ، وَدَخَلَ هَذَا الْجَنَّةَ قَبْلَهُ! فَقَالَ: «أَلَيْسَ قَدْ مَكَثَ هَذَا بَعْدَهُ سَنَةً؟» قَالُوا: بَلَى، قَالَ: «وَأَدْرَكَ رَمَضَانَ فَصَامَهُ؟» قَالُوا: بَلَى، قَالَ: «وَصَلَّى كَذَا وَكَذَا سَجْدَةً فِي السَّنَةِ؟» قَالُوا: بَلَى، قَالَ رَسُولُ ﷺ: «فَلَمَا بَيْنَهُمَا أَبْعَدُ مَا بَيْنَ السَّمَاءِ وَالْأَرْضِ». [راجع: ١٣٨٩]

Yes. The Messenger of Allah (ﷺ) said: "Verily, the distance between them is the distance between heaven and earth."

تخريج: حسن لغيره، وهذا إسناد منقطع، لأن أبا سلمة لم يدرك القصة ولم يسمع من طلحة.

Comments: [*Hasan* because of corroborating evidence; and its *isnad* is interrupted]

1404. Salim bin Abi Umayyah Abun-Nadr said: I sat with an old man of Banu Tameem in the mosque of Basrah who had a document in his hand. That was at the time of al-Hajjaj. He said to me: O slave of Allah, do you think that this document could help me in any way with this governor? I said: What is this document? He said: This is a document from the Messenger of Allah (ﷺ) which he wrote for us to say that no transgression should be committed against us with regard to our *zakah*. I said: No, by Allah, I do not think that this document will help you at all. But what is the story about this document? He said: I came to Madinah with my father when I was a young boy, with some camels of ours to sell. My father was a friend of Talhah bin 'Ubaidullah at-Taimi, so we stayed with him. My father said to him: Come out with me and sell these camels of mine for me. Talhah said: The Messenger of Allah (ﷺ) has forbidden townsmen to sell for Bedouins. But I will go out with you and sit with you. Offer your camels for sale and if a man comes and makes you an offer and I think he is honest and sincere, I will tell you to sell to him. So we went out to the marketplace and showed the mounts that we had for sale, and

١٤٠٤- حَدَّثَنَا يَعْقُوبُ: حَدَّثَنَا أَبِي عَنِ ابْنِ إِسْحَاقَ: حَدَّثَنَا سَالِمُ بْنُ أَبِي أُمَيَّةَ أَبُو النَّضْرِ قَالَ: جَلَسَ إِلَيَّ شَيْخٌ مِنْ بَنِي تَمِيمٍ فِي مَسْجِدِ الْبَصْرَةِ، وَمَعَهُ صَحِيفَةٌ لَهُ فِي يَدِهِ، قَالَ: وَفِي زَمَانِ الْحَجَّاجِ، فَقَالَ لِي: يَا عَبْدَ اللَّهِ، أَتَرَى هَذَا الْكِتَابَ مُغْنِيًا عَنِّي شَيْئًا عِنْدَ هَذَا السُّلْطَانِ؟ قَالَ: فَقُلْتُ: وَمَا هَذَا الْكِتَابُ؟ قَالَ: هَذَا كِتَابٌ مِنْ رَسُولِ اللَّهِ ﷺ كَتَبَهُ لَنَا أَنْ لَا يُتَعَدَّى عَلَيْنَا فِي صَدَقَاتِنَا، قَالَ: فَقُلْتُ: لَا وَاللَّهِ مَا أَظُنُّ أَنْ يُغْنِيَ عَنْكَ شَيْئًا، وَكَيْفَ كَانَ شَأْنُ هَذَا الْكِتَابِ؟ قَالَ: قَدِمْتُ الْمَدِينَةَ مَعَ أَبِي، وَأَنَا غُلَامٌ شَابٌّ، بِإِبِلٍ لَنَا نَبِيعُهَا، وَكَانَ أَبِي صَدِيقًا لِطَلْحَةَ بْنِ عُبَيْدِ اللَّهِ التَّيْمِيِّ، فَنَزَلْنَا عَلَيْهِ، فَقَالَ لَهُ أَبِي: اخْرُجْ مَعِيَ فَبِعْ لِي إِبِلِي هَذِهِ قَالَ: فَقَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ قَدْ نَهَى أَنْ يَبِيعَ حَاضِرٌ (١/ ١٦٤) لِبَادٍ، وَلَكِنْ سَأَخْرُجُ مَعَكَ فَأَجْلِسُ، وَتَعْرِضُ إِبِلَكَ، فَإِذَا رَضِيتُ مِنْ رَجُلٍ وَفَاءً وَصِدْقًا مِمَّنْ سَاوَمَكَ، أَمَرْتُكَ بِبَيْعِهِ. قَالَ: فَخَرَجْنَا إِلَى السُّوقِ، فَوَقَفْنَا ظَهْرَنَا وَجَلَسَ طَلْحَةُ قَرِيبًا، فَسَاوَمَنَا الرِّجَالُ، حَتَّى إِذَا أَعْطَانَا رَجُلٌ مَا نَرْضَى قَالَ لَهُ أَبِي: أُبَايِعُهُ؟ قَالَ: نَعَمْ، قَدْ رَضِيتُ لَكُمْ وَفَاءَهُ فَبَايِعُوهُ،

فَبَايَعْنَاهُ، فَلَمَّا قَبَضْنَا مَالَنَا، وَفَرَغْنَا مِنْ حَاجَتِنَا، قَالَ أَبِي لِطَلْحَةَ: خُذْ لَنَا مِنْ رَسُولِ اللَّهِ ﷺ كِتَابًا أَنْ لَا يُتَعَدَّى عَلَيْنَا فِي صَدَقَاتِنَا، قَالَ: فَقَالَ: هَذَا لَكُمْ، وَلِكُلِّ مُسْلِمٍ، قَالَ: عَلَى ذَلِكَ، إِنِّي أُحِبُّ أَنْ يَكُونَ عِنْدِي مِنْ رَسُولِ اللَّهِ ﷺ كِتَابٌ، قَالَ: فَخَرَجَ حَتَّى جَاءَ بِنَا إِلَى رَسُولِ اللَّهِ ﷺ، فَقَالَ: يَا رَسُولَ اللَّهِ، إِنَّ هَذَا الرَّجُلَ مِنْ أَهْلِ الْبَادِيَةِ صَدِيقٌ لَنَا، وَقَدْ أَحَبَّ أَنْ تَكْتُبَ لَهُ كِتَابًا أَنْ لَا يُتَعَدَّى عَلَيْهِ فِي صَدَقَتِهِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «هَذَا لَهُ وَلِكُلِّ مُسْلِمٍ». قَالَ: يَا رَسُولَ اللَّهِ، إِنَّهُ قَدْ أَحَبَّ أَنْ يَكُونَ عِنْدَهُ مِنْكَ كِتَابٌ عَلَى ذَلِكَ قَالَ: فَكَتَبَ لَنَا رَسُولُ اللَّهِ ﷺ هَذَا الْكِتَابَ.

تخريج: إسناده حسن.

Talhah sat nearby. People made offers to us, then when a man offered what we wanted, my father said to (Talhah): Shall I sell to him? He said: Yes, I am sure he is honest, so sell to him. So we sold to him, then when we took our money and ended our business, my father said to Talhah: Ask the Messenger of Allah (ﷺ) for a document for us, stating that no one should transgress against us with regard to our *zakah*. (Talhah) said: This is your right and it is the right of every Muslim. He said: Nevertheless, I would like to have a document from the Messenger of Allah (ﷺ). So he took us out and brought us to the Messenger of Allah (ﷺ) and said: O Messenger of Allah, this man is a man of the desert and is a friend of ours. He would like you to write a document for him, stating that no one should transgress against him with regard to his *zakah*. The Messenger of Allah (ﷺ) said: "That is his right and it is the right of every Muslim." He said: O Messenger of Allah, he would like to have something from you in writing concerning that. So the Messenger of Allah (ﷺ) wrote this document for us.

Comments: [Its *isnad* is *hasan*]

آخِرُ حَدِيثِ طَلْحَةَ بْنِ عُبَيْدِ اللَّهِ رَضِيَ اللَّهُ تَعَالَى عَنْهُ

End of the *hadeeths* of Talhah bin 'Ubaidullah



مُسْنَدُ الزُّبَيْرِ بْنِ الْعَوَّامِ ﷺ

The Musnad of az-Zubair bin al-'Awwam ﷺ

١٤٠٥- حَدَّثَنَا سُفْيَانُ عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ يَحْيَى بْنِ عَبْدِ الرَّحْمَنِ بْنِ حَاطِبٍ، عَنِ ابْنِ الزُّبَيْرِ، عَنِ الزُّبَيْرِ ﷺ قَالَ: لَمَّا نَزَلَتْ: ﴿ثُمَّ إِنَّكُمْ يَوْمَ ٱلْقِيَٰمَةِ عِندَ رَبِّكُمْ تَخْتَصِمُونَ﴾ (الزمر: ٣١) قَالَ الزُّبَيْرُ: أَيْ رَسُولَ اللَّهِ، مَعَ خُصُومَتِنَا فِي الدُّنْيَا؟ قَالَ: «نَعَمْ». وَلَمَّا نَزَلَتْ: ﴿ثُمَّ لَتُسْـَٔلُنَّ يَوْمَئِذٍ عَنِ ٱلنَّعِيمِ﴾ (التكاثر: ٨) قَالَ الزُّبَيْرُ: أَيْ رَسُولَ اللَّهِ، أَيُّ نَعِيمٍ نُسْأَلُ عَنْهُ، وَإِنَّمَا - يَعْنِي هُمَا - الْأَسْوَدَانِ: التَّمْرُ وَالْمَاءُ؟ قَالَ: «أَمَا إِنَّ ذَلِكَ سَيَكُونُ». [انظر: ١٤٣٤]

تخريج: إسناده حسن.

1405. It was narrated that az-Zubair said: When the verse "Then, on the Day of Resurrection, you will be disputing before your Lord" [az-Zumar 39:31] was revealed, az-Zubair said: O Messenger of Allah, (is this) in addition to our disputes in this world? He said: "Yes." When the verse "Then on that Day you shall be asked about the delights (you indulged in, in this world)" [at-Takathur 102:8] was revealed, az-Zubair said: O Messenger of Allah, what delights will we be asked about? All we have is the two black ones - dates and water. He said: "This will certainly take place."

Comments: [Its *isnad* is *hasan*]

١٤٠٦- حَدَّثَنَا سُفْيَانُ عَنْ عَمْرٍو، عَنِ الزُّهْرِيِّ، عَنْ مَالِكِ بْنِ أَوْسٍ: سَمِعْتُ عُمَرَ يَقُولُ لِعَبْدِ الرَّحْمَنِ وَطَلْحَةَ وَالزُّبَيْرِ وَسَعْدٍ: نَشَدْتُكُمْ بِاللَّهِ الَّذِي تَقُومُ بِهِ السَّمَاءُ وَالْأَرْضُ - وَقَالَ سُفْيَانُ مَرَّةً: الَّذِي بِإِذْنِهِ تَقُومُ - أَعَلِمْتُمْ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّا لَا نُورَثُ، مَا تَرَكْنَا صَدَقَةٌ» قَالَ: قَالُوا: اللَّهُمَّ نَعَمْ. [راجع: ١٧٢]

تخريج: إسناده صحيح. خ: (٣٠٩٤)، م: (١٧٥٧) بدون ذكر طلحة.

1406. It was narrated from Malik bin Aws: I heard 'Umar (ﷺ) say to 'Abdur-Rahman, Talhah, az-Zubair and Sa'd: I adjure you by Allah, by Whose power heaven and earth exist - Sufyan said on one occasion: by Whose leave heaven and earth exist - do you know that the Messenger of Allah (ﷺ) said: "We [Prophets] are not to be inherited from; what we leave behind is charity"? They said: By Allah, yes.

Comments: [Its *isnad* is *saheeh,* al-Bukhari (3094) and Muslim (1757) without mentioning Talhah]

1407. It was narrated that az-Zubair bin al-'Awwam said: The Messenger of Allah (ﷺ) said: "Verily, for a man to carry a rope and gather firewood, then come and sell it in the marketplace and make himself independent of means thereby, so that he can spend on his (needs), is better than him asking people, whether they give him anything or not."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1471)]

١٤٠٧- حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنِ الزُّبَيْرِ بْنِ الْعَوَّامِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَأَنْ يَحْمِلَ الرَّجُلُ حَبْلًا فَيَحْتَطِبَ، ثُمَّ يَجِيءَ فَيَضَعَهُ فِي السُّوقِ فَيَبِيعَهُ، ثُمَّ يَسْتَغْنِيَ بِهِ، فَيُنْفِقَهُ عَلَى نَفْسِهِ، خَيْرٌ لَهُ مِنْ أَنْ يَسْأَلَ النَّاسَ، أَعْطَوْهُ أَوْ مَنَعُوهُ». [انظر: ١٤٢٩]

تخريج: إسناده صحيح. خ: (١٤٧١).

1408. It was narrated that az-Zubair said: The Messenger of Allah (ﷺ) mentioned both of his parents together for me on the Day of 'Uhud [i.e., in the phrase "may my father and mother be sacrificed for you".]

Comments: [Its *isnad* is *saheeh* according to the conditions of al-Bukhari and Muslim]

١٤٠٨- حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا هِشَامٌ عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ، عَنِ الزُّبَيْرِ قَالَ: جَمَعَ لِي رَسُولُ اللَّهِ ﷺ أَبَوَيْهِ يَوْمَ أُحُدٍ. [انظر: ١٤٠٩]

تخريج: إسناده صحيح. وقوله: «يوم أحد» خطأ من أبي معاوية.

1409. It was narrated that 'Abdullah bin az-Zubair said: On the day of al-Khandaq, 'Umar bin Abi Salamah and I were in the fort where the wives of the Messenger of Allah (ﷺ) were, the fort of Hassan. He would lift me up and I would lift him up. When he lifted me up, I saw my father go past on his way to Quraizah, as he was fighting alongside the Messenger of Allah (ﷺ) on the day of al-Khandaq. He said: "Who will go to Banu Quraizah and fight them?" I said to him when he came back: O my father, I recognized you when you were going to Banu Quraizah. He said: O my son, by Allah, the

١٤٠٩- حَدَّثَنَا أَبُو أُسَامَةَ: أَخْبَرَنَا هِشَامٌ عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ قَالَ: لَمَّا كَانَ يَوْمُ الْخَنْدَقِ كُنْتُ أَنَا وَعُمَرُ بْنُ أَبِي سَلَمَةَ فِي الْأُطُمِ الَّذِي فِيهِ نِسَاءُ رَسُولِ اللَّهِ ﷺ، أُطُمِ حَسَّانَ، فَكَانَ يَرْفَعُنِي وَأَرْفَعُهُ، فَإِذَا رَفَعَنِي عَرَفْتُ أَبِي حِينَ يَمُرُّ إِلَى بَنِي قُرَيْظَةَ، وَكَانَ يُقَاتِلُ مَعَ رَسُولِ اللَّهِ ﷺ يَوْمَ الْخَنْدَقِ، فَقَالَ: «مَنْ يَأْتِي بَنِي قُرَيْظَةَ فَيُقَاتِلَهُمْ؟» فَقُلْتُ لَهُ حِينَ رَجَعَ: يَا أَبَتِ، إِنْ كُنْتُ لَأَعْرِفُكَ حِينَ تَمُرُّ ذَاهِبًا إِلَى بَنِي قُرَيْظَةَ فَقَالَ: يَا بُنَيَّ، أَمَا وَاللَّهِ إِنْ كَانَ رَسُولُ اللَّهِ ﷺ لَيَجْمَعُ لِي

Messenger of Allah (ﷺ) mentioned both his parents together for me, when he said: "May my father and mother be sacrificed for you."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (3720) and Muslim (2416]

أَبَوَيْهِ جَمِيعًا يَتَفَدَّانِي بِهِمَا يَقُولُ: «فِدَاكَ أَبِي وَأُمِّي». [راجع: ١٤٠٨]

تخريج: إسناده صحيح. خ: (٣٧٢٠)، م: (٢٤١٦).

1410. It was narrated from az-Zubair bin al-'Awwam that a man gave a mare called Ghamrah or Ghamra' [for *jihad*], then he found a horse or a colt for sale which was said to be from that mare, but he was told not to buy it.

Comments: [Its *isnad* is *saheeh*]

١٤١٠- حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَخْبَرَنَا سُلَيْمَانُ ـ يَعْنِي التَّيْمِيَّ ، عَنْ أَبِي عُثْمَانَ، عَنْ عَبْدِ اللَّهِ بْنِ عَامِرٍ، عَنِ الزُّبَيْرِ بْنِ الْعَوَّامِ: أَنَّ رَجُلًا حَمَلَ عَلَى فَرَسٍ يُقَالُ لَهَا: غَمْرَةُ أَوْ غَمْرَاءُ، قَالَ: فَوَجَدَ فَرَسًا أَوْ مُهْرًا يُبَاعُ، فَنُسِبَتْ إِلَى تِلْكَ الْفَرَسِ، فَنُهِيَ عَنْهَا.

تخريج: إسناده صحيح.

1411. It was narrated that az-Zubair bin al-'Awwam (ﷺ) said: We used to pray *Jumu'ah* with the Prophet (ﷺ), then we would leave and seek the shade of the fortress, but we would not find any shade except (an area) the width of our feet.

Comments: [*Saheeh*, because of corroborating evidence; this is a *da'eef isnad* because it is interrupted]

١٤١١- حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا ابْنُ أَبِي ذِئْبٍ عَنْ مُسْلِمِ بْنِ جُنْدُبٍ، عَنِ الزُّبَيْرِ بْنِ الْعَوَّامِ قَالَ: كُنَّا نُصَلِّي مَعَ النَّبِيِّ ﷺ الْجُمُعَةَ، ثُمَّ نَنْصَرِفُ فَنَبْتَدِرُ فِي الْآجَامِ، فَلَا نَجِدُ إِلَّا قَدْرَ مَوْضِعِ أَقْدَامِنَا. قَالَ يَزِيدُ: الْآجَامُ هِيَ الْآطَامُ. [انظر: ١٤٣٦]

تخريج: صحيح لغيره، وهذا إسناد ضعيف لانقطاعه، ابن جندب لم يدرك الزبير.

1412. It was narrated that az-Zubair bin al-'Awwam (ﷺ) said: The Messenger of Allah (ﷺ) said: "There has come to you the disease of the nations before you, jealousy and hatred. Hatred is the 'shaver' (destroyer) that shaves (destroys) religious commitment; it does not shave hair. By the One in Whose Hand is the soul of Muhammad, you will not believe until you love

١٤١٢- حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَخْبَرَنَا هِشَامٌ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ يَعِيشَ بْنِ الْوَلِيدِ بْنِ هِشَامٍ. وَأَبُو مُعَاوِيَةَ، شَيْبَانُ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ يَعِيشَ بْنِ الْوَلِيدِ بْنِ هِشَامٍ، عَنِ الزُّبَيْرِ بْنِ الْعَوَّامِ قَالَ: (١/ ١٦٥) قَالَ رَسُولُ اللَّهِ ﷺ : «دَبَّ إِلَيْكُمْ دَاءُ الْأُمَمِ قَبْلَكُمْ: الْحَسَدُ وَالْبَغْضَاءُ، وَالْبَغْضَاءُ هِيَ

one another. Shall I not tell you of something which, if you do it, you will love one another? Spread (the greeting of) *salam* amongst yourselves."

Comments: [All *Hadeeth* is *Hasan* because of corroborating evidence and its *isnad* is interrupted]

الْحَالِقَةُ، حَالِقَةُ الدِّينِ، لَا حَالِقَةُ الشَّعْرِ، وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ، لَا تُؤْمِنُوا حَتَّى تَحَابُّوا، أَفَلَا أُنَبِّئُكُمْ بِشَيْءٍ، إِذَا فَعَلْتُمُوهُ تَحَابَبْتُمْ؟ أَفْشُوا السَّلَامَ بَيْنَكُمْ».

تخريج: قسم السلام صحيح لغيره، وسائره حسن لغيره. وهذا إسناد منقطع، يعيش لم يدرك الزبير.

1413. It was narrated from 'Amir bin 'Abdullah bin az-Zubair that his father said: I said to az-Zubair (ﷺ): Why don't I hear you narrating from the Messenger of Allah (ﷺ) as I hear Ibn Mas'ood and So and so, and So and so? He said: I never left him since I became Muslim, but I heard something from him: "Whoever tells a lie about me deliberately, let him take his place in Hell."

Comments: [Its *isnad* is *saheeh*]

١٤١٣- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ جَامِعِ بْنِ شَدَّادٍ، عَنْ عَامِرِ بْنِ عَبْدِاللَّهِ بْنِ الزُّبَيْرِ، عَنْ أَبِيهِ قَالَ: قُلْتُ لِلزُّبَيْرِ: مَا لِي لَا أَسْمَعُكَ تُحَدِّثُ عَنْ رَسُولِ اللَّهِ ﷺ كَمَا أَسْمَعُ ابْنَ مَسْعُودٍ وَفُلَانًا وَفُلَانًا؟ قَالَ: أَمَا إِنِّي لَمْ أُفَارِقْهُ مُنْذُ أَسْلَمْتُ، وَلَكِنِّي سَمِعْتُ مِنْهُ كَلِمَةً: «مَنْ كَذَبَ عَلَيَّ مُتَعَمِّدًا، فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ». [انظر: ١٤٢٨]

تخريج: إسناده صحيح، وهو حديث متواتر.خ: (١٠٧).

1414. It was narrated that Mutarrif said: We said to az-Zubair: O Abu 'Abdullah, what brought you here? You let the caliph down until he was killed, then you came seeking vengeance for him? Az-Zubair (ﷺ) said: At the time of the Prophet (ﷺ), Abu Bakr, 'Umar and 'Uthman ﷺ, we read the verse: "And fear the *Fitnah* (affliction and trial) which affects not in particular (only) those of you who do wrong (but it may afflict all the good and the bad people)..." [al-Anfal 8:25]. But we never knew that it referred to us until the turmoil befell us.

١٤١٤- حَدَّثَنَا أَبُو سَعِيدٍ مَوْلَى بَنِي هَاشِمٍ: حَدَّثَنَا شَدَّادٌ - يَعْنِي ابْنَ سَعِيدٍ -: حَدَّثَنَا غَيْلَانُ بْنُ جَرِيرٍ، عَنْ مُطَرِّفٍ قَالَ: قُلْنَا لِلزُّبَيْرِ: يَا أَبَا عَبْدِ اللَّهِ، مَا جَاءَ بِكُمْ؟ ضَيَّعْتُمُ الْخَلِيفَةَ حَتَّى قُتِلَ، ثُمَّ جِئْتُمْ تَطْلُبُونَ بِدَمِهِ؟ قَالَ الزُّبَيْرُ: إِنَّا قَرَأْنَاهَا عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ، وَأَبِي بَكْرٍ وَعُمَرَ وَعُثْمَانَ رَضِيَ اللَّهُ عَنْهُمْ: ﴿وَاتَّقُوا فِتْنَةً لَا تُصِيبَنَّ الَّذِينَ ظَلَمُوا مِنكُمْ خَاصَّةً﴾ (الأنفال: ٢٥) لَمْ نَكُنْ نَحْسِبُ أَنَّا أَهْلُهَا حَتَّى وَقَعَتْ مِنَّا حَيْثُ وَقَعَتْ. [انظر: ١٤٣٨]

Comments: [Its *isnad* is *jayyid*]

تخريج: إسناده جيد.

1415. It was narrated that az-Zubair (ﷺ) said: The Messenger of Allah (ﷺ) said: "Change grey hair, and do not resemble the Jews."

Comments: [*Hasan* because of corroborating evidence and its *isnad* is *da'eef*]

١٤١٥- حَدَّثَنَا مُحَمَّدُ بْنُ كُنَاسَةَ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ عَنْ عُثْمَانَ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنِ الزُّبَيْرِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «غَيِّرُوا الشَّيْبَ، وَلَا تَشَبَّهُوا بِالْيَهُودِ».

تخريج: حسن لغيره. وهذا إسناد ضعيف تفرد برفعه ابن كناسة. وأصحاب هشام رووه عن عروة مرسلاً، وهو الصواب.

1416. It was narrated that az-Zubair (ﷺ) said: We came from Liyyah with the Messenger of Allah (ﷺ), and when we reached *Sidrah*, the Messenger of Allah (ﷺ) stood at one side of Qarnul-Aswad, facing it, then he turned his gaze towards Nakhibah - i.e., a valley - and he waited until all the people had stopped too. Then he said: "Hunting in Wajj and cutting down its plants is *haram*; it is sacred to Allah." That was before he came to at-Ta'if and besieged Thaqeef.

Comments: [Its *isnad* is *da'eef*]

١٤١٦- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْحَارِثِ ـ مِنْ أَهْلِ مَكَّةَ مَخْزُومِيٌّ ـ: حَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِاللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ إِنْسَانٍ ـ قَالَ: وَأَثْنَى عَلَيْهِ خَيْرًا ـ، عَنْ أَبِيهِ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنِ الزُّبَيْرِ قَالَ: أَقْبَلْنَا مَعَ رَسُولِ اللَّهِ ﷺ مِنْ لِيَّةَ، حَتَّى إِذَا كُنَّا عِنْدَ السِّدْرَةِ، وَقَفَ رَسُولُ اللَّهِ ﷺ فِي طَرَفِ الْقَرْنِ الْأَسْوَدِ حَذْوَهَا، فَاسْتَقْبَلَ نَخِبًا بِبَصَرِهِ ـ يَعْنِي وَادِيًا ـ وَوَقَفَ حَتَّى اتَّقَفَ النَّاسُ كُلُّهُمْ، ثُمَّ قَالَ: «إِنَّ صَيْدَ وَجٍّ وَعِضَاهَهُ حَرَمٌ مُحَرَّمٌ لِلَّهِ». وَذَلِكَ قَبْلَ نُزُولِهِ الطَّائِفَ وَحِصَارِهِ ثَقِيفَ.

تخريج: إسناده ضعيف لضعف محمد.

1417. It was narrated that az-Zubair said: I heard the Messenger of Allah (ﷺ) say one day: "Paradise is due to Talhah," when he did what he did for the Messenger of Allah (ﷺ), i.e., when Talhah leaned down and the Messenger of Allah (ﷺ) climbed on his back.

Comments: [Its *isnad* is *hasan*]

١٤١٧- حَدَّثَنَا يَعْقُوبُ: حَدَّثَنَا أَبِي عَنِ ابْنِ إِسْحَاقَ: حَدَّثَنِي يَحْيَى بْنُ عَبَّادِ بْنِ عَبْدِ اللَّهِ ابْنِ الزُّبَيْرِ عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ، عَنِ الزُّبَيْرِ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ يَوْمَئِذٍ: «أَوْجَبَ طَلْحَةُ» حِينَ صَنَعَ بِرَسُولِ اللَّهِ ﷺ مَا صَنَعَ، يَعْنِي حِينَ بَرَكَ لَهُ طَلْحَةُ، فَصَعِدَ رَسُولُ اللَّهِ ﷺ عَلَى ظَهْرِهِ.

تخريج: إسناده حسن.

1418. It was narrated that 'Urwah said: My father az-Zubair (ﷺ) told me that on the day of Uhud, a woman came running, and when she was about to reach where the slain were, the Prophet (ﷺ) did not want her to see them, and he said, "The woman, the woman!" az-Zubair (ﷺ) said: I thought that she was my mother Safiyyah, so I went running towards her and caught up with her before she reached the slain. She shoved me in the chest, and she was a tough woman. She said: Stay away from me, may you have no land! I said: The Messenger of Allah (ﷺ) is urging you (not to go and see them). She stopped and took out two pieces of cloth that she had with her and said: These are two pieces of cloth that I have brought for my brother Hamzah. I have heard that he has been killed; shroud him with them. We brought the two pieces of cloth to shroud Hamzah with them, but we saw beside him one of the Ansar who had been killed, and the same had been done to him as to Hamzah. We did not feel it was appropriate to shroud Hamzah in two pieces of cloth and to leave the Ansari with no shroud, so we said: One piece for Hamzah and one piece for the Ansari. We measured (the pieces of cloth) and found that one of them was larger, so we drew lots between them and shrouded each of them in the piece of cloth that was selected for him.

Comments: [Its *isnad* is *hasan*]

١٤١٨- حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ الْهَاشِمِيُّ: أَخْبَرَنَا عَبْدُ الرَّحْمَنِ ـ يَعْنِي ابْنَ أَبِي الزِّنَادِ ـ عَنْ هِشَامٍ، عَنْ عُرْوَةَ قَالَ: أَخْبَرَنِي أَبِي الزُّبَيْرُ: أَنَّهُ لَمَّا كَانَ يَوْمُ أُحُدٍ أَقْبَلَتِ امْرَأَةٌ تَسْعَى، حَتَّى إِذَا كَادَتْ أَنْ تُشْرِفَ عَلَى الْقَتْلَى، قَالَ: فَكَرِهَ النَّبِيُّ ﷺ أَنْ تَرَاهُمْ، فَقَالَ: «الْمَرْأَةَ الْمَرْأَةَ» قَالَ الزُّبَيْرُ: فَتَوَسَّمْتُ أَنَّهَا أُمِّي صَفِيَّةُ، قَالَ: فَخَرَجْتُ أَسْعَى إِلَيْهَا، فَأَدْرَكْتُهَا قَبْلَ أَنْ تَنْتَهِيَ إِلَى الْقَتْلَى، قَالَ: فَلَدَمَتْ فِي صَدْرِي، وَكَانَتِ امْرَأَةً جَلْدَةً، قَالَتْ: إِلَيْكَ، لَا أَرْضَ لَكَ. قَالَ: فَقُلْتُ: إِنَّ رَسُولَ اللَّهِ ﷺ عَزَمَ عَلَيْكِ، قَالَ: فَوَقَفَتْ، وَأَخْرَجَتْ ثَوْبَيْنِ مَعَهَا، فَقَالَتْ: هَذَانِ ثَوْبَانِ جِئْتُ بِهِمَا لِأَخِي حَمْزَةَ، فَقَدْ بَلَغَنِي مَقْتَلُهُ، فَكَفِّنُوهُ فِيهِمَا. قَالَ: فَجِئْنَا بِالثَّوْبَيْنِ لِنُكَفِّنَ فِيهِمَا حَمْزَةَ، فَإِذَا إِلَى جَنْبِهِ رَجُلٌ مِنَ الْأَنْصَارِ قَتِيلٌ، قَدْ فُعِلَ بِهِ كَمَا فُعِلَ بِحَمْزَةَ، قَالَ: فَوَجَدْنَا غَضَاضَةً وَحَيَاءً أَنْ نُكَفِّنَ حَمْزَةَ فِي ثَوْبَيْنِ، وَالْأَنْصَارِيُّ لَا كَفَنَ لَهُ، فَقُلْنَا: لِحَمْزَةَ ثَوْبٌ، وَلِلْأَنْصَارِيِّ ثَوْبٌ، فَقَدَرْنَاهُمَا فَكَانَ أَحَدُهُمَا أَكْبَرَ مِنَ الْآخَرِ، فَأَقْرَعْنَا بَيْنَهُمَا، فَكَفَّنَّا كُلَّ وَاحِدٍ مِنْهُمَا فِي الثَّوْبِ الَّذِي طَارَ لَهُ.

تخريج: إسناد حسن.

١٤١٩- حَدَّثَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ: أَنَّ الزُّبَيْرَ كَانَ يُحَدِّثُ: أَنَّهُ خَاصَمَ رَجُلًا مِنَ الْأَنْصَارِ قَدْ شَهِدَ بَدْرًا إِلَى النَّبِيِّ ﷺ فِي شِرَاجِ الْحَرَّةِ، كَانَا يَسْتَقِيَانِ بِهَا كِلَاهُمَا، فَقَالَ النَّبِيُّ ﷺ لِلزُّبَيْرِ: «اسْقِ، ثُمَّ أَرْسِلْ إِلَى جَارِكَ» فَغَضِبَ الْأَنْصَارِيُّ وَقَالَ: يَا رَسُولَ اللَّهِ، أَنْ كَانَ ابْنَ عَمَّتِكَ! فَتَلَوَّنَ وَجْهُ رَسُولِ اللَّهِ ﷺ، ثُمَّ قَالَ لِلزُّبَيْرِ: «اسْقِ ثُمَّ (١/ ١٦٦) احْبِسِ الْمَاءَ حَتَّى يَرْجِعَ إِلَى الْجَدْرِ». فَاسْتَوْعَى النَّبِيُّ ﷺ حِينَئِذٍ لِلزُّبَيْرِ حَقَّهُ، وَكَانَ النَّبِيُّ ﷺ قَبْلَ ذَلِكَ أَشَارَ عَلَى الزُّبَيْرِ بِرَأْيٍ أَرَادَ فِيهِ سَعَةً لَهُ وَلِلْأَنْصَارِيِّ، فَلَمَّا أَحْفَظَ الْأَنْصَارِيُّ رَسُولَ اللَّهِ ﷺ، اسْتَوْعَى رَسُولُ اللَّهِ ﷺ لِلزُّبَيْرِ حَقَّهُ فِي صَرِيحِ الْحُكْمِ. قَالَ عُرْوَةُ: فَقَالَ الزُّبَيْرُ: وَاللَّهِ مَا أَحْسِبُ هَذِهِ الْآيَةَ أُنْزِلَتْ إِلَّا فِي ذَلِكَ: ﴿فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا﴾ (النساء: ٦٥). [انظر: ١٦١١٦]

تخريج: إسناد صحيح. خ:(٢٧٠٨)، م (٢٣٥٧).

1419. It was narrated that az-Zuhri said: 'Urwah bin az-Zubair told me that az-Zubair (ﷺ) used to narrate that he referred to the Prophet (ﷺ) a dispute with an Ansari man who had been present at Badr about the streams of the Harrah, with which they both used to irrigate their palm trees. The Prophet (ﷺ) said to az-Zubair (ﷺ): "Water (your trees), then let the water flow to your neighbour." The Ansari got angry and said: O Messenger of Allah, it is because he is your cousin! The face of the Messenger of Allah (ﷺ) changed colour, then he said to az-Zubair: "Water (your trees), then block the water until it backs up to the bottom of the wall." So the Prophet (ﷺ) told az-Zubair (ﷺ) to take all of his rights in full. Before that, the Prophet (ﷺ) had suggested to az-Zubair (ﷺ) something that would be good for both him and the Ansari, but when the Ansari annoyed the Messenger of Allah (ﷺ), he told az-Zubair to take his rights in full in a clear ruling. 'Urwah said: az-Zubair (ﷺ) said: By Allah, I think that this verse was revealed concerning that: "But no, by your Lord, they can have no Faith, until they make you (O Muhammad ﷺ) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission" [an-Nisa' 4:65].

Comments: [Its *isnad* is *saheeh,* al-Bukhari (2708) and Muslim (2357)]

1420. It was narrated that az-Zubair bin al-'Awwam (ﷺ) said: The Messenger of Allah (ﷺ) said: "This land is the land of Allah and the people are the slaves of Allah, so wherever you find something good, stay there."

Comments: [Its *isnad* is *da'eef*]

١٤٢٠- حَدَّثَنَا يَزِيدُ بْنُ عَبْدِ رَبِّهِ: حَدَّثَنَا بَقِيَّةُ ابْنُ الْوَلِيدِ: حَدَّثَنِي جُبَيْرُ بْنُ عَمْرٍو الْقُرَشِيُّ: حَدَّثَنِي أَبُو سَعْدٍ الْأَنْصَارِيُّ عَنْ أَبِي يَحْيَى مَوْلَى آلِ الزُّبَيْرِ بْنِ الْعَوَّامِ، عَنِ الزُّبَيْرِ بْنِ الْعَوَّامِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْبِلَادُ بِلَادُ اللَّهِ، وَالْعِبَادُ عِبَادُ اللَّهِ، فَحَيْثُمَا أَصَبْتَ خَيْرًا فَأَقِمْ».

تخريج: إسناد ضعيف، فيه ثلاثة مجاهيل، لكن الشطر الأول حسن لغيره.

1421. It was narrated that az-Zubair bin al-'Awwam (ﷺ) said: I heard the Messenger of Allah (ﷺ) recite this verse when he was in 'Arafah: "Allah bears witness that *La ilaha illa Huwa* (none has the right to be worshipped but He), and the angels, and those having knowledge (also give this witness); (He always) maintains His creation in justice. *La ilaha illa Huwa* (none has the right to be worshipped but He), the All-Mighty, the All-Wise" [Al 'Imran 3:18]. And I am one of the witnesses to that, O Lord.

١٤٢١- حَدَّثَنَا يَزِيدُ: حَدَّثَنَا بَقِيَّةُ بْنُ الْوَلِيدِ: حَدَّثَنِي جُبَيْرُ بْنُ عَمْرٍو، عَنْ أَبِي سَعْدٍ الْأَنْصَارِيِّ، عَنْ أَبِي يَحْيَى مَوْلَى آلِ الزُّبَيْرِ بْنِ الْعَوَّامِ، عَنِ الزُّبَيْرِ بْنِ الْعَوَّامِ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ وَهُوَ بِعَرَفَةَ يَقْرَأُ هَذِهِ الْآيَةَ: ﴿شَهِدَ اللَّهُ أَنَّهُ لَا إِلَٰهَ إِلَّا هُوَ وَالْمَلَائِكَةُ وَأُولُو الْعِلْمِ قَائِمًا بِالْقِسْطِ ۚ لَا إِلَٰهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ﴾ (آل عمران: ١٨) «وَأَنَا عَلَى ذَلِكَ مِنَ الشَّاهِدِينَ يَا رَبِّ».

تخريج: إسناده ضعيف كسابقه.

Comments: [Its *isnad* is *da'eef* like the previous report]

1422. Abdullah bin 'Ata', the son of Ibraheem the freed slave of az-Zubair narrated that his mother and his grandmother Umm 'Ata' said: By Allah, it is as if we can see az-Zubair bin al-'Awwam (ﷺ) when he came to us on a white mule of his and said: O Umm 'Ata', the Messenger of Allah (ﷺ) has forbidden the Muslims to eat from the meat of their sacrifices

١٤٢٢- حَدَّثَنَا يَعْقُوبُ: حَدَّثَنَا أَبِي عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ عَطَاءِ ابْنِ إِبْرَاهِيمَ مَوْلَى الزُّبَيْرِ عَنْ أُمِّهِ وَجَدَّتِهِ أُمِّ عَطَاءٍ، قَالَتَا: وَاللَّهِ لَكَأَنَّنَا نَنْظُرُ إِلَى الزُّبَيْرِ بْنِ الْعَوَّامِ حِينَ أَتَانَا عَلَى بَغْلَةٍ لَهُ بَيْضَاءَ فَقَالَ: يَا أُمَّ عَطَاءٍ، إِنَّ رَسُولَ اللَّهِ ﷺ قَدْ نَهَى الْمُسْلِمِينَ أَنْ يَأْكُلُوا مِنْ لُحُومِ نُسُكِهِمْ فَوْقَ

after three days. I said: May my father be sacrificed for you! What should we do with that which has been given to us? He said: As for what has been given to you, it is up to you.

Comments: [Its *isnad* is *da'eef*]

ثَلَاثٍ. قَالَ: فَقُلْتُ: بِأَبِي أَنْتَ، فَكَيْفَ نَصْنَعُ بِمَا أُهْدِيَ لَنَا؟ فَقَالَ: أَمَّا مَا أُهْدِيَ لَكُنَّ، فَشَأْنَكُنَّ بِهِ. [راجع: ٥٨٧]

تخريج: إسناده ضعيف عبدالله بن عطاء ضعيف، لكن النهي عن أكل لحوم النسك فوق ثلاث صحيح لغيره.

1423. It was narrated that 'Abdullah bin az-Zubair (ﷺ) said: On the day of al-Ahzab 'Umar bin Abi Salamah and I were put with the women. I looked out and saw az-Zubair on his horse, coming and going from Banu Quraizah two or three times. When he came back I said: O my father, I saw you coming and going. He said: Did you see me, O my son? I said: Yes. He said: The Messenger of Allah (ﷺ) said: "Who would like to go to Banu Quraizah and bring me news of them?" So I set out and when I came back, the Messenger of Allah (ﷺ) mentioned both his father and his mother for me and said: "May my father and mother be sacrificed for you."

Comments: [Its *isnad* is *saheeh*]

١٤٢٣- حَدَّثَنَا عَتَّابُ بْنُ زِيَادٍ: حَدَّثَنَا عَبْدُ اللَّهِ ـ يَعْنِي ابْنَ الْمُبَارَكِ ـ ، أَخْبَرَنَا هِشَامُ بْنُ عُرْوَةَ عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ قَالَ: كُنْتُ يَوْمَ الْأَحْزَابِ جُعِلْتُ أَنَا وَعُمَرُ بْنُ أَبِي سَلَمَةَ مَعَ النِّسَاءِ، فَنَظَرْتُ، فَإِذَا أَنَا بِالزُّبَيْرِ عَلَى فَرَسِهِ يَخْتَلِفُ إِلَى بَنِي قُرَيْظَةَ، مَرَّتَيْنِ أَوْ ثَلَاثَةً، فَلَمَّا رَجَعَ قُلْتُ: يَا أَبَتِ، رَأَيْتُكَ تَخْتَلِفُ. قَالَ: وَهَلْ رَأَيْتَنِي يَا بُنَيَّ؟ قَالَ: قُلْتُ: نَعَمْ، قَالَ: فَإِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ يَأْتِي بَنِي قُرَيْظَةَ فَيَأْتِينِي بِخَبَرِهِمْ؟» فَانْطَلَقْتُ، فَلَمَّا رَجَعْتُ، جَمَعَ لِي رَسُولُ اللَّهِ ﷺ أَبَوَيْهِ فَقَالَ: «فِدَاكَ أَبِي وَأُمِّي». [راجع: ١٤٠٩]

تخريج: إسناده صحيح. خ: (٣٧٢٠)، م: (٢٤١٦).

1424. Sufyan bin Wahb al-Khawlani said: When we conquered Egypt without a peace deal (i.e., by force), az-Zubair bin al-'Awwam (ﷺ) stood up and said: O 'Amr bin al-'As, divide the land. 'Amr said: I shall not divide it. az-Zubair (ﷺ) said: By Allah, you will divide it as the Messenger of Allah (ﷺ) divided Khaibar! 'Amr said: By Allah, I

١٤٢٤- حَدَّثَنَا عَتَّابٌ: حَدَّثَنَا عَبْدُ اللَّهِ قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ عُقْبَةَ ـ وَهُوَ عَبْدُ اللَّهِ بْنُ لَهِيعَةَ بْنِ عُقْبَةَ ـ: حَدَّثَنِي يَزِيدُ بْنُ أَبِي حَبِيبٍ عَمَّنْ سَمِعَ عَبْدَ اللَّهِ بْنَ الْمُغِيرَةِ بْنِ أَبِي بُرْدَةَ يَقُولُ: سَمِعْتُ سُفْيَانَ بْنَ وَهْبٍ الْخَوْلَانِيَّ يَقُولُ: لَمَّا افْتَتَحْنَا مِصْرَ بِغَيْرِ عَهْدٍ قَامَ الزُّبَيْرُ ابْنُ الْعَوَّامِ، فَقَالَ: يَا عَمْرُو بْنَ الْعَاصِ،

shall not divide it until I write to Ameer al-Mu'mineen. So he wrote to 'Umar (ﷺ) and 'Umar wrote back to him (saying): Leave it so that the third generation (lit. the offspring of the foetuses currently in their mothers' wombs) may use the income from it to go out on campaign for the sake of Allah.

Comments: [Its *isnad* is *da'eef*]

اقْسِمْهَا. فَقَالَ عَمْرٌو: لَا أَقْسِمُهَا، فَقَالَ الزُّبَيْرُ: وَاللَّهِ لَتَقْسِمَنَّهَا كَمَا قَسَمَ رَسُولُ اللَّهِ ﷺ خَيْبَرَ. قَالَ عَمْرٌو: وَاللَّهِ لَا أَقْسِمُهَا حَتَّى أَكْتُبَ إِلَى أَمِيرِ الْمُؤْمِنِينَ. فَكَتَبَ إِلَى عُمَرَ ﷺ فَكَتَبَ إِلَيْهِ عُمَرُ: أَنْ أَقِرَّهَا حَتَّى يَغْزُوَ مِنْهَا حَبَلُ الْحَبَلَةِ.

تخريج: إسناد ضعيف لجهالة المبهم الذي لم يسم.

1425. It was narrated from al-Mundhir bin az-Zubair (ﷺ) from his father that the Prophet (ﷺ) gave a share to az-Zubair, a share to his mother, and two shares to his horse.

Comments: [*Hasan* because of corroborating evidence and this is a *da'eef isnad*, Fulaih is unknown]

١٤٢٥ - حَدَّثَنَا عَتَّابٌ: حَدَّثَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا فُلَيْحُ بْنُ مُحَمَّدٍ عَنِ الْمُنْذِرِ بْنِ الزُّبَيْرِ، عَنْ أَبِيهِ: أَنَّ النَّبِيَّ ﷺ أَعْطَى الزُّبَيْرَ سَهْمًا، وَأُمَّهُ سَهْمًا، وَفَرَسَهُ سَهْمَيْنِ.

تخريج: حسن لغيره، وهذا إسناد ضعيف، فليح مجهول.

1426. Al-Hasan narrated: A man came to az-Zubair bin al-'Awwam and said: Shall I kill 'Ali for you? He said: No; how can you kill him when he has the troops with him? He said: I will catch up with him and assassinate him. He said: No. The Messenger of Allah (ﷺ) said: "Faith prohibits assassination; no believer should resort to that."

Comments: [*Saheeh*]

١٤٢٦ - حَدَّثَنَا عَفَّانُ: حَدَّثَنَا الْمُبَارَكُ: حَدَّثَنَا الْحَسَنُ قَالَ: جَاءَ رَجُلٌ إِلَى الزُّبَيْرِ بْنِ الْعَوَّامِ فَقَالَ: أَلَا أَقْتُلُ لَكَ عَلِيًّا؟ قَالَ: لَا، وَكَيْفَ تَقْتُلُهُ وَمَعَهُ الْجُنُودُ؟ قَالَ: أَلْحَقُ بِهِ فَأَفْتِكُ بِهِ. قَالَ: لَا إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ الْإِيمَانَ قَيْدُ الْفَتْكِ، لَا يَفْتِكُ مُؤْمِنٌ». [انظر: ١٤٢٧، ١٤٣٣]

تخريج: صحيح.

1427. Al-Hasan said: A man came to az-Zubair bin al-'Awwam and said: Shall I not kill 'Ali for you? He said: How can you kill him when he has people with him?... and he narrated a similar report.

Comments: [*Saheeh*]

١٤٢٧ - حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَخْبَرَنَا مُبَارَكُ بْنُ فَضَالَةَ: حَدَّثَنَا الْحَسَنُ قَالَ: أَتَى رَجُلٌ الزُّبَيْرَ بْنَ الْعَوَّامِ فَقَالَ: أَلَا أَقْتُلُ لَكَ عَلِيًّا؟ قَالَ: وَكَيْفَ تَسْتَطِيعُ قَتْلَهُ وَمَعَهُ النَّاسُ؟ فَذَكَرَ مَعْنَاهُ. [راجع: ١٤٢٦]

تخريج: صحيح.

1428. It was narrated from 'Amir bin 'Abdullah bin az-Zubair that his father said: I said to my father, az-Zubair bin al-'Awwam (ؓ): Why don't you narrate from the Messenger of Allah (ﷺ)? He said: I never left him since I became Muslim, but I heard him say something. He said: "Whoever tells a lie about me, let him take his place in Hell."

Comments: [Its *isnad* is *saheeh*]

١٤٢٨- حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا شُعْبَةُ، عَنْ جَامِعِ بْنِ (١/ ١٦٧) شَدَّادٍ، عَنْ عَامِرِ بْنِ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ، عَنْ أَبِيهِ قَالَ: قُلْتُ لِأَبِي الزُّبَيْرِ بْنِ الْعَوَّامِ: مَا لَكَ لَا تُحَدِّثُ عَنْ رَسُولِ اللَّهِ ﷺ؟ قَالَ: مَا فَارَقْتُهُ مُنْذُ أَسْلَمْتُ، وَلَكِنِّي سَمِعْتُ مِنْهُ كَلِمَةً، سَمِعْتُهُ يَقُولُ: «مَنْ كَذَبَ عَلَيَّ، فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ». [راجع: ١٤١٣]

تخريج: إسناده صحيح.

1429. Hisham bin 'Urwah narrated from his father, that his grandfather - Ibn Numair said: from az-Zubair (ؓ) - said: The Messenger of Allah (ﷺ) said: "For one of you to take a rope and go to the mountains, then bring a bundle of firewood on his back and sell it, and make himself independent of means thereby, is better for him than to ask of people, whether they give him something or not."

Comments: [Its *isnad* is *saheeh*,al-Bukhari (1471)]

١٤٢٩- حَدَّثَنَا وَكِيعٌ وَابْنُ نُمَيْرٍ قَالَا: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ عَنْ أَبِيهِ، عَنْ جَدِّهِ- قَالَ ابْنُ نُمَيْرٍ: عَنِ الزُّبَيْرِ _ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَأَنْ يَأْخُذَ أَحَدُكُمْ أَحْبُلَهُ، فَيَأْتِيَ الْجَبَلَ، فَيَجِيءَ بِحُزْمَةٍ مِنْ حَطَبٍ عَلَى ظَهْرِهِ فَيَبِيعَهَا، فَيَسْتَغْنِيَ بِثَمَنِهَا، خَيْرٌ لَهُ مِنْ أَنْ يَسْأَلَ النَّاسَ، أَعْطَوْهُ أَوْ مَنَعُوهُ». [راجع: ١٤٠٧]

تخريج: إسناده صحيح، خ: (١٤٧١)

1430. Ya'eesh bin al-Waleed narrated that a freed slave of the family of az-Zubair told him that az-Zubair bin al-'Awwam (ؓ) narrated to him that the Messenger of Allah (ﷺ) said: "There has come to you the disease of the nations before you, jealousy and hatred. Hatred is the 'shaver' (destroyer). I do not say that it shaves hair; rather its shaves (destroys) religious commitment. By

١٤٣٠- حَدَّثَنَا عَبْدُ الرَّحْمَنِ: حَدَّثَنَا حَرْبُ ابْنُ شَدَّادٍ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ: أَنَّ يَعِيشَ ابْنَ الْوَلِيدِ حَدَّثَهُ: أَنَّ مَوْلًى لِآلِ الزُّبَيْرِ حَدَّثَهُ: أَنَّ الزُّبَيْرَ بْنَ الْعَوَّامِ حَدَّثَهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «دَبَّ إِلَيْكُمْ دَاءُ الْأُمَمِ قَبْلَكُمْ: الْحَسَدُ وَالْبَغْضَاءُ، وَالْبَغْضَاءُ هِيَ الْحَالِقَةُ، لَا أَقُولُ: تَحْلِقُ الشَّعْرَ، وَلَكِنْ تَحْلِقُ الدِّينَ، وَالَّذِي

the One in Whose Hand is the soul of Muhammad, you will not enter Paradise until you believe, and you will not believe until you love one another. Shall I not tell you of something that will help you to achieve that? Spread (the greeting of) *salam* amongst yourselves."

نَفْسِي بِيَدِهِ _ أَوْ وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ _ لَا تَدْخُلُوا الْجَنَّةَ حَتَّى تُؤْمِنُوا، وَلَا تُؤْمِنُوا حَتَّى تَحَابُّوا، أَفَلَا أُنَبِّئُكُمْ بِمَا يُثَبِّتُ ذَلِكَ لَكُمْ؛ أَفْشُوا السَّلَامَ بَيْنَكُمْ». [راجع: ١٤١٢]

Comments: [Its *isnad* is *da'eef*]

تخريج: قسم السلام صحيح لغيره، وسائره حسن لغيره، وهذا إسناد ضعيف لجهالة مولى آل الزبير.

1431. It was narrated from Ya'eesh bin al-Waleed that a freed slave of the family of az-Zubair told him that az-Zubair (ﷺ) told him: The Prophet (ﷺ) said: "There has come to you..." and he narrated it.

١٤٣١- حَدَّثَنَا أَبُو عَامِرٍ: حَدَّثَنَا عَلِيُّ بْنُ الْمُبَارَكِ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ يَعِيشَ ابْنِ الْوَلِيدِ: أَنَّ مَوْلًى لِآلِ الزُّبَيْرِ حَدَّثَهُ: أَنَّ الزُّبَيْرَ حَدَّثَهُ: أَنَّ النَّبِيَّ ﷺ قَالَ: «دَبَّ إِلَيْكُمْ»... فَذَكَرَهُ. [راجع: ١٤٣٠]

Comments: [See the previous report]

تخريج: راجع ماقبله.

1432. It was narrated from a freed slave of the family of az-Zubair that az-Zubair bin al-'Awwam told him: The Messenger of Allah (ﷺ) said: "There has come to you..." and he narrated it.

١٤٣٢- حَدَّثَنَا إِبْرَاهِيمُ بْنُ خَالِدٍ: حَدَّثَنَا رَبَاحٌ عَنْ مَعْمَرٍ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ يَعِيشَ ابْنِ الْوَلِيدِ بْنِ هِشَامٍ، عَنْ مَوْلًى لِآلِ الزُّبَيْرِ: أَنَّ الزُّبَيْرَ بْنَ الْعَوَّامِ حَدَّثَهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «دَبَّ إِلَيْكُمْ»... فَذَكَرَهُ. [راجع: ١٤٣٠]

Comments: [See the previous report]

تخريج: راجع ماقبله.

1433. It was narrated that al-Hasan said: A man said to az-Zubair: Shall I kill 'Ali for you? He said: How would you kill him? He said: I will assassinate him. He said: No; the Messenger of Allah (ﷺ) said: "Faith prohibits assassination; no believer should resort to that."

١٤٣٣- حَدَّثَنَا إِسْمَاعِيلُ: حَدَّثَنَا أَيُّوبُ عَنِ الْحَسَنِ قَالَ: قَالَ رَجُلٌ لِلزُّبَيْرِ: أَلَا أَقْتُلُ لَكَ عَلِيًّا؟ قَالَ: كَيْفَ تَقْتُلُهُ؟ قَالَ: أَفْتِكُ بِهِ. قَالَ: لَا، قَالَ رَسُولُ اللَّهِ ﷺ: «الْإِيمَانُ قَيَّدَ الْفَتْكَ، لَا يَفْتِكُ مُؤْمِنٌ». [راجع: ١٤٢٦]

Comments: [*Saheeh*]

تخريج: صحيح.

1434. It was narrated that az-Zubair bin al-'Awwam said: When this *soorah* was revealed to the

١٤٣٤- حَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا مُحَمَّدٌ _ يَعْنِي ابْنَ عَمْرٍو _ ، عَنْ يَحْيَى بْنِ عَبْدِ الرَّحْمَنِ بْنِ

Messenger of Allah (ﷺ): "Verily, you (O Muhammad ﷺ) will die, and verily, they (too) will die. Then, on the Day of Resurrection, you will be disputing before your Lord" [az-Zumar 39:30,31], az-Zubair said: O Messenger of Allah, will we face again the disputes we had among us in this world in addition to other sins? He said: "Yes, you will face these disputes again until everyone who has a right has been given his right." Az-Zubair said: By Allah, the matter is very serious.

حَاطِبٍ، عَنْ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ، عَنِ الزُّبَيْرِ بْنِ الْعَوَّامِ قَالَ: لَمَّا نَزَلَتْ هَذِهِ السُّورَةُ عَلَى رَسُولِ اللَّهِ ﷺ: ﴿إِنَّكَ مَيِّتٌ وَإِنَّهُم مَّيِّتُونَ ۝ ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَامَةِ عِندَ رَبِّكُمْ تَخْتَصِمُونَ﴾ (الزمر: ٣٠، ٣١) قَالَ الزُّبَيْرُ: أَيْ رَسُولَ اللَّهِ، أَيُكَرَّرُ عَلَيْنَا مَا كَانَ بَيْنَنَا فِي الدُّنْيَا مَعَ خَوَاصِّ الذُّنُوبِ؟ قَالَ: «نَعَمْ، لَيُكَرَّرَنَّ عَلَيْكُمْ حَتَّى يُؤَدَّى إِلَى كُلِّ ذِي حَقٍّ حَقُّهُ». فَقَالَ الزُّبَيْرُ: وَاللَّهِ إِنَّ الأَمْرَ لَشَدِيدٌ. [راجع: ١٤٠٥]

Comments: [Its *isnad* is *hasan*]

تخريج: إسناده حسن.

1435. 'Urwah said: I heard 'Ikrimah [recite]: "And (remember) when We sent towards you (Muhammad ﷺ)" and it was recited to Sufyan from az-Zubair: "a group (three to ten persons) of the jinn, (quietly) listening to the Qur'an" [al-Ahqaf 46:29]. He said: [That was] in Nakhlah. The Messenger of Allah (ﷺ) was praying *'Isha'*, and "they (the jinn) just made round him a dense crowd as if sticking one over the other (in order to listen to the Prophet's recitation)" [al-Jinn 72:19]. Sufyan said: They were one above the other, like thick masses of clouds one above the other.

١٤٣٥- **حَدَّثَنَا** سُفْيَانُ: قَالَ عَمْرٌو: وَسَمِعْتُ عِكْرِمَةَ: ﴿وَإِذْ صَرَفْنَآ إِلَيْكَ﴾ وَقُرِئَ عَلَى سُفْيَانَ عَنِ الزُّبَيْرِ: ﴿نَفَرًا مِّنَ ٱلْجِنِّ يَسْتَمِعُونَ ٱلْقُرْءَانَ﴾ (الأحقاف: ٢٩) قَالَ: بِنَخْلَةَ، وَرَسُولُ اللَّهِ ﷺ يُصَلِّي الْعِشَاءَ الآخِرَةَ ﴿كَادُوا۟ يَكُونُونَ عَلَيْهِ لِبَدًا﴾ (الجن: ١٩).

قَالَ سُفْيَانُ: اللِّبَدُ: بَعْضُهُمْ عَلَى بَعْضٍ، كَاللِّبَدِ بَعْضُهُ عَلَى بَعْضٍ.

تخريج: حسن لغيره وهذا إسناد ضعيف لانقطاع بين عكرمة وبين الزبير.

Comments: [*Hasan* because of corroborating evidence and its *isnad* is *da'eef* because it is interrupted between Ikriman and Az-Zubiar]

1436. Muslim bin Jundub narrated: someone who heard him told me that az-Zubair bin al-'Awwam said: We used to pray *Jumu'ah* with the Prophet (ﷺ), then we would leave and seek the

١٤٣٦- **حَدَّثَنَا** يَحْيَى بْنُ آدَمَ: حَدَّثَنَا ابْنُ أَبِي ذِئْبٍ: حَدَّثَنَا مُسْلِمُ بْنُ جُنْدُبٍ: حَدَّثَنِي مَنْ سَمِعَ الزُّبَيْرَ بْنَ الْعَوَّامِ يَقُولُ: كُنَّا نُصَلِّي مَعَ رَسُولِ اللَّهِ ﷺ الْجُمُعَةَ، ثُمَّ نُبَادِرُ فَمَا نَجِدُ مِنَ

shade of the fortress, but we would not find any shade except (an area) the width of our feet.

الظِّلِّ إِلَّا مَوْضِعَ أَقْدَامِنَا، أَوْ قَالَ: فَمَا نَجِدُ مِنَ الظِّلِّ مَوْضِعَ أَقْدَامِنَا. [راجع: ١٤١١]

Comments: [*Saheeh* because of corroborating evidence; this is a *da'eef isnad* because the chain between Muslim bin Jundab and Az-Zubair is unknown].

تخريج: صحيح لغيره، وهذا إسناد ضعيف لجهالة الواسطة بين مسلم بن جندب وبين الزبير.

1437. It was narrated that 'Ali or az-Zubair said: The Messenger of Allah (ﷺ) used to address us and remind us of the annals of Allah (cf. 14:5), until we could see that on his face (because of alarm). It was as if he was warning people against an enemy that would attack them in the morning. If he had just recently met with Jibreel, he would not smile until Jibreel had departed from him.

١٤٣٧- حَدَّثَنَا كَثِيرُ بْنُ هِشَامٍ: حَدَّثَنَا هِشَامٌ عَنْ أَبِي الزُّبَيْرِ، عَنْ عَبْدِ اللَّهِ بْنِ سَلِمَةَ - أَوْ سَلَمَةَ، قَالَ كَثِيرٌ: وَحِفْظِي سَلِمَةَ - عَنْ عَلِيٍّ، أَوْ عَنِ الزُّبَيْرِ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَخْطُبُنَا، فَيُذَكِّرُنَا بِأَيَّامِ اللَّهِ حَتَّى نَعْرِفَ ذَلِكَ فِي وَجْهِهِ، وَكَأَنَّهُ نَذِيرُ قَوْمٍ يُصَبِّحُهُمُ الْأَمْرُ غُدْوَةً، وَكَانَ إِذَا كَانَ حَدِيثَ عَهْدٍ بِجِبْرِيلَ لَمْ يَتَبَسَّمْ ضَاحِكًا حَتَّى يَرْتَفِعَ عَنْهُ.

Comments: [Its *isnad* is *hasan*]

تخريج: إسناده حسن.

1438. Az-Zubair bin al-'Awwam said: This verse was revealed when we were present with the Messenger of Allah (ﷺ): "And fear the *Fitnah* (affliction and trial) which affects not in particular (only) those of you who do wrong (but it may afflict all the good and the bad people)" [al-Anfal 8:25]. We started saying, What is this *fitnah*? And we never thought that it would happen as it did.

١٤٣٨- حَدَّثَنَا أَسْوَدُ بْنُ عَامِرٍ: حَدَّثَنَا جَرِيرٌ قَالَ: سَمِعْتُ الْحَسَنَ قَالَ: قَالَ الزُّبَيْرُ بْنُ الْعَوَّامِ: نَزَلَتْ هَذِهِ الْآيَةُ وَنَحْنُ مُتَوَافِرُونَ مَعَ رَسُولِ اللَّهِ ﷺ: ﴿وَاتَّقُوا فِتْنَةً لَا تُصِيبَنَّ الَّذِينَ ظَلَمُوا مِنكُمْ خَاصَّةً﴾ (الأنفال: ٢٥) فَجَعَلْنَا نَقُولُ: مَا هَذِهِ الْفِتْنَةُ؟ وَمَا نَشْعُرُ أَنَّهَا تَقَعُ حَيْثُ وَقَعَتْ. [راجع: ١٤١٤]

Comments: [A *Hadeeth Jayyid*]

تخريج: حديث جيد.

آخِرُ حَدِيثِ الزُّبَيْرِ بْنِ الْعَوَّامِ رَضِيَ اللهُ (١٦٨/١) تَعَالَى عَنْهُ

End of the *hadeeths* of az-Zubair bin al-'Awwam ﷺ

مُسْنَدُ أَبِي إِسْحَاقَ سَعْدِ بْنِ أَبِي وَقَّاصٍ ﷺ

Musnad Abu Ishaq Sa'd bin Abi Waqqas ﷺ

١٤٣٩- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا عَبْدُ الْوَارِثِ: حَدَّثَنَا ابْنُ أَبِي نَجِيحٍ قَالَ: سَأَلْتُ طَاوُسًا عَنْ رَجُلٍ رَمَى الْجَمْرَةَ بِسِتِّ حَصَيَاتٍ، فَقَالَ: لِيُطْعِمْ قَبْضَةً مِنْ طَعَامٍ. قَالَ: فَلَقِيتُ مُجَاهِدًا فَسَأَلْتُهُ، وَذَكَرْتُ لَهُ قَوْلَ طَاوُسٍ، فَقَالَ: رَحِمَ اللَّهُ أَبَا عَبْدِ الرَّحْمَنِ، أَمَا بَلَغَهُ قَوْلُ سَعْدِ بْنِ مَالِكٍ قَالَ: رَمَيْنَا الْجِمَارَ - أَوِ الْجَمْرَةَ - فِي حَجَّتِنَا مَعَ رَسُولِ اللَّهِ ﷺ، ثُمَّ جَلَسْنَا نَتَذَاكَرُ، فَمِنَّا مَنْ قَالَ: رَمَيْتُ بِسِتٍّ، وَمِنَّا مَنْ قَالَ: رَمَيْتُ بِسَبْعٍ، وَمِنَّا مَنْ قَالَ: رَمَيْتُ بِثَمَانٍ، وَمِنَّا مَنْ قَالَ: رَمَيْتُ بِتِسْعٍ، فَلَمْ يَرَوْا بِذَلِكَ بَأْسًا. [انظر: ١٦٠٣]

تخريج: إسناده ضعيف لانقطاعه، مجاهد لم يسمع من سعد بن أبي وقاص.

1439. Ibn Abi Najeeh said: I asked Tawoos about a man who stoned the *Jamrah* with six pebbles and he said: Let him donate a handful of food. Then I met Mujahid and I asked him and told him what Tawoos had said: He said: May Allah have mercy on Abu 'Abdur-Rahman. Did he not hear the words of Sa'd bin Malik? He said: We stoned the *jimar* - or the *jamrah* - when we did *Hajj* with the Messenger of Allah (ﷺ), then we sat and talked, and among us were those who said: I threw six pebbles; and among us were those who said: I threw seven; and among us were those who said, I threw eight; and among us were those who said: I threw nine. And they did not see anything wrong with that.

Comments: [Its *isnad* is *da'eef* because it is interrupted]

١٤٤٠- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا وُهَيْبٌ: حَدَّثَنَا أَيُّوبُ عَنْ عَمْرِو بْنِ سَعِيدٍ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ الْحِمْيَرِيِّ، عَنْ ثَلَاثَةٍ مِنْ وَلَدِ سَعْدٍ، عَنْ سَعْدٍ: أَنَّ رَسُولَ اللَّهِ ﷺ دَخَلَ عَلَيْهِ يَعُودُهُ وَهُوَ مَرِيضٌ، وَهُوَ بِمَكَّةَ، فَقَالَ: يَا رَسُولَ اللَّهِ، قَدْ خَشِيتُ أَنْ أَمُوتَ بِالْأَرْضِ الَّتِي هَاجَرْتُ مِنْهَا كَمَا مَاتَ سَعْدُ بْنُ خَوْلَةَ،

1440. It was narrated from Sa'd that the Messenger of Allah (ﷺ) entered upon him to visit him when he was sick, when he was in Makkah. He said: O Messenger of Allah, I am afraid that I will die in the land from which I migrated as Sa'd bin Khawlah died. Pray to Allah to heal me. He said: "O Allah, heal Sa'd, O Allah, heal Sa'd, O Allah, heal Sa'd." He

said: O Messenger of Allah, I have a great deal of wealth, and I have no heir except one daughter. Can I bequeath all my wealth [to charity]? He said: "No." He said: Can I bequeath two thirds of it? He said: "No." He said: Can I bequeath half of it? He said: "No." He said: Can I bequeath one third? He said: "One third, and one third is a lot. If you spend from your wealth, it is a charity for you; if you spend from your wealth on your dependents, it is a charity for you; if you spend from your wealth on your family, it is a charity for you. If you leave your family something that is enough for them to live on, that is better than leaving them to ask people for help."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (56) and Muslim (1628)]

1441. It was narrated from 'Amir bin Sa'd that his brother 'Umar went to Sa'd on the outskirts of Madinah, where he was living with some sheep of his. When Sa'd saw him he said: I seek refuge with Allah from the evil of this rider. When he came to him, he said: O my father, are you happy to live like a Bedouin with your sheep when the people are disputing over power in Madinah? Sa'd struck 'Umar's chest and said: Be quiet! I heard the Messenger of Allah (ﷺ) say: "Allah loves the slave who is pious, independent of means and reclusive."

فَادْعُ اللَّهَ أَنْ يَشْفِيَنِي. قَالَ: «اللَّهُمَّ اشْفِ سَعْدًا، اللَّهُمَّ اشْفِ سَعْدًا، اللَّهُمَّ اشْفِ سَعْدًا». فَقَالَ: يَا رَسُولَ اللَّهِ، إِنَّ لِي مَالًا كَثِيرًا، وَلَيْسَ لِي وَارِثٌ إِلَّا ابْنَةٌ، أَفَأُوصِي بِمَالِي كُلِّهِ؟ قَالَ: «لَا» قَالَ: أَفَأُوصِي بِثُلُثَيْهِ؟ قَالَ: «لَا» قَالَ: أَفَأُوصِي بِنِصْفِهِ؟ قَالَ: «لَا» قَالَ: أَفَأُوصِي بِالثُّلُثِ؟ قَالَ: «الثُّلُثُ، وَالثُّلُثُ كَثِيرٌ، إِنَّ نَفَقَتَكَ مِنْ مَالِكَ لَكَ صَدَقَةٌ، وَإِنَّ نَفَقَتَكَ عَلَى عِيَالِكَ لَكَ صَدَقَةٌ، وَإِنَّ نَفَقَتَكَ عَلَى أَهْلِكَ لَكَ صَدَقَةٌ، وَإِنَّكَ أَنْ تَدَعَ أَهْلَكَ بِعَيْشٍ - أَوْ قَالَ: بِخَيْرٍ - خَيْرٌ مِنْ أَنْ تَدَعَهُمْ يَتَكَفَّفُونَ النَّاسَ». [انظر: ١٤٧٤، ١٤٧٩، ١٨٢، ١٤٨٨، ١٥٠١]

تخريج: إسناده صحيح. خ: (٥٦)، م: (١٦٢٨).

١٤٤١- حَدَّثَنَا أَبُو بَكْرٍ الْحَنَفِيُّ عَبْدُ الْكَبِيرِ ابْنُ عَبْدِ الْمَجِيدِ: حَدَّثَنَا بُكَيْرُ بْنُ مِسْمَارٍ عَنْ عَامِرِ بْنِ سَعْدٍ: أَنَّ أَخَاهُ عُمَرَ انْطَلَقَ إِلَى سَعْدٍ فِي غَنَمٍ لَهُ خَارِجًا مِنَ الْمَدِينَةِ، فَلَمَّا رَآهُ سَعْدٌ قَالَ: أَعُوذُ بِاللَّهِ مِنْ شَرِّ هَذَا الرَّاكِبِ، فَلَمَّا أَتَاهُ قَالَ: يَا أَبَتِ، أَرَضِيتَ أَنْ تَكُونَ أَعْرَابِيًّا فِي غَنَمِكَ، وَالنَّاسُ يَتَنَازَعُونَ فِي الْمُلْكِ بِالْمَدِينَةِ؟ فَضَرَبَ سَعْدٌ صَدْرَ عُمَرَ، وَقَالَ: اسْكُتْ، إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ اللَّهَ عَزَّ وَجَلَّ يُحِبُّ الْعَبْدَ التَّقِيَّ الْغَنِيَّ الْخَفِيَّ». [انظر: ١٥٢٩]

Comments: [Its *isnad* is *qawi*, Muslim (2965)]

تخريج: إسناده قوي.م : (٢٩٦٥)

1442. 'Amir bin Sa'd told 'Umar bin 'Abdul-'Azeez, when he was the governor of Madinah, that Sa'd said: The Messenger of Allah (ﷺ) said: "Whoever eats seven *'ajwah* dates from between the two lava fields of Madinah on an empty stomach in the morning, nothing will harm him that day until evening comes." Fulaih said: And I think he said: "And if he eats them in the evening, nothing will harm him until morning comes." 'Umar said: Think, O 'Amir, about what you are narrating from the Messenger of Allah (ﷺ). He said: I bear witness that I have never told lies about Sa'd and Sa'd never told lies about the Messenger of Allah (ﷺ).

Comments: [A *saheeh hadeeth*]

١٤٤٢- حَدَّثَنَا أَبُو عَامِرٍ: حَدَّثَنَا فُلَيْحٌ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ ـ يَعْنِي ابْنَ مَعْمَرٍ ـ قَالَ: حَدَّثَ عَامِرُ بْنُ سَعْدٍ عُمَرَ بْنَ عَبْدِ الْعَزِيزِ، وَهُوَ أَمِيرٌ عَلَى الْمَدِينَةِ: أَنَّ سَعْدًا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ أَكَلَ سَبْعَ تَمَرَاتِ عَجْوَةٍ ما بَيْنَ لَابَتَيِ الْمَدِينَةِ عَلَى الرِّيقِ، لَمْ يَضُرَّهُ يَوْمَهُ ذَلِكَ شَيْءٌ، حَتَّى يُمْسِيَ» قَالَ فُلَيْحٌ: وَأَظُنُّهُ قَالَ: «وَإِنْ أَكَلَهَا حِينَ يُمْسِي لَمْ يَضُرَّهُ شَيْءٌ، حَتَّى يُصْبِحَ». فَقَالَ عُمَرُ: انْظُرْ يَا عَامِرُ مَا تُحَدِّثُ عَنْ رَسُولِ اللَّهِ ﷺ؟ فَقَالَ: أَشْهَدُ مَا كَذَبْتُ عَلَى سَعْدٍ، وَمَا كَذَبَ سَعْدٌ عَلَى رَسُولِ اللَّهِ ﷺ.

[انظر: ١٥٢٨، ١٥٧٢]

تخريج: حديث صحيح. خ: (٥٤٤٥)، م: (٢٠٤٧).

1443. It was narrated from 'Amir bin Sa'd that Sa'd went to his fortress in al-'Aqeeq, where he found a slave hitting a tree to make its leaves fall or cutting it down, so he stripped him of his belongings. When Sa'd returned, the owners of the slave came and asked him to return what he had taken from their slave. He said: Allah forbid that I should return something that the Messenger of Allah (ﷺ) granted me of booty. And he refused to return it to them.

Comments: [Its *isnad* is *saheeh*, Muslim (1364)]

١٤٤٣- حَدَّثَنَا أَبُو عَامِرٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ جَعْفَرٍ: عَنْ إِسْمَاعِيلَ بْنِ مُحَمَّدِ بْنِ سَعْدٍ، عَنْ عَامِرِ بْنِ سَعْدٍ: أَنَّ سَعْدًا رَكِبَ إِلَى قَصْرِهِ بِالْعَقِيقِ، فَوَجَدَ غُلَامًا يَخْبِطُ شَجَرًا، أَوْ يَقْطَعُهُ، فَسَلَبَهُ، فَلَمَّا رَجَعَ سَعْدٌ جَاءَهُ أَهْلُ الْغُلَامِ، فَكَلَّمُوهُ أَنْ يَرُدَّ مَا أَخَذَ مِنْ غُلَامِهِمْ، فَقَالَ: مَعَاذَ اللَّهِ أَنْ أَرُدَّ شَيْئًا نَفَّلَنِيهِ رَسُولُ اللَّهِ ﷺ، وَأَبَى أَنْ يَرُدَّ عَلَيْهِمْ.

[انظر: ١٤٦٠]

تخريج: إسناده صحيح.م: (١٣٦٤)

1444. It was narrated from Isma'eel bin Muhammad bin Sa'd bin Abi Waqqas, from his father, that his grandfather Sa'd bin Abi Waqqas said: The Messenger of Allah (ﷺ) said: "One of the signs that the son of Adam is blessed is that he prays *istikharah*, asking Allah for guidance in making a decision. And of the signs that the son of Adam is blessed is his being content with what Allah decrees. And one of the signs that the son of Adam is wretched is that he does not pray *istikharah*, asking Allah for guidance in making a decision. And one of the signs that the son of Adam is wretched is his being discontent with what Allah decrees."

Comments: [Its *isnad* is *da'eef*]

١٤٤٤- حَدَّثَنَا رَوْحٌ _ أَمْلَاهُ عَلَيْنَا بِبَغْدَادَ _: حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي حُمَيْدٍ، عَنْ إِسْمَاعِيلَ ابْنِ مُحَمَّدِ بْنِ سَعْدِ بْنِ أَبِي وَقَّاصٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ سَعْدِ بْنِ أَبِي وَقَّاصٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مِنْ سَعَادَةِ ابْنِ آدَمَ اسْتِخَارَتُهُ اللَّهَ، وَمِنْ سَعَادَةِ ابْنِ آدَمَ رِضَاهُ بِمَا قَضَى اللَّهُ، وَمِنْ شِقْوَةِ ابْنِ آدَمَ تَرْكُهُ اسْتِخَارَةَ اللَّهِ، وَمِنْ شِقْوَةِ ابْنِ آدَمَ سَخَطُهُ بِمَا قَضَى اللَّهُ عَزَّ وَجَلَّ».

تخريج: إسناده ضعيف، ابن أبي حميد متفق على ضعفه.

1445. Isma'eel bin Muhammad bin Sa'd bin Abi Waqqas narrated, from his father, that his grandfather said: The Messenger of Allah (ﷺ) said: The signs that the son of Adam is blessed are three: a good wife, a good house and a good mount. And the signs that the son of Adam is wretched are three: a bad wife, a bad house and a bad mount."

Comments: [A *saheeh hadeeth*; this is a *da'eef isnad* because Ibn Abu Humaid is *da'eef*]

١٤٤٥- حَدَّثَنَا رَوْحٌ: حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي حُمَيْدٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ مُحَمَّدِ بْنِ سَعْدِ ابْنِ أَبِي وَقَّاصٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ مِنْ سَعَادَةِ ابْنِ آدَمَ ثَلَاثَةٌ، وَمِنْ شِقْوَةِ ابْنِ آدَمَ ثَلَاثَةٌ: مِنْ سَعَادَةِ ابْنِ آدَمَ الْمَرْأَةُ الصَّالِحَةُ، وَالْمَسْكَنُ الصَّالِحُ، وَالْمَرْكَبُ الصَّالِحُ، وَمِنْ شِقْوَةِ ابْنِ آدَمَ الْمَرْأَةُ السُّوءُ، وَالْمَسْكَنُ السُّوءُ، وَالْمَرْكَبُ السُّوءُ».

تخريج: حديث صحيح، وهذا إسناده ضعيف لضعف ابن أبي حميد.

1446. Bukair bin 'Abdullah bin al-Ashajj narrated that he heard 'Abdur-Rahman bin Husain narrate that he heard Sa'd bin Abi Waqqas say: I heard the Messenger of Allah (ﷺ) say: "There will be

١٤٤٦- حَدَّثَنَا أَبُو سَعِيدٍ مَوْلَى بَنِي هَاشِمٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ لَهِيعَةَ: حَدَّثَنَا بُكَيْرُ بْنُ عَبْدِ اللَّهِ ابْنِ الْأَشَجِّ: أَنَّهُ (١/ ١٦٩) سَمِعَ عَبْدَ الرَّحْمَنِ بْنَ حُسَيْنٍ يُحَدِّثُ: أَنَّهُ سَمِعَ سَعْدَ بْنَ أَبِي وَقَّاصٍ

يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «سَتَكُونُ فِتْنَةٌ، الْقَاعِدُ فِيهَا خَيْرٌ مِنَ الْقَائِمِ، وَالْقَائِمُ فِيهَا خَيْرٌ مِنَ الْمَاشِي، وَيَكُونُ الْمَاشِي فِيهَا خَيْرًا مِنَ السَّاعِي». قَالَ: وَأُرَاهُ قَالَ: «وَالْمُضْطَجِعُ فِيهَا خَيْرٌ مِنَ الْقَاعِدِ». [انظر: ١٦٠٩]

turmoil (*fitnah*) in which the one who is sitting will be better than the one who is standing, the one who is standing will be better than the one who is walking, the one who is walking will be better than the one who is running." He said: And I think he said: "And the one who is lying down will be better than the one who is sitting."

تخريج: صحيح لغيره. ابن لهيعة سيء الحفظ ولكنه توبع.

Comments: [*Saheeh* because of corroborating evidence]

١٤٤٧- حَدَّثَنَا أَبُو سَعِيدٍ: حَدَّثَنَا شُعْبَةُ، عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنِ ابْنِ أَخٍ لِسَعْدٍ، عَنْ سَعْدٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ لِبَنِي نَاجِيَةَ: «أَنَا مِنْهُمْ، وَهُمْ مِنِّي». [انظر: ١٤٤٨]

1447. It was narrated from Sa'd that the Messenger of Allah (ﷺ) said of Banu Najiyah: "I am of them and they are of me."

Comments: [Its *isnad* is *da'eef*]

تخريج: إسناده ضعيف لجهالة ابن أخي سعد، ولاضطراب سنده.

١٤٤٨- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ... وَذَكَرَ الْحَدِيثَ بِقِصَّةٍ فِيهِ: فَقَالَ ابْنُ أَخِي سَعْدِ بْنِ مَالِكٍ: قَدْ ذَكَرُوا بَنِي نَاجِيَةَ عِنْدَ رَسُولِ اللَّهِ ﷺ، «فَقَالَ: هُمْ حَيٌّ مِنِّي» وَلَمْ يُذْكَرْ فِيهِ سَعْدٌ. [راجع: ١٤٤٧]

1448. The nephew of Sa'd bin Malik said: They mentioned Banu Najiyah in the presence of the Messenger of Allah (ﷺ) and he said: "They are a tribe who belong to me."

Comments: [Its *isnad* is *da'eef* like the previous report]

تخريج: إسناده ضعيف كسابقه، والحديث مرسل.

١٤٤٩- حَدَّثَنَا حَسَنٌ: حَدَّثَنَا ابْنُ لَهِيعَةَ: حَدَّثَنَا يَزِيدُ بْنُ أَبِي حَبِيبٍ عَنْ دَاوُدَ بْنِ عَامِرِ ابْنِ سَعْدِ بْنِ أَبِي وَقَّاصٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، عَنِ النَّبِيِّ ﷺ قَالَ: «لَوْ أَنَّ مَا يُقِلُّ ظُفُرٌ مِمَّا فِي الْجَنَّةِ بَدَا، لَتَزَخْرَفَتْ لَهُ مَا بَيْنَ خَوَافِقِ السَّمَوَاتِ وَالْأَرْضِ، وَلَوْ أَنَّ رَجُلًا مِنْ أَهْلِ الْجَنَّةِ اطَّلَعَ فَبَدَا سِوَارُهُ، لَطَمَسَ

1449. It was narrated from Dawood bin 'Amir bin Sa'd bin Abi Waqqas, from his father, from his grandfather, that the Prophet (ﷺ) said: "If less than a fingernail-sized piece of what is in Paradise could appear, it would adorn everything in all directions between heaven and Earth. And if a man from among the people of Paradise were to look out and his bracelets were to appear, their light would

outshine the light of the sun as the light of the sun outshines the light of the stars."

ضَوْؤُهُ ضَوْءَ الشَّمْسِ، كَمَا تَطْمِسُ الشَّمْسُ ضَوْءَ النُّجُومِ». [راجع: ١٤٦٧]

Comments: [*Hasan*]

تخريج: حسن.

1450. It was narrated from 'Amir bin Sa'd, that Sa'd said: Make a lahd (niche) for me and block it up with bricks as was done for the Messenger of Allah (ﷺ).

١٤٥٠- حَدَّثَنَا أَبُو سَلَمَةَ الْخُزَاعِيُّ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ جَعْفَرٍ، عَنْ إِسْمَاعِيلَ بْنِ مُحَمَّدٍ، عَنْ عَامِرِ بْنِ سَعْدٍ، عَنْ سَعْدٍ قَالَ: الْحَدُوا لِي لَحْدًا وَانْصِبُوا عَلَيَّ اللَّبِنَ نَصْبًا، كَمَا صُنِعَ بِرَسُولِ اللَّهِ ﷺ. [انظر: ١٦٠١، ١٦٠٢]

Comments: [Its *isnad* is *saheeh*, Muslim (966)]

تخريج: إسناده صحيح. م: (٩٦٦).

1451. It was narrated from Sa'd... and he mentioned a similar report.

١٤٥١- حَدَّثَنَا ابْنُ مَهْدِيٍّ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ جَعْفَرٍ، عَنْ إِسْمَاعِيلَ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ، عَنْ سَعْدٍ... فَذَكَرَ مِثْلَهُ. وَوَافَقَهُ أَبُو سَعِيدٍ عَلَى عَامِرِ ابْنِ سَعْدٍ كَمَا قَالَ الْخُزَاعِيُّ. [انظر: ١٤٨٩]

Comments: [See the previous report]

تخريج: راجع ماقبله.

1452. It was narrated from Abu Salamah bin 'Abdur-Rahman, from Sa'd bin Abi Waqqas, that the Prophet (ﷺ) said concerning wiping over the *khuffain* (leather slippers): "There is nothing wrong with it."

١٤٥٢- حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ الْهَاشِمِيُّ: حَدَّثَنَا إِسْمَاعِيلُ - يَعْنِي ابْنَ جَعْفَرٍ -: أَخْبَرَنِي مُوسَى بْنُ عُقْبَةَ، عَنْ أَبِي النَّضْرِ مَوْلَى عُمَرَ بْنِ عُبَيْدِ اللَّهِ بْنِ مَعْمَرٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ: أَنَّ النَّبِيَّ ﷺ قَالَ فِي الْمَسْحِ عَلَى الْخُفَّيْنِ: «لَا بَأْسَ بِذَلِكَ». [انظر: ١٤٥٩]

Comments: [Its *isnad* is *saheeh*]

تخريج: إسناده صحيح. خ: (معلقاً بصيغة الجزم بعد الحديث: ٢٠٢).

1453. It was narrated that 'Amir bin Sa'd bin Abi Waqqas said: I heard my father say: I never heard the Messenger of Allah (ﷺ) say concerning any living person who

١٤٥٣- حَدَّثَنَا إِسْحَاقُ بْنُ عِيسَى: حَدَّثَنِي مَالِكٌ - يَعْنِي ابْنَ أَنَسٍ - عَنْ سَالِمٍ أَبِي النَّضْرِ، عَنْ عَامِرِ بْنِ سَعْدِ بْنِ أَبِي وَقَّاصٍ قَالَ: سَمِعْتُ

was walking on the face of the earth, that he would be in Paradise, except 'Abdullah bin Salam.

أَبِي يَقُولُ: مَا سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ لِحَيٍّ مِنَ النَّاسِ يَمْشِي: «إِنَّهُ فِي الْجَنَّةِ» إِلَّا لِعَبْدِ اللَّهِ بْنِ سَلَامٍ. [انظر: ١٥٣٣]

Comments: [Its *isnad* is *saheeh*, al-Bukhari (3812) and Muslim (2483)]

تخريج: إسناده صحيح. خ: (٣٨١٢)، م: (٢٤٨٣).

1454. It was narrated that Abu 'Uthman said: When a claim was made concerning the father of Ziyad, I met Abu Bakrah, and said: What have you done? I heard Sa'd bin Abi Waqqas say: My ears heard the Messenger of Allah (ﷺ) say, "Whoever claims to belong to a father in Islam who is not his father, knowing that he is not his father, Paradise will be forbidden for him." Abu Bakrah said: And I (also) heard it from the Messenger of Allah (ﷺ).

١٤٥٤- حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا خَالِدٌ عَنْ أَبِي عُثْمَانَ قَالَ: لَمَّا ادُّعِيَ زِيَادٌ لَقِيتُ أَبَا بَكْرَةَ، قَالَ: فَقُلْتُ: مَا هَذَا الَّذِي صَنَعْتُمْ؟ إِنِّي سَمِعْتُ سَعْدَ بْنَ أَبِي وَقَّاصٍ يَقُولُ: سَمِعَ أُذُنِي مِنْ رَسُولِ اللَّهِ ﷺ وَهُوَ يَقُولُ: «مَنِ ادَّعَى أَبًا فِي الْإِسْلَامِ غَيْرَ أَبِيهِ، وَهُوَ يَعْلَمُ أَنَّهُ غَيْرُ أَبِيهِ، فَالْجَنَّةُ عَلَيْهِ حَرَامٌ». فَقَالَ أَبُو بَكْرَةَ: وَأَنَا سَمِعْتُ مِنْ رَسُولِ اللَّهِ ﷺ. [انظر: ١٤٩٧، ١٤٩٩، ١٥٠٤، ١٥٥٣، ٢٠٤٦٦]

Comments: [Its *isnad* is *saheeh*, al-Bukhari (4326) and Muslim (63)]

تخريج: إسناده صحيح. خ: (٤٣٢٦)، م: (٦٣).

1455. It was narrated from 'Amir bin Sa'd, from his father, that the Prophet (ﷺ) said: "The hand is to be cut off for the price of a shield."

١٤٥٥- حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ عَنْ وُهَيْبٍ، عَنْ أَبِي وَاقِدٍ اللَّيْثِيِّ، عَنْ عَامِرِ بْنِ سَعْدٍ، عَنْ أَبِيهِ: أَنَّ النَّبِيَّ ﷺ قَالَ: «تُقْطَعُ الْيَدُ فِي ثَمَنِ الْمِجَنِّ».

Comments: [*Saheeh* because of corroborating evidence]

تخريج: صحيح لغيره، وهذا إسناد ضعيف، أبو واقد الليثي ضعيف عند جمهور المحدثين.

1456. Isma'eel bin Muhammad bin Sa'd bin Abi Waqqas narrated, from his father, that his grandfather said: The Messenger of Allah (ﷺ) instructed me to call out during the days of Mina: "These are days of eating and drinking, so no one should fast during them" - i.e., the days of *at-tashreeq*.

١٤٥٦- حَدَّثَنَا رَوْحٌ: حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي حُمَيْدٍ الْمَدَنِيُّ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ مُحَمَّدِ ابْنِ سَعْدِ بْنِ أَبِي وَقَّاصٍ عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ: أَمَرَنِي رَسُولُ اللَّهِ ﷺ أَنْ أُنَادِيَ أَيَّامَ مِنًى: إِنَّهَا أَيَّامُ أَكْلٍ وَشُرْبٍ، فَلَا صَوْمَ فِيهَا - يَعْنِي أَيَّامَ التَّشْرِيقِ -. [انظر: ١٥٠٠]

Comments: [*Saheeh* because of corroborating evidence]

تخريج: صحيح لغيره، وهذا إسناد ضعيف لضعف ابن أبي حميد.

1457. It was narrated that Sa'd bin Abi Waqqas said: What is between the two lava fields of Madinah is a sanctuary. It was made a sanctuary by the Messenger of Allah (ﷺ) just as Makkah was made a sanctuary by Ibraheem. O Allah, make the blessing in it twofold and bless them in their *sa's* and *mudds* (weights and measures).

Comments: [*Saheeh*, because of corroborating evidence, Muslim (1362,1387) and its *isnad* is *Hasan*]

١٤٥٧- حَدَّثَنَا حُسَيْنُ بْنُ مُحَمَّدٍ: حَدَّثَنَا الْفُضَيْلُ بْنُ سُلَيْمَانَ: حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي يَحْيَى، عَنْ أَبِي إِسْحَاقَ بْنِ سَالِمٍ، عَنْ عَامِرِ ابْنِ سَعْدٍ، عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ قَالَ: مَا بَيْنَ لَابَتَيِ الْمَدِينَةِ حَرَامٌ، قَدْ حَرَّمَهُ رَسُولُ اللَّهِ ﷺ، كَمَا حَرَّمَ إِبْرَاهِيمُ مَكَّةَ، اللَّهُمَّ اجْعَلِ الْبَرَكَةَ فِيهَا بَرَكَتَيْنِ، وَبَارِكْ لَهُمْ فِي صَاعِهِمْ وَمُدِّهِمْ. [انظر: ١٥٧٣، ١٥٩٣]

تخريج: صحيح لغيره. م: (١٣٦٢، ١٣٨٧). وهذا إسناد حسن.

1458. It was narrated from Mus'ab bin Sa'd, from his father, that a platter was brought to the Prophet (ﷺ) and he ate from it, but there was some left over. The Messenger of Allah (ﷺ) said: "A man will come from this direction who is one of the people of Paradise, and he will eat these leftovers." Sa'd said: I had left my brother 'Umair doing *wudoo'* and I said: It will be 'Umair. Then 'Abdullah bin Salam came and ate it.

Comments: [Its *isnad* is *hasan*]

١٤٥٨- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ: أَخْبَرَنَا عَاصِمُ بْنُ بَهْدَلَةَ عَنْ مُصْعَبِ بْنِ سَعْدٍ، عَنْ أَبِيهِ: أَنَّ النَّبِيَّ ﷺ أُتِيَ بِقَصْعَةٍ، فَأَكَلَ مِنْهَا، فَفَضَلَتْ فَضْلَةٌ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «يَجِيءُ رَجُلٌ مِنْ هَذَا الْفَجِّ مِنْ أَهْلِ الْجَنَّةِ، يَأْكُلُ هَذِهِ الْفَضْلَةَ». قَالَ سَعْدٌ: وَكُنْتُ تَرَكْتُ أَخِي عُمَيْرًا يَتَوَضَّأُ، قَالَ: فَقُلْتُ: هُوَ عُمَيْرٌ، قَالَ: فَجَاءَ عَبْدُاللَّهِ بْنُ سَلَامٍ فَأَكَلَهَا. [انظر: ١٥٩١، ١٥٩٢]

تخريج: إسناده حسن.

1459. It was narrated from Abu Salamah, from Sa'd bin Abi Waqqas, in a *hadeeth* attributed to the Prophet (ﷺ) about *wudoo'* and (wiping) over the *khuffain*, that there is nothing wrong with it.

Comments: [Its *isnad* is *saheeh*]

١٤٥٩- حَدَّثَنَا عَفَّانُ: (١/ ١٧٠) حَدَّثَنَا وُهَيْبٌ: حَدَّثَنَا مُوسَى بْنُ عُقْبَةَ قَالَ: سَمِعْتُ أَبَا النَّضْرِ يُحَدِّثُ عَنْ أَبِي سَلَمَةَ، عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ حَدِيثًا رَفَعَهُ إِلَى النَّبِيِّ ﷺ، عَنِ الْوُضُوءِ عَلَى الْخُفَّيْنِ: أَنَّهُ لَا بَأْسَ بِهِ. [راجع: ١٤٥٢]

تخريج: إسناده صحيح. خ: (بعدالحديث: ٢٠٢معلقاً بصيغة الجزم).

1460. It was narrated that Sulaiman bin Abi 'Abdullah said: I saw Sa'd bin Abi Waqqas who had caught a man hunting in the sanctuary (*haram*) of Madinah, which the Messenger of Allah (ﷺ) declared to be a sanctuary, and he stripped him of his garments. His masters came and he [Sa'd] said: The Messenger of Allah (ﷺ) declared this to be a sanctuary and said: "Whoever you see hunting anything in it, you may strip him of his belongings." I will not return a gift that the Messenger of Allah (ﷺ) gave to me, but if you wish I shall give you its price. And on one occasion 'Affan said: If you want me to give you its price, I will give it to you.

١٤٦٠- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا جَرِيرُ بْنُ حَازِمٍ: حَدَّثَنِي يَعْلَى بْنُ حَكِيمٍ، عَنْ سُلَيْمَانَ ابْنِ أَبِي عَبْدِ اللَّهِ قَالَ: رَأَيْتُ سَعْدَ بْنَ أَبِي وَقَّاصٍ أَخَذَ رَجُلًا يَصِيدُ فِي حَرَمِ الْمَدِينَةِ الَّذِي حَرَّمَ رَسُولُ اللَّهِ ﷺ، فَسَلَبَهُ ثِيَابَهُ، فَجَاءَ مَوَالِيهِ فَقَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ حَرَّمَ هَذَا الْحَرَمَ وَقَالَ: «مَنْ رَأَيْتُمُوهُ يَصِيدُ فِيهِ شَيْئًا، فَلَهُ سَلَبُهُ» فَلَا أَرُدُّ عَلَيْكُمْ طُعْمَةً أَطْعَمَنِيهَا رَسُولُ اللَّهِ ﷺ، وَلَكِنْ إِنْ شِئْتُمْ أَعْطَيْتُكُمْ ثَمَنَهُ. وَقَالَ عَفَّانُ مَرَّةً: إِنْ شِئْتُمْ أَنْ أُعْطِيَكُمْ ثَمَنَهُ أَعْطَيْتُكُمْ. [راجع: ١٤٤٣]

تخريج: حديث صحيح.م: (١٣٦٤).

Comments: [A *saheeh hadeeth*, Muslim (1364)]

1461. Muhammad bin 'Abdur-Rahman bin 'Abdullah bin al-Husain narrated from Sa'd bin Abi Waqqas that he would pray *'Isha'* in the mosque of the Messenger of Allah (ﷺ), then he would pray *Witr* with one *rak'ah* and no more. He was asked: Do you pray *Witr* with one *rak'ah* and no more, O Abu Ishaq? He said: Yes; I heard the Messenger of Allah (ﷺ) say: "One who does not sleep until he has prayed *Witr* is a man of resolve."

١٤٦١- حَدَّثَنَا يَعْقُوبُ: حَدَّثَنَا أَبِي عَنِ ابْنِ إِسْحَاقَ: حَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ اللَّهِ بْنِ الْحُصَيْنِ: أَنَّهُ حَدَّثَ عَنْ سَعْدِ ابْنِ أَبِي وَقَّاصٍ: أَنَّهُ كَانَ يُصَلِّي الْعِشَاءَ الْآخِرَةَ فِي مَسْجِدِ رَسُولِ اللَّهِ ﷺ، ثُمَّ يُوتِرُ بِوَاحِدَةٍ لَا يَزِيدُ عَلَيْهَا، قَالَ: فَيُقَالُ لَهُ: أَتُوتِرُ بِوَاحِدَةٍ لَا تَزِيدُ عَلَيْهَا يَا أَبَا إِسْحَاقَ؟ فَيَقُولُ: نَعَمْ، إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «الَّذِي لَا يَنَامُ حَتَّى يُوتِرَ حَازِمٌ».

Comments: [*Hasan* because of corroborating evidence]

تخريج: حسن لغيره. وفي إسناده محمد بن عبدالرحمن مجهول.

1462. Ibraheem bin Muhammad bin Sa'd told us: My father Muhammad told me, that his

١٤٦٢- حَدَّثَنَا إِسْمَاعِيلُ بْنُ عُمَرَ: حَدَّثَنَا يُونُسُ بْنُ أَبِي إِسْحَاقَ الْهَمْدَانِيُّ: حَدَّثَنَا

father Sa'd said: I passed by 'Uthman bin 'Affan in the mosque and greeted him with *salam*. He looked straight at me but did not return my greeting. I went to Ameer al-Mu'mineen 'Umar bin al-Khattab and said twice: O Ameer al-Mu'mineen, has something new been introduced into Islam? He said: What has happened? I said: I passed by 'Uthman just now in the mosque, and I greeted him with *salam*, and he looked straight at me but did not return my greeting. 'Umar sent for 'Uthman and summoned him, and he said: What prevented you from returning your brother's greeting? 'Uthman said: I did not do that. I said: Yes you did. And he swore an oath and so did I. Then 'Uthman remembered something and said: Yes [I did that]; I ask Allah for forgiveness and repent to Him. You passed by me just now when I was thinking to myself of something I heard from the Messenger of Allah (ﷺ). By Allah, I never remember it but my heart and my eyes are overwhelmed. Sa'd said: I will tell you what it is. The Messenger of Allah (ﷺ) was about to tell us the first *du'a'*, then a Bedouin came and distracted him until the Messenger of Allah (ﷺ) got up and followed him. When I got worried that he would reach his house before I could catch up with him, I stamped my foot on the ground. The Messenger of Allah (ﷺ) turned to me and said: "Who is this? Abu Ishaq?" I said: Yes, O Messenger of

إِبْرَاهِيمُ بْنُ مُحَمَّدِ بْنِ سَعْدٍ: حَدَّثَنِي وَالِدِي مُحَمَّدٌ، عَنْ أَبِيهِ سَعْدٍ قَالَ: مَرَرْتُ بِعُثْمَانَ ابْنِ عَفَّانَ فِي الْمَسْجِدِ، فَسَلَّمْتُ عَلَيْهِ، فَمَلأَ عَيْنَيْهِ مِنِّي، ثُمَّ لَمْ يَرُدَّ عَلَيَّ السَّلَامَ، فَأَتَيْتُ أَمِيرَ الْمُؤْمِنِينَ عُمَرَ بْنَ الْخَطَّابِ فَقُلْتُ: يَا أَمِيرَ الْمُؤْمِنِينَ، هَلْ حَدَثَ فِي الْإِسْلَامِ شَيْءٌ؟ مَرَّتَيْنِ قَالَ: لَا، وَمَا ذَاكَ؟ قَالَ: قُلْتُ: لَا، إِلَّا أَنِّي مَرَرْتُ بِعُثْمَانَ آنِفًا فِي الْمَسْجِدِ، فَسَلَّمْتُ عَلَيْهِ، فَمَلأَ عَيْنَيْهِ مِنِّي، ثُمَّ لَمْ يَرُدَّ عَلَيَّ السَّلَامَ. قَالَ: فَأَرْسَلَ عُمَرُ إِلَى عُثْمَانَ، فَدَعَاهُ، فَقَالَ: مَا مَنَعَكَ أَنْ لَا تَكُونَ رَدَدْتَ عَلَى أَخِيكَ السَّلَامَ؟ قَالَ عُثْمَانُ: مَا فَعَلْتُ. قَالَ سَعْدٌ: قُلْتُ: بَلَى، قَالَ: حَتَّى حَلَفَ وَحَلَفْتُ، قَالَ: ثُمَّ إِنَّ عُثْمَانَ ذَكَرَ فَقَالَ: بَلَى، وَأَسْتَغْفِرُ اللَّهَ وَأَتُوبُ إِلَيْهِ، إِنَّكَ مَرَرْتَ بِي آنِفًا وَأَنَا أُحَدِّثُ نَفْسِي بِكَلِمَةٍ سَمِعْتُهَا مِنْ رَسُولِ اللَّهِ ﷺ، لَا وَاللَّهِ مَا ذَكَرْتُهَا قَطُّ إِلَّا تَغَشَّى بَصَرِي وَقَلْبِي غِشَاوَةٌ. قَالَ: قَالَ سَعْدٌ: فَأَنَا أُنَبِّئُكَ بِهَا: إِنَّ رَسُولَ اللَّهِ ﷺ، ذَكَرَ لَنَا أَوَّلَ دَعْوَةٍ، ثُمَّ جَاءَ أَعْرَابِيٌّ فَشَغَلَهُ حَتَّى قَامَ رَسُولُ اللَّهِ ﷺ، فَاتَّبَعْتُهُ، فَلَمَّا أَشْفَقْتُ أَنْ يَسْبِقَنِي إِلَى مَنْزِلِهِ، ضَرَبْتُ بِقَدَمِي الْأَرْضَ، فَالْتَفَتَ إِلَيَّ رَسُولُ اللَّهِ ﷺ فَقَالَ: «مَنْ هَذَا؟ أَبُو إِسْحَاقَ؟» قَالَ: قُلْتُ: نَعَمْ يَا رَسُولَ اللَّهِ، قَالَ: «فَمَهْ» قَالَ: قُلْتُ: لَا وَاللَّهِ، إِلَّا أَنَّكَ ذَكَرْتَ لَنَا أَوَّلَ دَعْوَةٍ، ثُمَّ جَاءَ هَذَا الْأَعْرَابِيُّ فَشَغَلَكَ. قَالَ: «نَعَمْ،

Allah. He said: "What is the matter?" I said: Nothing, by Allah, except that you started to tell us about the first *du'a'*, then this Bedouin came and distracted you. He said: Yes, the *du'a'* of Dhun-Noon when he was in the belly of the fish: "*La ilaha illa Anta* [none has the right to be worshipped but You (O Allah)], Glorified (and Exalted) be You [above all that (evil) they associate with You]! Truly, I have been of the wrongdoers" [al-Anbiya' 21:87]. No Muslim calls upon his Lord with it for anything but he will receive a response."

دَعْوَةُ ذِي النُّونِ إِذْ هُوَ فِي بَطْنِ الْحُوتِ: ﴿لَا إِلَٰهَ إِلَّا أَنتَ سُبْحَٰنَكَ إِنِّي كُنتُ مِنَ الظَّٰلِمِينَ﴾ (الأنبياء: ٨٧) فَإِنَّهُ لَمْ يَدْعُ بِهَا مُسْلِمٌ رَبَّهُ فِي شَيْءٍ قَطُّ إِلَّا اسْتَجَابَ لَهُ».

Comments: [Its *isnad* is *hasan*]

تخريج: إسناده حسن.

1463. It was narrated from 'A'ishah bint Sa'd, from her father, that 'Ali went out with the Prophet (ﷺ) to Thaniyyat al-Wada', and 'Ali was weeping and saying: Are you leaving me behind with those who stay behind (i.e., the woman, who do not go out on campaign)? [The Prophet (ﷺ)] said: "Does it not please you to be to me as Haroon was to Moosa, except with regard to Prophethood?"

١٤٦٣- حَدَّثَنَا أَبُو سَعِيدٍ مَوْلَى بَنِي هَاشِمٍ: حَدَّثَنَا سُلَيْمَانُ بْنُ بِلَالٍ: حَدَّثَنَا الْجُعَيْدُ بْنُ عَبْدِ الرَّحْمَنِ عَنْ عَائِشَةَ بِنْتِ سَعْدٍ، عَنْ أَبِيهَا: أَنَّ عَلِيًّا خَرَجَ مَعَ النَّبِيِّ ﷺ حَتَّى جَاءَ ثَنِيَّةَ الْوَدَاعِ، وَعَلِيٌّ يَبْكِي، يَقُولُ: تُخَلِّفُنِي مَعَ الْخَوَالِفِ؟ فَقَالَ: «أَوَمَا تَرْضَى أَنْ تَكُونَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى، إِلَّا النُّبُوَّةَ؟». [انظر: ١٤٩٠، ١٥٠٥، ١٥٨٣، ١٦٠٠، ١٦٠٨]

Comments: [Its *isnad* is *saheeh*, al-Bukhari (3706) and Muslim (2404)]

تخريج: إسناده صحيح. خ: (٣٧٠٦)، م: (٢٤٠٤).

1464. It was narrated from Sa'd bin Abi Waqqas, from the Prophet (ﷺ) that he used to say: "My *ummah* is not going to be impatient before my Lord when they are delayed for half a day." I asked Rashid: Did you hear anything about what this half a day is? He said: Five hundred years.

١٤٦٤- حَدَّثَنَا عِصَامُ بْنُ خَالِدٍ: حَدَّثَنِي أَبُو بَكْرٍ - يَعْنِي ابْنَ أَبِي مَرْيَمَ - عَنْ رَاشِدِ بْنِ سَعْدٍ، عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ عَنِ النَّبِيِّ ﷺ: أَنَّهُ كَانَ يَقُولُ: «لَا تَعْجِزُ أُمَّتِي عِنْدَ رَبِّي أَنْ يُؤَخِّرَهَا نِصْفَ يَوْمٍ». وَسَأَلْتُ رَاشِدًا: هَلْ بَلَغَكَ مَاذَا النِّصْفُ يَوْمٍ؟ قَالَ: خَمْسُ مِائَةِ سَنَةٍ. [انظر: ١٤٦٥]

Comments: [*Hasan* because of corroborating evidence]

تخريج: حسن لغيره، وهذا إسناد ضعيف لضعف ابن أبي مريم ولانقطاعه، فإن رواية راشد عن سعد منقطعة.

1465. It was narrated from Sa'd bin Abi Waqqas, from the Prophet (ﷺ), that he said: "I hope that my *ummah* will not be impatient before my Lord when they are delayed for half a day." It was said to Sa'd: How much is half a day? He said: Five hundred years.

Comments: [*Hasan* because of corroborating evidence. This is a *da'eef isnad*]

١٤٦٥- حَدَّثَنَا أَبُو الْيَمَانِ: حَدَّثَنَا أَبُو بَكْرِ بْنُ عَبْدِ اللَّهِ، عَنْ رَاشِدِ بْنِ سَعْدٍ، عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «إِنِّي لَأَرْجُو أَنْ لَا تَعْجِزَ أُمَّتِي عِنْدَ رَبِّي أَنْ يُؤَخِّرَهُمْ نِصْفَ يَوْمٍ». فَقِيلَ لِسَعْدٍ: وَكَمْ نِصْفُ يَوْمٍ؟ قَالَ: خَمْسُ مِائَةِ سَنَةٍ. [راجع: ١٤٦٤]

تخريج: حسن لغيره. وهذاإسناد ضعيف كسابقه.

1466. It was narrated that Sa'd bin Abi Waqqas said: The Messenger of Allah (ﷺ) was asked about this verse: "He has power to send torment on you from above or from under your feet" [al-An'am 6: 65]. The Messenger of Allah (ﷺ) said: "Verily it is going to happen, but its fulfilment is not yet due."

Comments: [Its *isnad* is *da'eef* because Abu Bakr bin Abdullah is *da'eef* and its *isnad* is interrrupted]

١٤٦٦- حَدَّثَنَا أَبُو الْيَمَانِ: حَدَّثَنَا أَبُو بَكْرِ ابْنُ عَبْدِ اللَّهِ، عَنْ رَاشِدِ بْنِ سَعْدٍ، عَنْ سَعْدِ ابْنِ أَبِي وَقَّاصٍ (١/ ١٧١) قَالَ: سُئِلَ رَسُولُ اللَّهِ ﷺ عَنْ هَذِهِ الْآيَةِ: ﴿هُوَ ٱلْقَادِرُ عَلَىٰٓ أَن يَبْعَثَ عَلَيْكُمْ عَذَابًا مِّن فَوْقِكُمْ أَوْ مِن تَحْتِ أَرْجُلِكُمْ﴾ (الأنعام: ٦٥) فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَمَا إِنَّهَا كَائِنَةٌ وَلَمْ يَأْتِ تَأْوِيلُهَا بَعْدُ».

تخريج: إسناده ضعيف، لضعف أبي بكر بن عبدالله ولانقطاعه، فإن رواية راشد عن سعد منقطعة.

1467. It was narrated from Dawood bin 'Amir bin Sa'd bin Abi Waqqas, from his father, from his grandfather, that the Prophet (ﷺ) said: "If less than a fingernail sized piece of what is in Paradise could appear, it would adorn everything in all directions between heaven and Earth. And if a man from among the people of Paradise were to look out and his bracelets were to appear, their

١٤٦٧- حَدَّثَنَا عَلِيُّ بْنُ إِسْحَاقَ: أَخْبَرَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا ابْنُ لَهِيعَةَ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ دَاوُدَ بْنِ عَامِرِ بْنِ سَعْدِ بْنِ أَبِي وَقَّاصٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، عَنِ النَّبِيِّ ﷺ قَالَ: «لَوْ أَنَّ مَا يُقِلُّ ظُفُرٌ مِمَّا فِي الْجَنَّةِ بَدَا لَتَزَخْرَفَ لَهُ مَا بَيْنَ خَوَافِقِ السَّمَوَاتِ وَالْأَرْضِ، وَلَوْ أَنَّ رَجُلًا مِنْ أَهْلِ الْجَنَّةِ

اطَّلَعَ، فَبَدَتْ أَسَاوِرُهُ، لَطَمَسَ ضَوْءُهُ ضَوْءَ الشَّمْسِ كَمَا تَطْمِسُ الشَّمْسُ ضَوْءَ النُّجُومِ». [راجع: ١٤٤٩]

تخريج: إسناده حسن.

light would outshine the light of the sun as the light of the sun outshines the light of the stars."

Comments: [Its *isnad* is *hasan*]

١٤٦٨- حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ الْهَاشِمِيُّ: أَخْبَرَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ عَنْ أَبِيهِ، عَنْ أَبِيهِ، عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ قَالَ: لَقَدْ رَأَيْتُ عَنْ يَمِينِ رَسُولِ اللَّهِ ﷺ، وَعَنْ يَسَارِهِ يَوْمَ أُحُدٍ، رَجُلَيْنِ عَلَيْهِمَا ثِيَابٌ بِيضٌ يُقَاتِلَانِ عَنْهُ كَأَشَدِّ الْقِتَالِ، مَا رَأَيْتُهُمَا قَبْلُ وَلَا بَعْدُ. [انظر: ١٤٧١، ١٥٣٠]

تخريج: إسناده صحيح.خ: (٤٠٥٤)، م: (٢٣٠٦).

1468. It was narrated that Sa'd bin Abi Waqqas said: On the day of Uhud, I saw on the right of the Messenger of Allah (ﷺ) and on his left, two men in white garments who were fighting to defend him in the fiercest manner. I have never seen them before or since.

Comments: [Its *isnad* is *saheeh*]

١٤٦٩- حَدَّثَنَا إِسْحَاقُ بْنُ عِيسَى: حَدَّثَنِي إِبْرَاهِيمُ - يَعْنِي ابْنَ سَعْدٍ - ، عَنْ أَبِيهِ، عَنْ مُعَاذٍ التَّيْمِيِّ قَالَ: سَمِعْتُ سَعْدَ بْنَ أَبِي وَقَّاصٍ يَقُولُ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «صَلَاتَانِ لَا يُصَلَّى بَعْدَهُمَا: الصُّبْحُ حَتَّى تَطْلُعَ الشَّمْسُ، وَالْعَصْرُ حَتَّى تَغْرُبَ الشَّمْسُ». [انظر: ١٤٧٠]

تخريج: صحيح لغيره. معاذ التيمي لم يرو عنه غير سعد بن إبراهيم، ذكره ابن حبان في الثقات وفي صحيحه.

1469. Ibraheem - i.e., bin Sa'd - narrated that Mu'adh at-Taimi said: I heard Sa'd bin Abi Waqqas say: I heard the Prophet (ﷺ) say: "There are two prayers after which no *nafl* prayer is to be offered: *Fajr,* until the sun rises and *'Asr* until the sun sets."

Comments: [*Saheeh* because of corroborating evidence]

١٤٧٠- حَدَّثَنَا يُونُسُ: حَدَّثَنَا إِبْرَاهِيمُ عَنْ أَبِيهِ، عَنْ رَجُلٍ مِنْ بَنِي تَيْمٍ يُقَالُ لَهُ: مُعَاذٌ، عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ ... فَذَكَرَ مِثْلَهُ. [راجع: ١٤٦٩]

تخريج: وهو مكرر ماقبله

1470. It was narrated that Sa'd bin Abi Waqqas said: I heard the Messenger of Allah (ﷺ) say... and he narrated a similar report.

Comments: [A repeat of the previous report]

1471. Ibraheem bin 'Abdur-Rahman bin Sa'd bin Abi Waqqas said: On the day of Uhud, I saw on the right of the Messenger of Allah (ﷺ) and on his left, two men in white garments who were fighting to defend him in the fiercest manner. I have never seen them before or since.

Comments: [Its *isnad* is *saheeh*]

١٤٧١- حَدَّثَنَا يَعْقُوبُ وَسَعْدٌ قَالَا: حَدَّثَنَا أَبِي عَنْ أَبِيهِ، عَنْ جَدِّهِ _ قَالَ سَعْدٌ: إِبْرَاهِيمُ ابْنُ عَبْدِ الرَّحْمَنِ _ قَالَ: سَمِعْتُ سَعْدَ بْنَ أَبِي وَقَّاصٍ يَقُولُ: لَقَدْ رَأَيْتُ عَنْ يَمِينِ رَسُولِ اللَّهِ ﷺ وَعَنْ يَسَارِهِ يَوْمَ أُحُدٍ، رَجُلَيْنِ عَلَيْهِمَا ثِيَابٌ بِيضٌ يُقَاتِلَانِ عَنْهُ كَأَشَدِّ الْقِتَالِ، مَا رَأَيْتُهُمَا قَبْلُ وَلَا بَعْدُ. [راجع: ١٤٦٨]

تخريج: إسناده صحيح.خ: (٤٠٥٤)، م: (٢٣٠٦).

1472. It was narrated from Muhammad bin Sa'd bin Abi Waqqas that his father Sa'd bin Abi Waqqas said: 'Umar asked for permission to enter upon the Messenger of Allah (ﷺ), and there were some women of Quraish with him who were talking to him and asking too much of him and raising their voices. When 'Umar asked permission to enter, they got up and hastened to conceal themselves. The Messenger of Allah (ﷺ) gave him permission to enter, so he entered and the Messenger of Allah (ﷺ) was smiling. 'Umar said: May Allah make you happy all your life, O Messenger of Allah. The Messenger of Allah (ﷺ) said: "I wonder at these women who were with me. When they heard your voice they hastened to conceal themselves." 'Umar said: O Messenger of Allah, you are more deserving of being feared. Then 'Umar said: O enemies of your souls, do you fear me and you do not fear the Messenger of Allah

١٤٧٢- حَدَّثَنَا يَعْقُوبُ: حَدَّثَنَا أَبِي عَنْ صَالِحٍ: قَالَ ابْنُ شِهَابٍ: أَخْبَرَنِي عَبْدُ الْحَمِيدِ بْنُ عَبْدِ الرَّحْمَنِ بْنِ زَيْدٍ: أَنَّ مُحَمَّدَ ابْنَ سَعْدِ بْنِ أَبِي وَقَّاصٍ أَخْبَرَهُ: أَنَّ أَبَاهُ سَعْدَ ابْنَ أَبِي وَقَّاصٍ قَالَ: اسْتَأْذَنَ عُمَرُ عَلَى رَسُولِ اللَّهِ ﷺ وَعِنْدَهُ نِسَاءٌ مِنْ قُرَيْشٍ يُكَلِّمْنَهُ وَيَسْتَكْثِرْنَهُ، عَالِيَةٌ أَصْوَاتُهُنَّ، فَلَمَّا اسْتَأْذَنَ قُمْنَ يَبْتَدِرْنَ الْحِجَابَ، فَأَذِنَ لَهُ رَسُولُ اللَّهِ ﷺ _ يَعْنِي فَدَخَلَ _ وَرَسُولُ اللَّهِ ﷺ يَضْحَكُ، فَقَالَ عُمَرُ: أَضْحَكَ اللَّهُ سِنَّكَ يَا رَسُولَ اللَّهِ، قَالَ رَسُولُ اللَّهِ ﷺ: «عَجِبْتُ مِنْ هَؤُلَاءِ اللَّاتِي كُنَّ عِنْدِي، فَلَمَّا سَمِعْنَ صَوْتَكَ، ابْتَدَرْنَ الْحِجَابَ» قَالَ عُمَرُ: فَأَنْتَ يَا رَسُولَ اللَّهِ كُنْتَ أَحَقَّ أَنْ يَهَبْنَ، ثُمَّ قَالَ عُمَرُ: أَيْ عَدُوَّاتِ أَنْفُسِهِنَّ، أَتَهَبْنَنِي وَلَا تَهَبْنَ رَسُولَ اللَّهِ ﷺ؟ قُلْنَ: نَعَمْ، أَنْتَ أَغْلَظُ وَأَفَظُّ مِنْ رَسُولِ اللَّهِ ﷺ. قَالَ رَسُولُ اللَّهِ ﷺ: «وَالَّذِي نَفْسِي بِيَدِهِ، مَا لَقِيَكَ الشَّيْطَانُ

(ﷺ)? They said: Yes, for you are harsher and tougher than the Messenger of Allah (ﷺ). The Messenger of Allah (ﷺ) said: "By the One in Whose hand is my soul, the *Shaitan* never meets you on a road but he takes a different road."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (3294) and Muslim (2396)]

قَطُّ سَالِكًا فَجًّا، إِلَّا سَلَكَ فَجًّا غَيْرَ فَجِّكَ». قَالَ عَبْدُ اللهِ: قَالَ أَبِي: وَقَالَ يَعْقُوبُ: مَا أُحْصِي مَا سَمِعْتُهُ يَقُولُ: حَدَّثَنَا صَالِحٌ عَنِ ابْنِ شِهَابٍ. [انظر: ١٥٨١، ١٦٢٤]

تخريج: إسناده صحيح. خ: (٣٢٩٤)، م: (٢٣٩٦).

1473. Yoosuf bin al-Hakam Abul-Hajjaj narrated that Sa'd bin Abi Waqqas said: I heard the Messenger of Allah (ﷺ) say: "Whoever wants to humiliate Quraish, Allah will humiliate him."

Comments: [Its *isnad* is *hasan*]

١٤٧٣- حَدَّثَنَا يَعْقُوبُ وَسَعْدٌ قَالَا: حَدَّثَنَا أَبِي عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ: حَدَّثَنِي مُحَمَّدُ بْنُ أَبِي سُفْيَانَ بْنِ جَارِيَةَ: أَنَّ يُوسُفَ ابْنَ الْحَكَمِ أَبَا الْحَجَّاجِ أَخْبَرَهُ: أَنَّ سَعْدَ بْنَ أَبِي وَقَّاصٍ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ يُرِدْ هَوَانَ قُرَيْشٍ، أَهَانَهُ اللَّهُ عَزَّ وَجَلَّ». [انظر: ١٥٢١، ١٥٨٦، ١٥٨٧]

تخريج: حديث حسن، وهذا إسناد حسن في الشواهد.

1474. 'A'ishah bint Sa'd said: Sa'd said: I fell sick in Makkah and the Messenger of Allah (ﷺ) entered upon me to visit me. I said: O Messenger of Allah, I am leaving behind wealth and I have no one except one daughter. Should I bequeath two thirds of my wealth (to charity) and leave her one third? He said: "No." I said: Shall I bequeath one half and leave her one half? He said: "No." I said: Shall I bequeath one third and leave her two thirds? He said: "One third, but one third is a lot" three times. Then he laid his hand on my forehead and wiped my forehead, chest and stomach, and said: "O Allah, heal

١٤٧٤- حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنِ الْجَعْدِ بْنِ أَوْسٍ قَالَ: حَدَّثَتْنِي عَائِشَةُ بِنْتُ سَعْدٍ قَالَتْ: قَالَ سَعْدٌ: اشْتَكَيْتُ شَكْوَى لِي بِمَكَّةَ، فَدَخَلَ عَلَيَّ رَسُولُ اللَّهِ ﷺ يَعُودُنِي، قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ، إِنِّي قَدْ تَرَكْتُ مَالًا وَلَيْسَ لِي إِلَّا ابْنَةٌ وَاحِدَةٌ، أَفَأُوصِي بِثُلُثَيْ مَالِي وَأَتْرُكُ لَهَا الثُّلُثَ؟ قَالَ: «لَا» قَالَ: أَفَأُوصِي بِالنِّصْفِ وَأَتْرُكُ لَهَا النِّصْفَ؟ قَالَ: «لَا» قَالَ: أَفَأُوصِي بِالثُّلُثِ وَأَتْرُكُ لَهَا الثُّلُثَيْنِ؟ قَالَ: «الثُّلُثُ، وَالثُّلُثُ كَثِيرٌ» ثَلَاثَ مِرَارٍ، قَالَ: فَوَضَعَ يَدَهُ عَلَى جَبْهَتِهِ، فَمَسَحَ وَجْهِي وَصَدْرِي وَبَطْنِي وَقَالَ: «اللَّهُمَّ اشْفِ سَعْدًا،

Sa'd and make his migration complete." I still imagine that I can feel the coolness of his hand on my heart until today.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (56) and Muslim (1628)]

وَأَتِمَّ لَهُ هِجْرَتَهُ» فَمَا زِلْتُ يُخَيَّلُ إِلَيَّ بِأَنِّي أَجِدُ بَرْدَ يَدِهِ عَلَى كَبِدِي حَتَّى السَّاعَةِ.

[راجع: ١٤٤٠]

تخريج: إسناده صحيح. خ: (٥٦)، م: (١٦٢٨).

1475. It was narrated from 'Abdullah bin Abi Salamah that Sa'd heard a man saying *Labbaika Dhul-Ma'arij* (here I am at Your service, Lord of the ways of ascent). He said: He is indeed the Lord of the ways of ascent, but we were with the Messenger of Allah (ﷺ) and we did not say that.

Comments: [Its *isnad* is *da'eef*]

١٤٧٥- (١/١٧٢) حَدَّثَنَا يَحْيَى عَنِ ابْنِ عَجْلَانَ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي سَلَمَةَ: أَنَّ سَعْدًا سَمِعَ رَجُلًا يَقُولُ: لَبَّيْكَ ذَا الْمَعَارِجِ. فَقَالَ: إِنَّهُ لَذُو الْمَعَارِجِ، وَلَكِنَّا كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ لَا نَقُولُ ذَلِكَ.

تخريج: إسناده ضعيف، ابن أبي سلمة لم يدرك سعداً.

1476. It was narrated that Sa'd bin Abi Waqqas said: The Messenger of Allah (ﷺ) said: "He is not one of us who does not recite the Qur'an in a nice voice." Wakee' said: i.e., feeling content with it.

Comments: [*Saheeh* because of corroborating evidence]

١٤٧٦- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سَعِيدُ بْنُ حَسَّانَ الْمَخْزُومِيُّ عَنِ ابْنِ أَبِي مُلَيْكَةَ، عَنْ عُبَيْدِاللَّهِ ابْنِ أَبِي نَهِيكٍ، عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَيْسَ مِنَّا مَنْ لَمْ يَتَغَنَّ بِالْقُرْآنِ». قَالَ وَكِيعٌ: يَعْنِي يَسْتَغْنِي بِهِ.

[انظر: ١٥١٢، ١٥٤٩]

تخريج: صحيح لغيره. عبدالله بن أبي نهيك لايعرف.

1477. It was narrated that Sa'd bin Malik said: The Messenger of Allah (ﷺ) said: "The best of *dhikr* is that which is silent, and the best of provision is that which is just enough."

Comments: [Its *isnad* is *da'eef*]

١٤٧٧- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا أُسَامَةُ بْنُ زَيْدٍ عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَبِيبَةَ، عَنْ سَعْدِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «خَيْرُ الذِّكْرِ الْخَفِيُّ، وَخَيْرُ الرِّزْقِ مَا يَكْفِي».

[انظر: ١٤٧٨، ١٤٥٩، ١٥٦٠، ١٦٢٣]

تخريج: إسناده ضعيف، محمد بن عبدالرحمن ضعيف ثم هو لم درك سعداً وللجملة الأخيرة منه شاهد مرسل عن الحسن البصري وزياد بن جبير. ويؤيده حديث أبي هريرة بلفظ: «اللّهم ارزق آل محمد قوتا». أخرجه البخاري: (٦٤٦٠) ومسلم: (١٠٥٥)، واللفظ للبخاري.

١٤٧٨- حَدَّثَنَا عَلِيُّ بْنُ إِسْحَاقَ عَنِ ابْنِ الْمُبَارَكِ، عَنْ أُسَامَةَ قَالَ: أَخْبَرَنِي مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ عَمْرِو بْنِ عُثْمَانَ: أَنَّ مُحَمَّدَ بْنَ عَبْدِ الرَّحْمَنِ بْنِ لَبِيبَةَ أَخْبَرَهُ: قَالَ أَبِي: وَ قَالَ يَحْيَى ـ يَعْنِي الْقَطَّانَ ـ: ابْنَ لَبِيبَةَ أَيْضًا، إِلَّا أَنَّهُ قَالَ: عَنْ أُسَامَةَ قَالَ: حَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ الرَّحْمَنِ بْنِ لَبِيبَةَ. [راجع: ١٤٧٧]

تخريج: إسناده ضعيف كسابقه.

1478. It was narrated that Usamah said: Muhammad bin 'Abdur-Rahman bin Labeebah said...

Comments: [Its *isnad* is *da'eef* like the previous report]

١٤٧٩- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا هِشَامٌ عَنْ أَبِيهِ، عَنْ سَعْدٍ: أَنَّ النَّبِيَّ ﷺ دَخَلَ عَلَيْهِ يَعُودُهُ، وَهُوَ مَرِيضٌ فَقَالَ: يَا رَسُولَ اللَّهِ، أَلَا أُوصِي بِمَالِي كُلِّهِ؟ قَالَ: «لَا» قَالَ: فَبِالشَّطْرِ؟ قَالَ: «لَا»، قَالَ: فَبِالثُّلُثِ؟ قَالَ: «الثُّلُثُ، وَالثُّلُثُ كَبِيرٌ ـ أَوْ كَثِيرٌ ـ». [راجع: ١٤٤٠]

تخريج: صحيح لغيره. خ: (٥٦)، م: (١٦٢٨). وهذا إسناد ضعيف، عروة بن الزبير لم يسمع من سعد.

1479. Hisham narrated, from his father, from Sa'd, that the Prophet (ﷺ) entered upon him to visit him when he was sick. He said: O Messenger of Allah, shall I bequeath all of my wealth (to charity)? He said: "No." He said: Half? He said: "No." He said: One third? He said: "One third, and one third is a lot."

Comments: [*Saheeh*, because of corroborating evidence al-Bukhari (56) and Muslim (1628) and its *isnad* is *da'eef*]

١٤٨٠- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفْيَانُ عَنْ سَعْدِ ابْنِ إِبْرَاهِيمَ، عَنْ عَامِرِ بْنِ سَعْدٍ، عَنْ أَبِيهِ: أَنَّ النَّبِيَّ ﷺ قَالَ لَهُ: «إِنَّكَ مَهْمَا أَنْفَقْتَ عَلَى أَهْلِكَ مِنْ نَفَقَةٍ، فَإِنَّكَ تُؤْجَرُ فِيهَا، حَتَّى اللُّقْمَةَ تَرْفَعُهَا إِلَى فِي امْرَأَتِكَ». [راجع: ١٤٤٠]

تخريج: إسناده صحيح. خ: (٥٦)، م: (١٦٢٨).

1480. It was narrated from 'Amir bin Sa'd, from his father, that the Prophet (ﷺ) said to him: "Whatever you spend on your family of maintenance, you will be rewarded for, even the morsel that you lift to your wife's mouth."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (56) and Muslim (1628)]

١٤٨١- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفْيَانُ عَنْ عَاصِمِ بْنِ أَبِي النَّجُودِ، عَنْ مُصْعَبِ بْنِ

1481. It was narrated from Mus'ab bin Sa'd that his father said: I said: O Messenger of Allah,

سَعْدٍ، عَنْ أَبِيهِ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ، أَيُّ النَّاسِ أَشَدُّ بَلَاءً؟ قَالَ: الْأَنْبِيَاءُ، ثُمَّ الصَّالِحُونَ، ثُمَّ الْأَمْثَلُ فَالْأَمْثَلُ مِنَ النَّاسِ، يُبْتَلَى الرَّجُلُ عَلَى حَسَبِ دِينِهِ، فَإِنْ كَانَ فِي دِينِهِ صَلَابَةٌ، زِيدَ فِي بَلَائِهِ، وَإِنْ كَانَ فِي دِينِهِ رِقَّةٌ، خُفِّفَ عَنْهُ، وَمَا يَزَالُ الْبَلَاءُ بِالْعَبْدِ حَتَّى يَمْشِيَ عَلَى ظَهْرِ الْأَرْضِ لَيْسَ عَلَيْهِ خَطِيئَةٌ». [انظر: ١٤٩٤، ١٥٥٥، ١٦٠٧]

تخريج: إسناده حسن.

which people are most severely tested? He said: "The Prophets, then the righteous, then the next best and the next best. A man will be tested according to his level of religious commitment: if his religious commitment is solid, his test will be greater and if there is some weakness in his religious commitment his test will be lighter. A slave [of Allah] will be tested until he walks upon the face of the earth with not a single sin on him."

Comments: [Its *isnad* is *hasan*]

١٤٨٢- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا مِسْعَرٌ وَسُفْيَانُ عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، قَالَ سُفْيَانُ: عَنْ عَامِرِ ابْنِ سَعْدٍ، وَقَالَ مِسْعَرٌ: عَنْ بَعْضِ آلِ سَعْدٍ، عَنْ سَعْدٍ: أَنَّ النَّبِيَّ ﷺ دَخَلَ عَلَيْهِ يَعُودُهُ، وَهُوَ مَرِيضٌ بِمَكَّةَ، فَقُلْتُ: يَا رَسُولَ اللَّهِ، أُوصِي بِمَالِي كُلِّهِ؟ قَالَ: «لَا» قُلْتُ: فَبِالشَّطْرِ؟ قَالَ: «لَا» قُلْتُ: فَبِالثُّلُثِ؟ قَالَ: «الثُّلُثُ، وَالثُّلُثُ كَبِيرٌ - أَوْ كَثِيرٌ - إِنَّكَ أَنْ تَدَعَ وَارِثَكَ غَنِيًّا، خَيْرٌ مِنْ أَنْ تَدَعَهُ فَقِيرًا يَتَكَفَّفُ النَّاسَ، وَإِنَّكَ مَهْمَا أَنْفَقْتَ عَلَى أَهْلِكَ مِنْ نَفَقَةٍ، فَإِنَّكَ تُؤْجَرُ فِيهَا، حَتَّى فِي اللُّقْمَةِ تَرْفَعُهَا إِلَى فِي امْرَأَتِكَ» قَالَ: وَلَمْ يَكُنْ لَهُ يَوْمَئِذٍ إِلَّا ابْنَةٌ، فَذَكَرَ سَعْدٌ الْهِجْرَةَ، فَقَالَ: «يَرْحَمُ اللَّهُ ابْنَ عَفْرَاءَ، وَلَعَلَّ اللَّهَ أَنْ يَرْفَعَكَ حَتَّى يَنْتَفِعَ بِكَ قَوْمٌ، وَيُضَرَّ بِكَ آخَرُونَ». [راجع: ١٤٤٠]

تخريج: إسناده صحيح. خ: (٥٦)، م: (١٢٢٨).

1482. It was narrated from Sa'd that the Prophet (ﷺ) entered upon him to visit him when he was sick in Makkah. I [Sa'd] said: O Messenger of Allah, should I bequeath all of my wealth (in charity)? He said: "No." I said: One half? He said: "No." I said: One third? He said: "One third, and one third is a lot. If you leave your heir independent of means, that is better than leaving him poor and having to ask people [for help]. Whatever you spend on your family of maintenance you will be rewarded for, even the morsel that you lift to your wife's mouth." On that day he only had one daughter. And Sa'd mentioned migration (*Hijrah*) and he [the Prophet (ﷺ)] said: "May Allah have mercy on the son of 'Afra'. Perhaps Allah will extend your life so that He may benefit some people through you and harm others through you."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (56) and Muslim (1228)]

1483. It was narrated that Ziyad bin Mikhraq said: I heard Abu 'Abayah narrate from a freed slave of Sa'd that Sa'd heard a son of his making *du'a'* and saying: O Allah, I ask You for Paradise and its delights and brocade... and I seek refuge in You from the Fire and its chains and fetters. He said: You have asked Allah for a great deal of good and you have sought refuge with Allah from a great deal of evil. But I heard the Messenger of Allah (ﷺ) say: "There will be people who will overstep the mark in *du'a'*." And he recited this verse: "Call on your Lord with humility and in private: for Allah loves not those who trespass beyond bounds" [al-A'raf 7:55]. It is sufficient to say: O Allah, I ask You for Paradise and the words and deeds that will bring me close to it, and I seek refuge in You from the Fire and the words and deeds that will bring me close to it.

١٤٨٣- حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا شُعْبَةُ عَنْ زِيَادِ بْنِ مِخْرَاقٍ قَالَ: سَمِعْتُ أَبَا عَبَايَةَ عَنْ مَوْلًى لِسَعْدٍ: أَنَّ سَعْدًا سَمِعَ ابْنًا لَهُ يَدْعُو، وَهُوَ يَقُولُ: اللَّهُمَّ إِنِّي أَسْأَلُكَ الْجَنَّةَ وَنَعِيمَهَا وَإِسْتَبْرَقَهَا، وَنَحْوًا مِنْ هَذَا، وَأَعُوذُ بِكَ مِنَ النَّارِ وَسَلَاسِلِهَا وَأَغْلَالِهَا. فَقَالَ: لَقَدْ سَأَلْتَ اللَّهَ خَيْرًا كَثِيرًا، وَتَعَوَّذْتَ بِاللَّهِ مِنْ شَرٍّ كَثِيرٍ، وَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّهُ سَيَكُونُ قَوْمٌ يَعْتَدُونَ فِي الدُّعَاءِ» وَقَرَأَ هَذِهِ الْآيَةَ: ﴿ادْعُوا رَبَّكُمْ تَضَرُّعًا وَخُفْيَةً إِنَّهُ لَا يُحِبُّ الْمُعْتَدِينَ﴾ (الأعراف: ٥٥) وَإِنَّ بِحَسْبِكَ أَنْ تَقُولَ: اللَّهُمَّ إِنِّي أَسْأَلُكَ الْجَنَّةَ، وَمَا قَرَّبَ إِلَيْهَا مِنْ قَوْلٍ أَوْ عَمَلٍ، وَأَعُوذُ بِكَ مِنَ النَّارِ، وَمَا قَرَّبَ إِلَيْهَا مِنْ قَوْلٍ أَوْ عَمَلٍ. [انظر: ١٥٨٤]

تخريج: حسن لغيره. وهذا إسناد ضعيف لجهالة مولى سعد.

Comments: [*Hasan* because of corroborating evidence]

1484. It was narrated from 'Amir bin Sa'd, that his father said: The Messenger of Allah (ﷺ) used to - Abu Sa'eed said: I saw the Messenger of Allah (ﷺ) - say *salam* to his right (turning so much) that the whiteness of his cheek could be seen, and to his left (turning so much) that the whiteness of his cheek could be seen.

Comments: [Its *isnad* is *saheeh*, Muslim (582)]

١٤٨٤- حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ وَأَبُو سَعِيدٍ قَالَا: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ جَعْفَرٍ عَنْ إِسْمَاعِيلَ بْنِ مُحَمَّدٍ ـ قَالَ أَبُو سَعِيدٍ: قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ مُحَمَّدٍ ـ عَنْ عَامِرِ بْنِ سَعْدٍ، عَنْ أَبِيهِ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ ـ وَقَالَ أَبُو سَعِيدٍ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ ـ يُسَلِّمُ عَنْ يَمِينِهِ، حَتَّى يُرَى بَيَاضُ خَدِّهِ، وَعَنْ يَسَارِهِ، حَتَّى يُرَى بَيَاضُ خَدِّهِ. [انظر: ١٥٦٤، ١٦١٩]

تخريج: إسناده صحيح. م: (٥٨٢).

١٤٨٥- (١/١٧٣) حَدَّثَنَا عَبْدُ الرَّحْمَنِ عَنْ هَمَّامٍ، عَنْ قَتَادَةَ، عَنْ يُونُسَ بْنِ جُبَيْرٍ، عَنْ مُحَمَّدِ بْنِ سَعْدٍ، عَنْ أَبِيهِ: أَنَّ النَّبِيَّ ﷺ دَخَلَ عَلَيْهِ بِمَكَّةَ وَهُوَ مَرِيضٌ، فَقَالَ: إِنَّهُ لَيْسَ لِي إِلَّا ابْنَةٌ وَاحِدَةٌ، أَفَأُوصِي بِمَالِي كُلِّهِ؟ فَقَالَ النَّبِيُّ ﷺ: «لَا» قَالَ: فَأُوصِي بِنِصْفِهِ؟ قَالَ النَّبِيُّ ﷺ: «لَا» قَالَ: فَأُوصِي بِثُلُثِهِ؟ قَالَ: «الثُّلُثُ، وَالثُّلُثُ كَبِيرٌ». [راجع: ١٤٨٢]

تخريج: إسناده صحيح. خ: (٥٦)، م: (١٦٢٨).

1485. It was narrated from Muhammad bin Sa'd, from his father, that the Prophet (ﷺ) entered upon him in Makkah when he was sick. He said: I have only one daughter; should I bequeath all of my wealth (to charity)? The Prophet (ﷺ) said: "No." He said: Should I bequeath half of it? The Prophet (ﷺ) said: "No." He said: Should I bequeath one third of it? He said: "One third, and one third is a lot."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (56) and Muslim (1628)]

١٤٨٦- حَدَّثَنَا بَهْزٌ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا قَتَادَةُ عَنْ أَبِي غَلَّابٍ، عَنْ مُحَمَّدِ بْنِ سَعْدِ بْنِ مَالِكٍ، عَنْ أَبِيهِ: أَنَّ النَّبِيَّ ﷺ دَخَلَ عَلَيْهِ... فَذَكَرَ مِثْلَهُ، وَقَالَ عَبْدُ الصَّمَدِ: كَثِيرٌ يَعْنِي الثُّلُثَ. [راجع: ١٤٨٢]

تخريج: راجع ماقبله.

1486. It was narrated from Muhammad bin Sa'd bin Malik, from his father, that the Prophet (ﷺ) entered upon him... and he narrated a similar report. And 'Abdus-Samad said: "A lot," meaning one third.

Comments: [See the previous report]

١٤٨٧- حَدَّثَنَا عَبْدُ الرَّحْمَنِ وَعَبْدُ الرَّزَّاقِ الْمَعْنَى قَالَا: أَخْبَرَنَا سُفْيَانُ عَنْ أَبِي إِسْحَاقَ، عَنِ الْعَيْزَارِ بْنِ حُرَيْثٍ، عَنْ عُمَرَ ابْنِ سَعْدٍ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «عَجِبْتُ مِنْ قَضَاءِ اللَّهِ عَزَّ وَجَلَّ لِلْمُؤْمِنِ: إِنْ أَصَابَهُ خَيْرٌ، حَمِدَ رَبَّهُ وَشَكَرَ، وَإِنْ أَصَابَتْهُ مُصِيبَةٌ، حَمِدَ رَبَّهُ وَصَبَرَ، الْمُؤْمِنُ يُؤْجَرُ فِي كُلِّ شَيْءٍ، حَتَّى فِي اللُّقْمَةِ يَرْفَعُهَا إِلَى فِي امْرَأَتِهِ». [انظر: ١٤٩٢، ١٥٣١، ١٥٧٥]

1487. It was narrated from 'Umar bin Sa'd that his father said: The Messenger of Allah (ﷺ) said: "I am amazed at the decree of Allah, may He be glorified and exalted, for the believer: if something good befalls him, he praises his Lord and gives thanks, and if calamity strikes him, he praises his Lord and bears it with patience. The believer will be rewarded for everything, even the morsel he lifts to his wife's mouth."

Comments: [*Saheeh,* because of corroborating evidence]

تخريج: صحيح لغيره.

1488. It was narrated from 'Amir bin Sa'd, that his father said that the Prophet (ﷺ) came to visit him when he was sick in Makkah, and he did not want to die in the land from which he had migrated. The Prophet (ﷺ) said: "May Allah have mercy on Sa'd bin 'Afra', may Allah have mercy on Sa'd bin 'Afra'." He [Sa'd] only had one daughter, and he said: O Messenger of Allah, should I bequeath all of my wealth (to charity)? He said: "No." He said: Half of it? He said: "No." He said: One third? He said: "One third, and one third is a lot. Leaving your heirs independent of means is better than leaving them in need and asking of people by stretching out their hands. Whatever you spend on maintenance is charity, even the morsel you lift to your wife's mouth. Perhaps Allah will extend your life and benefit some people through you and harm others through you."

١٤٨٨- حَدَّثَنَا عَبْدُ الرَّحْمَنِ عَنْ سُفْيَانَ، عَنْ سَعْدٍ، عَنْ عَامِرِ بْنِ سَعْدٍ، عَنْ أَبِيهِ قَالَ: جَاءَهُ النَّبِيُّ ﷺ يَعُودُهُ وَهُوَ بِمَكَّةَ، وَهُوَ يَكْرَهُ أَنْ يَمُوتَ بِالْأَرْضِ الَّتِي هَاجَرَ مِنْهَا، فَقَالَ النَّبِيُّ ﷺ: «يَرْحَمُ اللَّهُ سَعْدَ ابْنَ عَفْرَاءَ، يَرْحَمُ اللَّهُ سَعْدَ ابْنَ عَفْرَاءَ» وَلَمْ يَكُنْ لَهُ إِلَّا ابْنَةٌ وَاحِدَةٌ، فَقَالَ: يَا رَسُولَ اللَّهِ، أُوصِي بِمَالِي كُلِّهِ؟ قَالَ: «لَا» قَالَ: فَالنِّصْفُ؟ قَالَ: «لَا» قَالَ: فَالثُّلُثُ؟ قَالَ: «الثُّلُثُ، وَالثُّلُثُ كَثِيرٌ، إِنَّكَ أَنْ تَدَعَ وَرَثَتَكَ أَغْنِيَاءَ خَيْرٌ مِنْ أَنْ تَدَعَهُمْ عَالَةً يَتَكَفَّفُونَ النَّاسَ فِي أَيْدِيهِمْ، وَإِنَّكَ مَهْمَا أَنْفَقْتَ مِنْ نَفَقَةٍ، فَإِنَّهَا صَدَقَةٌ، حَتَّى اللُّقْمَةِ تَرْفَعُهَا إِلَى فِي امْرَأَتِكَ، وَلَعَلَّ اللَّهَ أَنْ يَرْفَعَكَ فَيَنْتَفِعَ بِكَ نَاسٌ، وَيُضَرَّ بِكَ آخَرُونَ». [راجع: ١٤٨٢]

تخريج: إسناده صحيح. خ: (٥٦)، م: (١٦٢٨)

Comments: [Its *isnad* is *saheeh,* al-Bukhari (56) and Muslim (1628)]

1489. It was narrated that Sa'd said: Make a *lahd* (niche) for me and block it up with bricks as was done for the Messenger of Allah (ﷺ).

Comments: [Its *isnad* is *saheeh,* (Muslim (966)]

١٤٨٩- حَدَّثَنَا عَبْدُ الرَّحْمَنِ: حَدَّثَنَا عَبْدُ اللَّهِ ابْنُ جَعْفَرٍ عَنْ إِسْمَاعِيلَ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ، عَنْ سَعْدٍ قَالَ: الْحَدُوا لِي لَحْدًا، وَانْصِبُوا عَلَيَّ كَمَا فُعِلَ بِرَسُولِ اللَّهِ ﷺ. [راجع: ١٤٥١]

تخريج: إسناده صحيح. م: (٩٦٦).

1490. It was narrated that Sa'eed bin al-Musayyab said: I said to Sa'd bin Malik: I want to ask you about

١٤٩٠- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا حَمَّادٌ ـ يَعْنِي ابْنَ سَلَمَةَ ـ: أَخْبَرَنَا عَلِيُّ بْنُ زَيْدٍ، عَنْ سَعِيدِ بْنِ

الْمُسَيَّبِ قَالَ: قُلْتُ لِسَعْدِ بْنِ مَالِكٍ: إِنِّي أُرِيدُ أَنْ أَسْأَلَكَ عَنْ حَدِيثٍ، وَأَنَا أَهَابُكَ أَنْ أَسْأَلَكَ عَنْهُ. فَقَالَ: لَا تَفْعَلْ يَا ابْنَ أَخِي، إِذَا عَلِمْتَ أَنَّ عِنْدِي عِلْمًا فَسَلْنِي عَنْهُ، وَلَا تَهَبْنِي. قَالَ: فَقُلْتُ: قَوْلُ رَسُولِ اللَّهِ ﷺ لِعَلِيٍّ حِينَ خَلَّفَهُ بِالْمَدِينَةِ فِي غَزْوَةِ تَبُوكَ. فَقَالَ سَعْدٌ: خَلَّفَ النَّبِيُّ ﷺ عَلِيًّا بِالْمَدِينَةِ فِي غَزْوَةِ تَبُوكَ، فَقَالَ: يَا رَسُولَ اللَّهِ، أَتُخَلِّفُنِي فِي الْخَالِفَةِ فِي النِّسَاءِ وَالصِّبْيَانِ؟ فَقَالَ: «أَمَا تَرْضَى أَنْ تَكُونَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى؟» قَالَ: بَلَى، يَا رَسُولَ اللَّهِ، قَالَ: فَأَدْبَرَ عَلِيٌّ مُسْرِعًا كَأَنِّي أَنْظُرُ إِلَى غُبَارِ قَدَمَيْهِ يَسْطَعُ. وَقَدْ قَالَ حَمَّادٌ: فَرَجَعَ عَلِيٌّ مُسْرِعًا. [انظر: ١٥٠٩، ١٥٣٢، ١٥٤٧]

تخريج: حديث صحيح. خ: (٣٧٠٦)، م: (٢٤٠٤).

a *hadeeth*, but I feel too shy to ask you about it. He said: Do not feel like that, O son of my brother. If you know that I have some knowledge then ask me about it and do not feel too shy of me. I said: What did the Messenger of Allah (ﷺ) say to 'Ali when he left him in charge of Madinah during the campaign to Tabook? Sa'd said: The Prophet (ﷺ) left 'Ali in charge of Madinah during the campaign to Tabook, and he ['Ali] said: O Messenger of Allah, are you leaving me behind with those who are staying behind, the women and children? He said: "Does it not please you to be to me as Haroon was to Moosa?" He said: Yes, O Messenger of Allah. Then he turned and rushed back, and it is as if I can see the dust kicked up by his feet. And Hammad said: And 'Ali went back quickly.

Comments: [A *saheeh hadeeth*]

١٤٩١- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا سَلِيمُ بْنُ حَيَّانَ: حَدَّثَنِي عِكْرِمَةُ بْنُ خَالِدٍ: حَدَّثَنِي يَحْيَى بْنُ سَعْدٍ عَنْ أَبِيهِ قَالَ: ذُكِرَ الطَّاعُونُ عِنْدَ رَسُولِ اللَّهِ ﷺ، فَقَالَ: رِجْزٌ أُصِيبَ بِهِ مَنْ كَانَ قَبْلَكُمْ، فَإِذَا كَانَ بِأَرْضٍ، فَلَا تَدْخُلُوهَا، وَإِنْ كَانَ بِهَا وَأَنْتُمْ بِهَا، فَلَا تَخْرُجُوا مِنْهَا». [وانظر: ١٥٠٨، ١٥٢٧]

1491. Yahya bin Sa'd said: Mention of the plague was made in the presence of the Messenger of Allah (ﷺ) and he said: "That is a punishment that was sent against those who came before you. If it is in some land, do not enter it, and if it is in a land where you are, do not leave it."

Comments: [A *saheeh hadeeth*]

تخريج: حديث صحيح، خ: (٣٤٧٣)، م: (٢٢١٨). وهذا إسناد ضعيف، يحيى بن سعد لم يذكر فيه جرح ولا تعديل.

١٤٩٢- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنْ أَبِي إِسْحَاقَ، عَنِ الْعَيْزَارِ بْنِ حُرَيْثٍ، عَنْ عُمَرَ بْنِ

1492. It was narrated from 'Umar bin Sa'd bin Abi Waqqas that his father said: The Messenger of Allah

(ﷺ) said: "I am amazed at the decree of Allah, may He be glorified and exalted, for the believer: if something good befalls him, he praises his Lord and gives thanks, and if calamity strikes him, he praises his Lord and bears it with patience. The believer will be rewarded for everything, even the morsel he lifts to his wife's mouth."

سَعْدِ بْنِ أَبِي وَقَّاصٍ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «عَجِبْتُ لِلْمُؤْمِنِ إِنْ أَصَابَهُ خَيْرٌ حَمِدَ اللَّهَ وَشَكَرَ، وَإِنْ أَصَابَتْهُ مُصِيبَةٌ حَمِدَ اللَّهَ وَصَبَرَ، فَالْمُؤْمِنُ يُؤْجَرُ فِي كُلِّ أَمْرِهِ، حَتَّى يُؤْجَرَ فِي اللُّقْمَةِ يَرْفَعُهَا إِلَى فِي امْرَأَتِهِ». [راجع: ١٤٨٧]

تخريج: صحيح لغيره. وهذا إسناد حسن.

Comments: [*Saheeh* because of corroborating evidence and its *isnad* is *Hasan*].

1493. It was narrated that Sa'd bin Malik said: I said: O Messenger of Allah, the courageous man who shields others in battle, will his share and that of others be the same? He said: "May your mother be bereft of you, O son of Umm Sa'd! Are you given provision except by virtue of your weak ones?"

Comments: [*Saheeh* because of corroborating evidence; this is a weak *isnad* because it is interrupted]

١٤٩٣- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا مُحَمَّدُ بْنُ رَاشِدٍ عَنْ مَكْحُولٍ، عَنْ سَعْدِ بْنِ مَالِكٍ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ، الرَّجُلُ يَكُونُ حَامِيَةَ الْقَوْمِ، أَيَكُونُ سَهْمُهُ وَسَهْمُ غَيْرِهِ سَوَاءً؟ قَالَ: «ثَكِلَتْكَ أُمُّكَ ابْنَ أُمِّ سَعْدٍ، وَهَلْ تُرْزَقُونَ وَتُنْصَرُونَ إِلَّا بِضُعَفَائِكُمْ».

تخريج: صحيح لغيره. خ: (٢٨٩٦). وهذا ضعيف لانقطاعه، مكحول لم يسمع من سعد.

1494. Mus'ab bin Sa'd narrated that Sa'd said: I asked the Messenger of Allah (ﷺ): Which people are most severely tested? He said: "The Prophets, then the next best, then the next best. A man will be tested according to his level of religious commitment: if his religious commitment is weak, he will be tested according to that; if his religious commitment is solid, he will be tested in accordance with that." He said: "A man will be tested until he walks upon the face of the earth with not a single sin on him."

١٤٩٤- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ عَاصِمِ بْنِ بَهْدَلَةَ قَالَ: سَمِعْتُ مُصْعَبَ بْنَ سَعْدٍ يُحَدِّثُ عَنْ سَعْدٍ قَالَ: سَأَلْتُ رَسُولَ (١/ ١٧٤) اللَّهِ ﷺ: أَيُّ النَّاسِ أَشَدُّ بَلَاءً؟ فَقَالَ: «الْأَنْبِيَاءُ، ثُمَّ الْأَمْثَلُ فَالْأَمْثَلُ، فَيُبْتَلَى الرَّجُلُ عَلَى حَسَبِ دِينِهِ، فَإِنْ كَانَ رَقِيقَ الدِّينِ، ابْتُلِيَ عَلَى حَسَبِ ذَاكَ، وَإِنْ كَانَ صُلْبَ الدِّينِ، ابْتُلِيَ عَلَى حَسَبِ ذَاكَ»، قَالَ: «فَمَا تَزَالُ الْبَلَايَا بِالرَّجُلِ حَتَّى يَمْشِيَ فِي الْأَرْضِ وَمَا عَلَيْهِ خَطِيئَةٌ». [راجع: ١٤٨١]

تخريج: إسناده حسن.

Comments: [Its *isnad* is *hasan*]

١٤٩٥- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ قَالَ: قَالَ سَعْدُ بْنُ مَالِكٍ: جَمَعَ لِي رَسُولُ اللَّهِ ﷺ أَبَوَيْهِ يَوْمَ أُحُدٍ. [انظر: ١٥٦٢]

تخريج: إسناده صحيح. خ: (٣٧٢٥)، م: (٢٤١٢).

1495. It was narrated that Sa'eed bin al-Musayyab said: Sa'd bin Malik said: The Messenger of Allah (ﷺ) mentioned his father and mother together for me on the day of Uhud.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (3725) and Muslim (2412)]

١٤٩٦- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي عَبْدِ اللَّهِ مَوْلَى جُهَيْنَةَ، قَالَ: سَمِعْتُ مُصْعَبَ بْنَ سَعْدٍ يُحَدِّثُ عَنْ سَعْدٍ عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ قَالَ: «أَيَعْجِزُ أَحَدُكُمْ أَنْ يَكْسِبَ فِي الْيَوْمِ أَلْفَ حَسَنَةٍ؟» قَالُوا: وَمَنْ يُطِيقُ ذَلِكَ؟ قَالَ: «يُسَبِّحُ مِائَةَ تَسْبِيحَةٍ، فَتُكْتَبُ لَهُ أَلْفُ حَسَنَةٍ، وَتُمْحَى عَنْهُ أَلْفُ سَيِّئَةٍ». [انظر: ١٥٦٣، ١٦١٢، ١٦١٣]

تخريج: إسناده صحيح. م: (٢٦٩٨).

1496. Mus'ab bin Sa'd narrated from Sa'd that the Messenger of Allah (ﷺ) said: "Will one of you be incapable of earning one thousand *hasanah* in one day?" He said: Who is able to do that? He said: "He says *tasbeeh* one hundred times, and it will be recorded as one thousand *hasanahs* [good deeds] and will erase one thousand *sayyi'ahs* [bad deeds]."

Comments: [Its *isnad* is *saheeh*, Muslim (2698)]

١٤٩٧- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ عَاصِمٍ الْأَحْوَلِ قَالَ: سَمِعْتُ أَبَا عُثْمَانَ قَالَ: سَمِعْتُ سَعْدًا ـ وَهُوَ أَوَّلُ مَنْ رَمَى بِسَهْمٍ فِي سَبِيلِ اللَّهِ ـ وَأَبَا بَكْرَةَ ـ تَسَوَّرَ حِصْنَ الطَّائِفِ فِي نَاسٍ، فَجَاءَ إِلَى النَّبِيِّ ﷺ ـ فَقَالَا: سَمِعْنَا النَّبِيَّ ﷺ وَهُوَ يَقُولُ: «مَنِ ادَّعَى إِلَى أَبٍ غَيْرِ أَبِيهِ وَهُوَ يَعْلَمُ أَنَّهُ غَيْرُ أَبِيهِ، فَالْجَنَّةُ عَلَيْهِ حَرَامٌ». [راجع: ١٤٥٤]

تخريج: إسناده صحيح. خ: (٤٣٢٦)، م: (٦٣).

1497. It was narrated that 'Asim al-Ahwal said: I heard Abu 'Uthman say: I heard Sa'd - who was the first one to shoot an arrow for the sake of Allah - and Abu Bakrah - who climbed the wall of the fortress of at-Ta'if with other people then came to the Prophet (ﷺ) - say: We heard the Prophet (ﷺ) say: "Whoever claims to belong to a father other than his father, knowing that he is not his father, Paradise will be forbidden to him."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (4326) and Muslim (63)]

1498. It was narrated that Isma'eel said: I heard Qais bin Abi Hazim say: Sa'd said: I was one of the first seven to embrace Islam with the Messenger of Allah (ﷺ), and we had no food except the leaves of *al-hublah* (a desert tree), and one of us would produce stools like a sheep, so dry that nothing stuck to it. And now Banu Asad are teaching me about my religion, in which case I must have been doomed and my efforts wasted.

١٤٩٨- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ إِسْمَاعِيلَ قَالَ: سَمِعْتُ قَيْسَ بْنَ أَبِي حَازِمٍ قَالَ: قَالَ سَعْدٌ: لَقَدْ رَأَيْتُنِي سَابِعَ سَبْعَةٍ مَعَ رَسُولِ اللَّهِ ﷺ، وَمَا لَنَا طَعَامٌ إِلَّا وَرَقَ الْحُبْلَةِ، حَتَّى إِنَّ أَحَدَنَا لَيَضَعُ كَمَا تَضَعُ الشَّاةُ، مَا يُخَالِطُهُ شَيْءٌ، ثُمَّ أَصْبَحَتْ بَنُو أَسَدٍ يُعَزِّرُونِي عَلَى الْإِسْلَامِ، لَقَدْ خِبْتُ إِذًا وَضَلَّ سَعْيِي. [انظر: ١٥٦٦، ١٦١٨]

تخريج: إسناده صحيح. خ: (٥٤١٢)، م: (٢٩٦٦).

Comments: [Its *isnad* is *saheeh*, al-Bukhari (5412) and Muslim (2966)]

1499. Abu 'Uthman an-Nahdi said: I heard Ibn Malik say: The Messenger of Allah (ﷺ) said: "Whoever claims to belong to a father other than his father, knowingly, Paradise will be forbidden to him."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (4326) and Muslim 63)]

١٤٩٩- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا سُفْيَانُ عَنْ عَاصِمٍ: حَدَّثَنِي أَبُو عُثْمَانَ النَّهْدِيُّ قَالَ: سَمِعْتُ ابْنَ مَالِكٍ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنِ ادَّعَى إِلَى غَيْرِ أَبِيهِ، وَهُوَ يَعْلَمُ، فَالْجَنَّةُ عَلَيْهِ حَرَامٌ». [راجع: ١٤٩٧]

تخريج: إسناده صحيح. خ: (٤٣٢٦)، م: (٦٣).

1500. Isma'eel bin Muhammad bin Sa'd bin Abi Waqqas narrated, from his father, that his grandfather said: The Messenger of Allah (ﷺ) said to me: "O Sa'd, get up and proclaim in Mina: 'These are days of eating and drinking, so do not fast at this time.'"

Comments: [*Saheeh lighairihi* and its *isnad* is *da'eef* because of the weakness of Muhammad bin Abu Humaid]

١٥٠٠- حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ: أَخْبَرَنَا مُحَمَّدُ ابْنُ أَبِي حُمَيْدٍ: أَخْبَرَنِي إِسْمَاعِيلُ بْنُ مُحَمَّدِ ابْنِ سَعْدِ بْنِ أَبِي وَقَّاصٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: «يَا سَعْدُ، قُمْ فَأَذِّنْ بِمِنًى: إِنَّهَا أَيَّامُ أَكْلٍ وَشُرْبٍ، وَلَا صَوْمَ فِيهَا». [راجع: ١٤٥٦]

تخريج: صحيح لغيره. وهذا إسناد ضعيف لضعف محمد بن أبي حميد.

1501. It was narrated that Abu 'Abdur-Rahman as-Sulami said: Sa'd said: It was concerning me

١٥٠١- حَدَّثَنَا الْحُسَيْنُ بْنُ عَلِيٍّ عَنْ زَائِدَةَ، عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ

that the Messenger of Allah (ﷺ) established the principle of (bequeathing) one-third. He came to visit me when I was sick and said to me: "Did you make a bequest?" I said: Yes, I bequeathed all my wealth to the poor, needy and wayfarers. He said: "Do not do that." I said: My heirs are independent of means. [Can I bequeath] two thirds? He said: "No." I said: Half? He said: "No." I said: One third? He said: "One third, and one third is a lot."

Comments: [Its *isnad* is *hasan*]

السُّلَمِيِّ قَالَ: قَالَ سَعْدٌ: فِيَّ سَنَّ رَسُولُ اللَّهِ ﷺ الثُّلُثَ: أَتَانِي يَعُودُنِي، قَالَ: فَقَالَ لِي: «أَوْصَيْتَ؟» قَالَ: قُلْتُ: نَعَمْ، جَعَلْتُ مَالِي كُلَّهُ فِي الْفُقَرَاءِ وَالْمَسَاكِينِ وَابْنِ السَّبِيلِ. قَالَ: «لَا تَفْعَلْ» قُلْتُ: إِنَّ وَرَثَتِي أَغْنِيَاءُ، قُلْتُ: الثُّلُثَيْنِ؟ قَالَ: «لَا» قُلْتُ: فَالشَّطْرَ؟ قَالَ: «لَا» قُلْتُ: الثُّلُثَ؟ قَالَ: «الثُّلُثَ، وَالثُّلُثُ كَثِيرٌ». [راجع: ١٤٤٠]

تخريج: إسناده حسن. خ: (٥٦)، م: (١٦٢٨).

1502. It was narrated from Sa'd bin Malik that the Messenger of Allah (ﷺ) said: "There is no *hamah* [refers to a *Jahili* Arab tradition described variously as: a worm which infests the grave of a murder victim until he is avenged; an owl; or the bones of a dead person turned into a bird that could fly], no *'adwa* [contagion, transmission of infectious disease without the permission of Allah] and no *tiyarah* [superstitious belief in bird omens]. If there were any (omen), it would be in a woman, a horse or a house."

Comments: [Its *isnad* is *jayyid*]

١٥٠٢- حَدَّثَنَا سُوَيْدُ بْنُ عَمْرٍو: حَدَّثَنَا أَبَانُ: حَدَّثَنَا يَحْيَى عَنِ الْحَضْرَمِيِّ بْنِ لَاحِقٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ سَعْدِ بْنِ مَالِكٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا هَامَةَ وَلَا عَدْوَى وَلَا طِيَرَةَ، إِنْ يَكُ، فَفِي الْمَرْأَةِ، وَالْفَرَسِ، وَالدَّارِ». [وانظر: ١٥٥٤]

تخريج: إسناده جيد.

1503. Malik bin Anas narrated, from Ibn Shihab, from Muhammad bin 'Abdullah bin al-Harith bin Nawfal bin Abdul-Muttalib, that he told him that he heard Sa'd bin Abi Waqqas and ad-Dahhak bin Qais, the year Mu'awiyah bin Abi Sufyan performed *Hajj* and they were talking about continuing *'Umrah*

١٥٠٣- قَرَأْتُ عَلَى عَبْدِ الرَّحْمَنِ عَنْ مَالِكٍ. وَحَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَالِكُ بْنُ أَنَسٍ عَنِ ابْنِ شِهَابٍ، عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ الْحَارِثِ بْنِ نَوْفَلِ بْنِ عَبْدِ الْمُطَّلِبِ: أَنَّهُ حَدَّثَهُ: أَنَّهُ سَمِعَ سَعْدَ بْنَ أَبِي وَقَّاصٍ وَالضَّحَّاكَ بْنَ قَيْسٍ عَامَ حَجَّ مُعَاوِيَةُ بْنُ أَبِي

on to the *Hajj* [*tamattu'* or *qiran*]. Ad-Dahhak said: No one does that except one who is ignorant of the command of Allah. Sa'd said: What a bad thing you have said, O son of my brother! Ad-Dahhak said: 'Umar bin al-Khattab has forbidden that. Sa'd said: The Messenger of Allah (ﷺ) did it and we did it with him.

Comments: [Its *isnad* is *hasan*]

1504. It was narrated that Abu 'Uthman an-Nahdi said: Sa'd said - and on one occasion he said: I heard Sa'd say -: My ears heard and my heart understood from Muhammad (ﷺ) that "whoever claims to belong to a father other than his father, knowing that he is not his father, Paradise will be forbidden to him." He said: I met Abu Bakrah and told it to him, and he said: And my ears also heard it and my heart understood it from Muhammad (ﷺ).

Comments: [Its *isnad* is *saheeh*, al-Bukhari (4326) and Muslim (63)]

1505. It was narrated that Sa'd bin Ibraheem said: I heard Ibraheem bin Sa'd narrate, from Sa'd, that the Prophet (ﷺ) said to 'Ali: "Does it not please you to be to me as Haroon was to Moosa?"

Comments: [Its *isnad* is *saheeh*, al-Bukhari (3706) and Muslim (2404)]

سُفْيَانَ وَهُمَا يَذْكُرَانِ التَّمَتُّعَ بِالْعُمْرَةِ إِلَى الْحَجِّ، فَقَالَ الضَّحَّاكُ: لَا يَصْنَعُ ذَلِكَ إِلَّا مَنْ جَهِلَ أَمْرَ اللَّهِ. فَقَالَ سَعْدٌ: بِئْسَ مَا قُلْتَ يَا ابْنَ أَخِي، فَقَالَ الضَّحَّاكُ: فَإِنَّ عُمَرَ بْنَ الْخَطَّابِ قَدْ نَهَى عَنْ ذَلِكَ. فَقَالَ سَعْدٌ: قَدْ صَنَعَهَا رَسُولُ اللَّهِ ﷺ، وَصَنَعْنَاهَا مَعَهُ. [انظر: ١٥٦٨]

تخريج: إسناده حسن.

١٥٠٤- حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا عَاصِمٌ الْأَحْوَلُ عَنْ أَبِي عُثْمَانَ النَّهْدِيِّ قَالَ: قَالَ سَعْدٌ- وَقَالَ مَرَّةً: سَمِعْتُ سَعْدًا يَقُولُ ـ: سَمِعَتْهُ أُذُنَايَ وَوَعَاهُ قَلْبِي مِنْ مُحَمَّدٍ: إِنَّهُ مَنِ ادَّعَى أَبًا غَيْرَ أَبِيهِ، وَهُوَ يَعْلَمُ أَنَّهُ غَيْرُ أَبِيهِ، فَالْجَنَّةُ عَلَيْهِ حَرَامٌ». قَالَ: فَلَقِيتُ أَبَا بَكْرَةَ، فَحَدَّثْتُهُ، فَقَالَ: وَأَنَا سَمِعَتْهُ أُذُنَايَ، وَوَعَاهُ قَلْبِي مِنْ مُحَمَّدٍ. [راجع: ١٤٩٧]

تخريج: إسناده صحيح. خ: (٤٣٢٦)، م: (٦٣).

١٥٠٥- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: (١/ ١٧٥) حَدَّثَنَا شُعْبَةُ عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ قَالَ: سَمِعْتُ إِبْرَاهِيمَ بْنَ سَعْدٍ يُحَدِّثُ عَنْ سَعْدٍ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ لِعَلِيٍّ: «أَمَا تَرْضَى أَنْ تَكُونَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى؟». [راجع: ١٤٩٠]

تخريج: إسناده صحيح. خ: (٣٧٠٦)، م: (٢٤٠٤).

1506. It was narrated from Muhammad bin Sa'd, from Sa'd, that the Prophet (ﷺ) said: "If the belly of one of you were to be filled with pus that corrodes it, that would be better than filling [his mind] with poetry."

Comments: [Its *isnad* is *saheeh*, Muslim (2258)]

١٥٠٦- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ وَحَجَّاجٌ: حَدَّثَنِي شُعْبَةُ عَنْ قَتَادَةَ، عَنْ يُونُسَ ابْنِ جُبَيْرٍ، عَنْ مُحَمَّدِ بْنِ سَعْدٍ، عَنْ سَعْدٍ عَنِ النَّبِيِّ ﷺ قَالَ: «لَأَنْ يَمْتَلِئَ جَوْفُ أَحَدِكُمْ قَيْحًا يَرِيهِ، خَيْرٌ لَهُ مِنْ أَنْ يَمْتَلِئَ شِعْرًا». [انظر: ١٥٠٧، ١٥٣٥، ١٥٦٩]

قَالَ حَجَّاجٌ: سَمِعْتُ يُونُسَ بْنَ جُبَيْرٍ.

تخريج: إسناده صحيح. م: (٢٢٥٨).

1507. It was narrated from 'Umar bin Sa'd bin Malik, from Sa'd, that the Messenger of Allah (ﷺ) said: "If the belly of one of you were to be filled with pus that corrodes it, that would be better than filling [his mind] with poetry."

Comments: [A *Saheeh Hadeeth* its *isnad* is *hasan*, see the previous report]

١٥٠٧- حَدَّثَنَاهُ حَسَنٌ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ قَتَادَةَ، عَنْ عُمَرَ بْنِ سَعْدِ بْنِ مَالِكٍ، عَنْ سَعْدٍ، عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «لَأَنْ يَمْتَلِئَ جَوْفُ أَحَدِكُمْ قَيْحًا حَتَّى يَرِيَهُ، خَيْرٌ مِنْ أَنْ يَمْتَلِئَ شِعْرًا». [راجع: ١٥٠٦]

تخريج: حديث صحيح. وهذا إسناد حسن. راجع ماقبله.

1508. It was narrated from Sa'd, from the Prophet (ﷺ), that he said concerning the plague: "If it occurs in a land, do not enter it, and if you are in (that land), do not flee from it."

Comments: [A *saheeh hadeeth*]

١٥٠٨- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ سَعْدٍ، عَنْ سَعْدٍ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ فِي الطَّاعُونِ: «إِذَا وَقَعَ بِأَرْضٍ فَلَا تَدْخُلُوهَا، وَإِذَا كُنْتُمْ بِهَا فَلَا تَفِرُّوا مِنْهُ». [راجع: ١٤٩١]

قَالَ شُعْبَةُ: وَحَدَّثَنِي هِشَامٌ أَبُو بَكْرٍ: أَنَّهُ عِكْرِمَةُ بْنُ خَالِدٍ.

تخريج: حديث صحيح. خ: (٣٤٧٣)، م: (٢٢١٨) وهذا إسناد ضعيف، يحيى بن سعد لم يذكر فيه جرح ولا تعديل.

1509. It was narrated that 'Ali bin Zaid said: I heard Sa'eed bin al-Musayyab say: I said to Sa'd bin

١٥٠٩- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ عَلِيِّ بْنِ زَيْدٍ قَالَ: سَمِعْتُ سَعِيدَ

Malik: You are a hot-tempered man, but I want to ask you something. He said: What is it? I said: The *hadeeth* of 'Ali. He said: The Prophet (ﷺ) said to 'Ali: "Does it not please you to be to me as Haroon was to Moosa?" He said: I am pleased, I am pleased. Then he said: Indeed, indeed.

Comments: [A *saheeh hadeeth*]

ابْنَ الْمُسَيَّبِ قَالَ: قُلْتُ لِسَعْدِ بْنِ مَالِكٍ: إِنَّكَ إِنْسَانٌ فِيكَ حِدَّةٌ، وَأَنَا أُرِيدُ أَنْ أَسْأَلَكَ، فَقَالَ: مَا هُوَ؟ قَالَ: قُلْتُ: حَدِيثُ عَلِيٍّ. قَالَ: فَقَالَ: إِنَّ النَّبِيَّ ﷺ قَالَ لِعَلِيٍّ: «أَمَا تَرْضَى أَنْ تَكُونَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى؟» قَالَ: رَضِيتُ، رَضِيتُ، ثُمَّ قَالَ: بَلَى، بَلَى. [راجع: ١٤٩٠]

تخريج: حديث صحيح. خ: (٣٧٠٦)، م: (٢٤٠٤). وهذا إسناد ضعيف لضعف علي بن زيد.

1510. Bahz said: I heard Jabir bin Samurah say: 'Umar said to Sa'd: You are causing people to complain about you in everything, even your prayer. He said: As far as I am concerned, this is what I do: I make the first two *rak'ahs* long and I make the last two *rak'ahs* brief. I do my best to follow the example of the Messenger of Allah (ﷺ) in my prayer. 'Umar said: That is what one would think of you - or: That is what I thought of you.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (770) and Muslim (453)]

١٥١٠- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي عَوْنٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ. وَبَهْزٌ وَعَفَّانُ قَالَا: حَدَّثَنَا شُعْبَةُ: أَخْبَرَنِي أَبُو عَوْنٍ، قَالَ بَهْزٌ: قَالَ: سَمِعْتُ جَابِرَ بْنَ سَمُرَةَ قَالَ: قَالَ عُمَرُ لِسَعْدٍ: شَكَاكَ النَّاسُ فِي كُلِّ شَيْءٍ، حَتَّى فِي الصَّلَاةِ. قَالَ: أَمَّا أَنَا فَأَمُدُّ مِنَ الْأُولَيَيْنِ، وَأَحْذِفُ مِنَ الْأُخْرَيَيْنِ، وَلَا آلُو مَا اقْتَدَيْتُ بِهِ مِنْ صَلَاةِ رَسُولِ اللَّهِ ﷺ. قَالَ عُمَرُ: ذَاكَ الظَّنُّ بِكَ، أَوْ ظَنِّي بِكَ. [انظر: ١٥١٢، ١٥٤٨، ١٥٥٧]

تخريج: إسناده صحيح. خ: (٧٧٠)، م: (٤٥٣).

1511. It was narrated that 'Abdullah bin ar-Ruqaim al-Kinani said: We went out to Madinah at the time of the Battle of the Camel, and we met Sa'd bin Malik there, who said: The Messenger of Allah (ﷺ) instructed us to shut the gates that led from the houses into the mosque, but to leave the gate of 'Ali (ﷺ).

Comments: [Its *isnad* is *da'eef* because Abdullah bin Ar-Ruqaim is unknown]

١٥١١*- حَدَّثَنَا حَجَّاجٌ: حَدَّثَنَا فِطْرٌ عَنْ عَبْدِ اللَّهِ بْنِ شَرِيكٍ، عَنْ عَبْدِ اللَّهِ بْنِ الرُّقَيْمِ الْكِنَانِيِّ قَالَ: خَرَجْنَا إِلَى الْمَدِينَةِ زَمَنَ الْجَمَلِ، فَلَقِينَا سَعْدَ بْنَ مَالِكٍ بِهَا، فَقَالَ: أَمَرَ رَسُولُ اللَّهِ ﷺ بِسَدِّ الْأَبْوَابِ الشَّارِعَةِ فِي الْمَسْجِدِ، وَتَرْكِ بَابِ عَلِيٍّ ﷺ.

تخريج: إسناده ضعيف، لجهالة عبدالله بن الرقيم، وعبدالله بن شريك مختلف فيه.

1512. It was narrated from Sa'd bin Abi Waqqas, from the Messenger of Allah (ﷺ), that he said: "He is not one of us who does not recite the Qur'an in a nice voice."

Comments: [*Saheeh* because of corroborating evidence and its *isnad* is *da'eef*]

١٥١٢- حَدَّثَنَا حَجَّاجٌ: أَخْبَرَنَا لَيْثٌ وَأَبُو النَّضْرِ: حَدَّثَنَا لَيْثٌ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ أَبِي مُلَيْكَةَ الْقُرَشِيُّ ثُمَّ التَّيْمِيُّ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي نَهِيكٍ، عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ قَالَ: «لَيْسَ مِنَّا مَنْ لَمْ يَتَغَنَّ بِالْقُرْآنِ». [راجع: ١٤٧٦]

تخريج: صحيح لغيره. وهذا الإسناد ضعيف، عبدالله بن أبي نهيك لا يعرف.

1513. It was narrated from Sa'd bin Abi Waqqas that he said: The Messenger of Allah (ﷺ) forbade a man to knock at his family's door after *'Isha'* prayer.

Comments: [*Saheeh*, because of corroborating evidence and its *isnad* is *da'eef* beccause it is interrupted]

١٥١٣- حَدَّثَنَا حَجَّاجٌ: أَخْبَرَنَا لَيْثٌ: حَدَّثَنِي عُقَيْلٌ عَنِ ابْنِ شِهَابٍ، عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ أَنَّهُ قَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ نَهَى أَنْ يَطْرُقَ الرَّجُلُ أَهْلَهُ بَعْدَ صَلَاةِ الْعِشَاءِ.

تخريج: صحيح لغيره. وهذا إسناد ضعيف لانقطاعه، ابن شهاب لم يدرك سعداً.

1514. Sa'eed bin al-Musayyab narrated that he heard Sa'd bin Abi Waqqas say: 'Uthman bin Maz'oon wanted to be celibate, but the Messenger of Allah (ﷺ) told him not to. If he had allowed him to do that, we would have gotten ourselves castrated.

Comments: [Its *isnad* is *saheeh*, (al-Bukhari (5073) and Muslim (1402)]

١٥١٤- حَدَّثَنَا حَجَّاجٌ: أَخْبَرَنَا لَيْثٌ: حَدَّثَنِي عُقَيْلٌ عَنِ ابْنِ شِهَابٍ: أَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيَّبِ: أَنَّهُ سَمِعَ سَعْدَ بْنَ أَبِي وَقَّاصٍ قَالَ: أَرَادَ عُثْمَانُ بْنُ مَظْعُونٍ أَنْ يَتَبَتَّلَ، فَنَهَاهُ رَسُولُ اللَّهِ ﷺ وَلَوْ أَجَازَ ذَلِكَ لَهُ، لَاخْتَصَيْنَا. [انظر: ١٥٢٥، ١٥٨٨]

تخريج: إسناده صحيح. خ: (٥٠٧٣)، م: (١٤٠٢).

1515. It was narrated that Sa'd bin Abi Waqqas said: The Messenger of Allah (ﷺ) was asked about selling fresh dates for dried dates. He said: "Doesn't the fresh date shrink when it becomes dry?" They said: Yes it does. And he disapproved of that.

١٥١٥- حَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا مَالِكُ بْنُ أَنَسٍ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ يَزِيدَ مَوْلَى الْأَسْوَدِ ابْنِ سُفْيَانَ عَنْ أَبِي عَيَّاشٍ، عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ قَالَ: سُئِلَ رَسُولُ اللَّهِ ﷺ عَنِ الرُّطَبِ بِالتَّمْرِ؟ فَقَالَ: «أَلَيْسَ يَنْقُصُ الرُّطَبُ

إِذَا يَبِسَ؟» قَالُوا: بَلَى، فَكَرِهَهُ. [انظر: ١٥٤٤، ١٥٥٢]

تخريج: إسناده قوي.

Comments: [Its *isnad* is *qawi*]

١٥١٦- حَدَّثَنَا يَعْلَى: حَدَّثَنَا عُثْمَانُ بْنُ حَكِيمٍ عَنْ عَامِرِ بْنِ سَعْدِ بْنِ أَبِي وَقَّاصٍ، عَنْ أَبِيهِ قَالَ: أَقْبَلْنَا مَعَ رَسُولِ اللَّهِ ﷺ حَتَّى مَرَرْنَا عَلَى مَسْجِدِ بَنِي مُعَاوِيَةَ، فَدَخَلَ فَصَلَّى رَكْعَتَيْنِ وَصَلَّيْنَا مَعَهُ، وَنَاجَى رَبَّهُ عَزَّ وَجَلَّ طَوِيلًا، قَالَ: «سَأَلْتُ رَبِّي عَزَّ وَجَلَّ ثَلَاثًا: سَأَلْتُهُ أَنْ لَا يُهْلِكَ أُمَّتِي بِالْغَرَقِ فَأَعْطَانِيهَا، وَسَأَلْتُهُ أَنْ لَا يُهْلِكَ أُمَّتِي بِالسَّنَةِ فَأَعْطَانِيهَا، وَسَأَلْتُهُ أَنْ لَا يَجْعَلَ بَأْسَهُمْ بَيْنَهُمْ فَمَنَعَنِيهَا». [انظر: ١٥٧٤]

تخريج: إسناده صحيح.م: (٢٨٩٠).

1516. It was narrated from 'Amir bin Sa'd bin Abi Waqqas that his father said: We came with the Messenger of Allah (ﷺ) and passed by the mosque of Banu Mu'awiyah. He went in and prayed two *rak'ahs*, and we prayed with him, then he conversed with his Lord, may He be glorified and exalted, for a long time. He said: "I asked my Lord for three things: I asked Him not to let my *ummah* be destroyed by drowning, and He granted me that; I asked Him not to let my *ummah* be destroyed by famine, and He granted me that; and I asked Him not to let their enmity be amongst themselves, but He withheld that from me."

Comments: [Its *isnad* is *saheeh*, Muslim (2890)]

١٥١٧- حَدَّثَنَا يَعْلَى وَيَحْيَى بْنُ سَعِيدٍ قَالَ يَحْيَى: حَدَّثَنِي رَجُلٌ كُنْتُ أُسَمِّيهِ، فَنَسِيتُ اسْمَهُ، عَنْ عُمَرَ بْنِ سَعْدٍ قَالَ: كَانَتْ لِي حَاجَةٌ إِلَى أَبِي سَعْدٍ. قَالَ: وَ حَدَّثَنَا أَبُو حَيَّانَ عَنْ مُجَمِّعٍ قَالَ: كَانَ لِعُمَرَ بْنِ سَعْدٍ إِلَى (١/ ١٧٦) أَبِيهِ حَاجَةٌ، فَقَدَّمَ بَيْنَ يَدَيْ حَاجَتِهِ كَلَامًا مِمَّا يُحَدِّثُ النَّاسُ يُوصِلُونَ، لَمْ يَكُنْ يَسْمَعُهُ، فَلَمَّا فَرَغَ، قَالَ: يَا بُنَيَّ، قَدْ فَرَغْتَ مِنْ كَلَامِكَ؟ قَالَ: نَعَمْ، قَالَ: مَا كُنْتَ مِنْ حَاجَتِكَ أَبْعَدَ، وَلَا كُنْتُ فِيكَ أَزْهَدَ

1517. It was narrated that 'Umar bin Sa'd said: I needed something from Abu Sa'd; and Abu Hayyan told us that Mujammi' said: 'Umar bin Sa'd needed something from me. So he said something before stating his need to me, that was similar to what people say before stating their needs, but it was something with which he was not familiar. When he finished, he said: O my son, have you finished speaking? He said: Yes. He said: You have never been less likely to get what you need and I have never been less interested in you since I heard these words of

yours. I heard the Messenger of Allah (ﷺ) say: "There will be people who will earn a living by means of their tongues as cattle eat from the ground."

Comments: [*Hasan* because of corroborating evidence]

مِنِّي، مُنْذُ سَمِعْتُ كَلَامَكَ هَذَا، سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «سَيَكُونُ قَوْمٌ يَأْكُلُونَ بِأَلْسِنَتِهِمْ كَمَا تَأْكُلُ الْبَقَرُ مِنَ الْأَرْضِ». [انظر: ١٥٩٧]

تخريج: حسن لغيره، وفي الإسناد الأول ضعف لجهالة الذي نسي اسمه أبوحيان يحيى بن سعيد. والسند الثاني ضعيف لانقطاعه، مجمع لم يدرك أحداً من الصحابة.

1518. It was narrated that Jabir said: The people of Koofah complained to 'Umar about Sa'd and said: He does not pray properly. 'Umar asked him and he said: I lead them in prayer as the Messenger of Allah (ﷺ) prayed; I make it long in the first two (*rak'ahs*) and I make it brief in the last two. He said: That is what I thought you would do, O Abu Ishaq.

Comments: [Its *isnad* is *saheeh*, al-Bukhaari (755) and Muslim (453)]

١٥١٨- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا سُفْيَانُ عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ: شَكَا أَهْلُ الْكُوفَةِ سَعْدًا إِلَى عُمَرَ، فَقَالُوا: لَا يُحْسِنُ يُصَلِّي. قَالَ: فَسَأَلَهُ عُمَرُ، فَقَالَ: إِنِّي أُصَلِّي بِهِمْ صَلَاةَ رَسُولِ اللَّهِ ﷺ، أَرْكُدُ فِي الْأُولَيَيْنِ وَأَحْذِفُ فِي الْأُخْرَيَيْنِ. قَالَ: ذَلِكَ الظَّنُّ بِكَ يَا أَبَا إِسْحَاقَ. [راجع: ١٥١٠]

تخريج: إسناده صحيح، خ: (٧٥٥)، م: (٤٥٣).

1519. Sa'd bin Abi Waqqas narrated: The Messenger of Allah (ﷺ) said: "Killing a believer is *kufr* (disbelief) and reviling him is evildoing. It is not permissible for a Muslim to shun his brother for more than three days."

Comments: [Its *isnad* is *hasan*, and the *Hadeeth* is *Saheeh*]

١٥١٩- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنْ أَبِي إِسْحَاقَ، عَنْ عُمَرَ بْنِ سَعْدٍ: حَدَّثَنَا سَعْدُ بْنُ أَبِي وَقَّاصٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «قِتَالُ الْمُسْلِمِ كُفْرٌ وَسِبَابُهُ فُسُوقٌ، وَلَا يَحِلُّ لِمُسْلِمٍ أَنْ يَهْجُرَ أَخَاهُ فَوْقَ ثَلَاثَةِ أَيَّامٍ». [انظر: ١٥٣٧، ١٥٨٩]

تخريج: إسناده حسن، والحديث صحيح.

1520. It was narrated from 'Amir bin Sa'd bin Abi Waqqas that his father said: The Messenger of Allah (ﷺ) said: "One of those who commit the greatest offence against the Muslims is a man who asks

١٥٢٠- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ عَامِرِ بْنِ سَعْدِ بْنِ أَبِي وَقَّاصٍ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ مِنْ أَكْبَرِ الْمُسْلِمِينَ فِي الْمُسْلِمِينَ جُرْمًا،

رَجُلًا سَأَلَ عَنْ شَيْءٍ وَنَقَّرَ عَنْهُ، حَتَّى أُنْزِلَ فِي ذَلِكَ الشَّيْءِ تَحْرِيمٌ مِنْ أَجْلِ مَسْأَلَتِهِ.

about something and persists in asking about it until a prohibition is revealed concerning it because of his asking."

تخريج: إسناده صحيح. خ: (٧٢٨٩)، م: (٢٣٥٨).

Comments: [Its *isnad* is *saheeh,* al-Bukhari (7289) and Muslim (2358)]

١٥٢١- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عُمَرَ بْنِ سَعْدٍ أَوْ غَيْرِهِ: أَنَّ سَعْدَ بْنَ مَالِكٍ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ يُهِنْ قُرَيْشًا يُهِنْهُ اللَّهُ عَزَّ وَجَلَّ». [راجع: ١٤٧٣]

1521. It was narrated from 'Umar bin Sa'd or someone else that Sa'd bin Malik said: I heard the Messenger of Allah (ﷺ) say: "Whoever humiliates Quraish, Allah (may He be glorified and exalted) will humiliate him."

تخريج: إسناده حسن.

Comments: [Its *isnad* is *hasan*]

١٥٢٢- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عَامِرِ بْنِ سَعْدِ بْنِ أَبِي وَقَّاصٍ، عَنْ أَبِيهِ قَالَ: أَعْطَى النَّبِيُّ ﷺ رِجَالًا، وَلَمْ يُعْطِ رَجُلًا مِنْهُمْ شَيْئًا، فَقَالَ سَعْدٌ: يَا نَبِيَّ اللَّهِ، أَعْطَيْتَ فُلَانًا وَفُلَانًا، وَلَمْ تُعْطِ فُلَانًا شَيْئًا، وَهُوَ مُؤْمِنٌ. فَقَالَ النَّبِيُّ ﷺ: «أَوْ مُسْلِمٌ» حَتَّى أَعَادَهَا سَعْدٌ ثَلَاثًا، وَالنَّبِيُّ ﷺ يَقُولُ: «أَوْ مُسْلِمٌ»، ثُمَّ قَالَ النَّبِيُّ ﷺ: «إِنِّي لَأُعْطِي رِجَالًا وَأَدَعُ مَنْ هُوَ أَحَبُّ إِلَيَّ مِنْهُمْ، فَلَا أُعْطِيهِ شَيْئًا مَخَافَةَ أَنْ يُكَبُّوا فِي النَّارِ عَلَى وُجُوهِهِمْ». [انظر: ١٥٧٩]

1522. It was narrated from 'Amir bin Sa'd bin Abi Waqqas that his father said: The Prophet (ﷺ) gave to some men and he did not give anything to one man among them. Sa'd said: O Prophet of Allah, you gave to So and so, and So and so, but you did not give So and so anything, and he is a believer. The Prophet (ﷺ) said: "Or a Muslim," until Sa'd repeated it three times, and the Prophet (ﷺ) said: "or a Muslim." Then the Prophet (ﷺ) said: "I give to some men and leave someone who is dearer to me than them, so I do not give him anything, for fear that they may be thrown on their faces in Hell."

تخريج: إسناده صحيح. خ: (٢٧)، م: (١٥٠).

Comments: [Its *isnad* is *saheeh,* al-Bukhari (27(and Muslim (150)]

١٥٢٣- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ عَامِرِ بْنِ سَعْدٍ، عَنْ أَبِيهِ قَالَ:

1523. It was narrated from 'Amir bin Sa'd bin Abi Waqqas that his father said: The Messenger of Allah

(ﷺ) enjoined the killing of geckos and he called them vermin."

Comments: [Its *isnad* is *saheeh*, Muslim (2238)]

أَمَرَ رَسُولُ اللَّهِ ﷺ بِقَتْلِ الْوَزَغِ وَسَمَّاهُ فُوَيْسِقًا.

تخريج: إسناده صحيح. م: (٢٢٣٨).

1524. It was narrated from 'Amir bin Sa'd bin Abi Waqqas that his father said: I was with the Messenger of Allah (ﷺ) during the Farewell Pilgrimage, and I fell sick and almost died. The Messenger of Allah (ﷺ) visited me and I said: O Messenger of Allah, I have a great deal of wealth, and no one will inherit from me except a daughter of mine. Can I bequeath two thirds of my wealth (to charity)? He said: "No." I said: One half? He said: "No." I said: One third of my wealth? He said: "One third, and a third is a lot. O Sa'd, if you leave your heirs independent of means, that is better for you than if you leave them poor and asking from people. O Sa'd, you will never spend anything, seeking thereby the Countenance of Allah, may He be exalted, but you will be rewarded for it, even the morsel that you put in your wife's mouth." I said: O Messenger of Allah, will I be left behind by my companions? He said: "You will never be left behind by them and do a good deed, seeking thereby the Countenance of Allah, but it will increase you in status. Perhaps you will stay behind so that Allah may benefit some people through you and harm others. O Allah,

١٥٢٤- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ عَامِرِ بْنِ سَعْدِ بْنِ أَبِي وَقَّاصٍ، عَنْ أَبِيهِ قَالَ: كُنْتُ مَعَ رَسُولِ اللَّهِ ﷺ فِي حَجَّةِ الْوَدَاعِ، فَمَرِضْتُ مَرَضًا أَشْفَيْتُ عَلَى الْمَوْتِ، فَعَادَنِي رَسُولُ اللَّهِ ﷺ، فَقُلْتُ: يَا رَسُولَ اللَّهِ، إِنَّ لِي مَالًا كَثِيرًا وَلَيْسَ يَرِثُنِي إِلَّا ابْنَةٌ لِي، أَفَأُوصِي بِثُلُثَيْ مَالِي؟ قَالَ: «لَا» قُلْتُ: بِشَطْرِ مَالِي؟ قَالَ: «لَا» قُلْتُ: فَثُلُثُ مَالِي؟ قَالَ: «الثُّلُثُ، وَالثُّلُثُ كَثِيرٌ، إِنَّكَ يَا سَعْدُ، أَنْ تَدَعَ وَرَثَتَكَ أَغْنِيَاءَ خَيْرٌ لَكَ مِنْ أَنْ تَدَعَهُمْ عَالَةً يَتَكَفَّفُونَ النَّاسَ، إِنَّكَ يَا سَعْدُ، لَنْ تُنْفِقَ نَفَقَةً تَبْتَغِي بِهَا وَجْهَ اللَّهِ إِلَّا أُجِرْتَ عَلَيْهَا، حَتَّى اللُّقْمَةِ تَجْعَلُهَا فِي فِي امْرَأَتِكَ». قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ، أُخَلَّفُ بَعْدَ أَصْحَابِي؟ قَالَ: «إِنَّكَ لَنْ تَتَخَلَّفَ، فَتَعْمَلَ عَمَلًا تَبْتَغِي بِهِ وَجْهَ اللَّهِ، إِلَّا ازْدَدْتَ بِهِ دَرَجَةً وَرِفْعَةً، وَلَعَلَّكَ تُخَلَّفُ حَتَّى يَنْفَعَ اللَّهُ بِكَ أَقْوَامًا، وَيَضُرَّ بِكَ آخَرِينَ، اللَّهُمَّ أَمْضِ لِأَصْحَابِي هِجْرَتَهُمْ، وَلَا تَرُدَّهُمْ عَلَى أَعْقَابِهِمْ، لَكِنِ الْبَائِسُ سَعْدُ بْنُ خَوْلَةَ» رَثَى لَهُ رَسُولُ اللَّهِ ﷺ، وَكَانَ مَاتَ بِمَكَّةَ. [راجع: ١٤٨٢]

تخريج: إسناده صحيح. خ: (٥٦)، م: (١٦٢٨).

complete the migration (*hijrah*) of my Companions and do not cause them to turn back on their heels. But Sa'd bin Khawlah is the one who is truly unfortunate." The Messenger of Allah (ﷺ) felt sorry for him, and he died in Makkah.

Comments: [Its *isnad* is *saheeh,* al-Bukhari (56) and Muslim (1628)]

1525. It was narrated that Sa'd bin Abi Waqqas said: The Messenger of Allah (ﷺ) refused to let 'Uthman be celibate. If he had allowed him, we would have gotten castrated.

Comments: [Its *isnad* is *saheeh,* al-Bukhari (5073) and Muslim (1402)]

١٥٢٥ - حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ قَالَ: فَأَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيَّبِ عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ قَالَ: لَقَدْ رَدَّ رَسُولُ اللَّهِ ﷺ عَلَى عُثْمَانَ التَّبَتُّلَ: وَلَوْ أَحَلَّهُ لَاخْتَصَيْنَا. [راجع: ١٥١٤]

تخريج: إسناده صحيح. خ: (٥٠٧٣)، م: (١٤٠٢).

1526. It was narrated from Dawood bin 'Amir bin Sa'd bin Malik, from his father, that his grandfather said: The Messenger of Allah (ﷺ) said: "There was no Prophet who did not describe the Dajjal to his *ummah,* but I will describe him in a way that no one before me described him: He is one- eyed and Allah, may He be glorified and exalted, is not one-eyed."

Comments: [*Saheeh* because of corroborating evidence]

١٥٢٦ - حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَخْبَرَنَا مُحَمَّدُ بْنُ إِسْحَاقَ، عَنْ دَاوُدَ بْنِ عَامِرِ بْنِ سَعْدِ بْنِ مَالِكٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّهُ لَمْ يَكُنْ نَبِيٌّ إِلَّا وَصَفَ الدَّجَّالَ لِأُمَّتِهِ، وَلَأَصِفَنَّهُ صِفَةً لَمْ يَصِفْهَا أَحَدٌ كَانَ قَبْلِي: إِنَّهُ أَعْوَرُ، وَإِنَّ اللَّهَ عَزَّ وَجَلَّ لَيْسَ بِأَعْوَرَ». [انظر: ١٥٧٨]

تخريج: صحيح لغيره. وهذا الإسناد ضعيف، ابن إسحاق مدلس وقد عنعن.

1527. It was narrated from Yahya bin Sa'd, from Sa'd, that mention of the plague was made in the presence of the Messenger of Allah (ﷺ) and he said: "It is a punishment that befell those who came before you. If it is present in a land, do not enter it, and if you

١٥٢٧ - حَدَّثَنَا عَبْدُ الصَّمَدِ وَعَفَّانُ قَالَا: حَدَّثَنَا سَلِيمُ بْنُ حَيَّانَ: حَدَّثَنَا عِكْرِمَةُ (١/ ١٧٧) بْنُ خَالِدٍ ـ قَالَ عَفَّانُ: حَدَّثَنِي ـ عَنْ يَحْيَى بْنِ سَعْدٍ، عَنْ سَعْدٍ: أَنَّ الطَّاعُونَ ذُكِرَ عِنْدَ رَسُولِ اللَّهِ ﷺ فَقَالَ: «إِنَّهُ رِجْزٌ أُصِيبَ

are in a land where it is, do not leave."

Comments: [A *saheeh hadeeth;* it is repeated (1491)]

بِهِ مَنْ كَانَ قَبْلَكُمْ، فَإِذَا كَانَ بِأَرْضٍ فَلَا تَدْخُلُوهَا، وَإِذَا كُنْتُمْ بِأَرْضٍ، وَهُوَ بِهَا، فَلَا تَخْرُجُوا مِنْهَا». [راجع: ١٤٩١]

تخريج: حديث صحيح. خ: (٣٤٧٣)، م: (٢٢١٨).

1528. It was narrated that 'Abdullah bin 'Abdur-Rahman bin Ma'mar said: 'Amir bin Sa'd told 'Umar bin 'Abdul-'Azeez, when he was governor of Madinah, that Sa'd said: The Messenger of Allah (ﷺ) said: "Whoever eats seven *'ajwah* dates from between the two lava fields of Madinah in the morning, nothing will harm him that day until evening comes." Fulaih said: I think he said: "And if he eats them in the evening, nothing will harm him until morning comes." 'Umar said: O 'Amir! Watch what you are narrating from the Messenger of Allah (ﷺ). 'Amir said: By Allah, I did not tell a lie about Sa'd, and Sa'd did not tell a lie about the Messenger of Allah (ﷺ).

Comments: [A *saheeh hadeeth;* it is repeated (1442)]

١٥٢٨- حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ عَمْرٍو: حَدَّثَنَا فُلَيْحٌ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ مَعْمَرٍ قَالَ: حَدَّثَ عَامِرُ بْنُ سَعْدٍ عُمَرَ بْنَ عَبْدِ الْعَزِيزِ وَهُوَ أَمِيرٌ عَلَى الْمَدِينَةِ: أَنَّ سَعْدًا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ أَكَلَ سَبْعَ تَمَرَاتِ عَجْوَةٍ مَا بَيْنَ لَابَتَيِ الْمَدِينَةِ حِينَ يُصْبِحُ، لَمْ يَضُرَّهُ يَوْمَهُ ذَلِكَ شَيْءٌ حَتَّى يُمْسِيَ»، قَالَ فُلَيْحٌ: وَأَظُنُّهُ قَدْ قَالَ: «وَإِنْ أَكَلَهَا حِينَ يُمْسِي، لَمْ يَضُرَّهُ شَيْءٌ حَتَّى يُصْبِحَ». قَالَ: فَقَالَ عُمَرُ: يَا عَامِرُ، انْظُرْ مَا تُحَدِّثُ عَنْ رَسُولِ اللَّهِ ﷺ، فَقَالَ عَامِرٌ: وَاللَّهِ مَا كَذَبْتُ عَلَى سَعْدٍ، وَمَا كَذَبَ سَعْدٌ عَلَى رَسُولِ اللَّهِ ﷺ. [راجع: ١٤٤٢]

تخريج: حديث صحيح. خ: (٥٤٤٥)، م: (٢٠٤٧).

1529. It was narrated from 'Umar bin Sa'd, from his father, that he said: His son 'Amir came to him and he said: O my son, do you want me to be a leading figure in the turmoil? No, by Allah, not unless I am given a sword which, if I wanted to strike a believer with it, it would refuse to strike him, but if I wanted to strike a disbeliever with it, it

١٥٢٩- حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ عَمْرٍو: حَدَّثَنَا كَثِيرُ بْنُ زَيْدٍ الْأَسْلَمِيُّ عَنِ الْمُطَّلِبِ، عَنْ عُمَرَ بْنِ سَعْدٍ، عَنْ أَبِيهِ أَنَّهُ قَالَ: جَاءَهُ ابْنُهُ عَامِرٌ فَقَالَ: أَيْ بُنَيَّ، أَفِي الْفِتْنَةِ تَأْمُرُنِي أَنْ أَكُونَ رَأْسًا؟ لَا وَاللَّهِ حَتَّى أُعْطَى سَيْفًا إِنْ ضَرَبْتُ بِهِ مُؤْمِنًا نَبَا عَنْهُ، وَإِنْ ضَرَبْتُ بِهِ كَافِرًا قَتَلَهُ، سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ:

would kill him. I heard the Messenger of Allah (ﷺ) say: "Allah, may He be glorified and exalted, loves the one who is independent of means, reclusive and pious."

Comments: [A *saheeh hadeeth*]

«إِنَّ اللَّهَ عَزَّ وَجَلَّ يُحِبُّ الْغَنِيَّ الْخَفِيَّ التَّقِيَّ». [راجع: ١٤٤١]

تخريج: حديث صحيح، والإسناد فيه قلب، فالذي روى القصة هو عامر بن سعد، والذي جاء إلى سعد يأمره أن يكون رأساً هو عمر بن سعد، وقد تقدم على الصواب من غير هذا الطريق برقم: (١٤٤١).

1530. It was narrated that Sa'd bin Abi Waqqas said: On the day of Uhud, I saw on the right of the Messenger of Allah (ﷺ) and on his left, two men in white garments. I have never seen them before or since.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (5826) and Muslim (2306)]

١٥٣٠- حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ: حَدَّثَنَا مِسْعَرٌ عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ قَالَ: رَأَيْتُ عَنْ يَمِينِ رَسُولِ اللَّهِ ﷺ وَعَنْ شِمَالِهِ يَوْمَ أُحُدٍ، رَجُلَيْنِ عَلَيْهِمَا ثِيَابٌ بِيضٌ لَمْ أَرَهُمَا قَبْلُ، وَلَا بَعْدُ. [راجع: ١٤٧١]

تخريج: إسناده صحيح. خ: (٥٨٢٦)، م: (٢٣٠٦).

1531. It was narrated from 'Umar bin Sa'd, from his father Sa'd, from the Prophet (ﷺ), that he said: "I am amazed at [the situation of] the Muslim: if some- thing good befalls him, he praises his Lord and gives thanks, and if calamity strikes him, he praises his Lord and bears it with patience. The believer will be rewarded for everything, even the morsel he lifts to his mouth."

Comments: [Its *isnad* is *hasan*]

١٥٣١- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي إِسْحَاقَ، عَنِ الْعَيْزَارِ، عَنْ عُمَرَ بْنِ سَعْدٍ، عَنْ أَبِيهِ سَعْدٍ، عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «عَجِبْتُ لِلْمُسْلِمِ إِذَا أَصَابَهُ خَيْرٌ، حَمِدَ اللَّهَ وَشَكَرَ، وَإِذَا أَصَابَتْهُ مُصِيبَةٌ، احْتَسَبَ وَصَبَرَ، الْمُسْلِمُ يُؤْجَرُ فِي كُلِّ شَيْءٍ، حَتَّى فِي اللُّقْمَةِ يَرْفَعُهَا إِلَى فِيهِ». [راجع: ١٤٨٧]

تخريج: إسناده حسن.

1532. Ibn al-Musayyab told us: A son of Sa'd bin Abi Waqqas narrated (a *hadeeth*) from his father, so I entered upon Sa'd and said: I was told something from you, about when the Messenger of Allah (ﷺ) left 'Ali in charge of

١٥٣٢- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنْ قَتَادَةَ وَعَلِيِّ بْنِ زَيْدِ بْنِ جُدْعَانَ قَالَا: حَدَّثَنَا ابْنُ الْمُسَيَّبِ: حَدَّثَنِي ابْنٌ لِسَعْدِ بْنِ أَبِي وقَّاصٍ حَدِيثًا عَنْ أَبِيهِ قَالَ: فَدَخَلْتُ عَلَى سَعْدٍ، فَقُلْتُ: حَدِيثًا حُدِّثْتُهُ عَنْكَ حِينَ اسْتَخْلَفَ

Madinah. He got angry and said: Who told you that? I did not want to tell him that his son had told it to me, lest he get angry with him. Then he said: When the Messenger of Allah (ﷺ) set out on the campaign of Tabook, he appointed 'Ali in charge of Madinah and 'Ali said: O Messenger of Allah, I do not like you to go anywhere but I am with you. He said: "Does it not please you to be to me as Haroon was to Moosa? Except that there will be no Prophet after me."

رَسُولُ اللَّهِ ﷺ عَلِيًّا عَلَى الْمَدِينَةِ؟ قَالَ: فَغَضِبَ، فَقَالَ: مَنْ حَدَّثَكَ بِهِ؟ فَكَرِهْتُ أَنْ أُخْبِرَهُ أَنَّ ابْنَهُ حَدَّثَنِيهِ فَيَغْضَبَ عَلَيْهِ، ثُمَّ قَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ حِينَ خَرَجَ فِي غَزْوَةِ تَبُوكَ اسْتَخْلَفَ عَلِيًّا عَلَى الْمَدِينَةِ، فَقَالَ عَلِيٌّ: يَا رَسُولَ اللَّهِ، مَا كُنْتُ أُحِبُّ أَنْ تَخْرُجَ وَجْهًا إِلَّا وَأَنَا مَعَكَ، فَقَالَ: «أَوَمَا تَرْضَى أَنْ تَكُونَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى؟ غَيْرَ أَنَّهُ لَا نَبِيَّ بَعْدِي». [راجع: ١٤٩٠]

Comments: [Its *isnad* is *saheeh*]

تخريج: إسناده صحيح. خ: (٣٧٠٦)، م: (٢٤٠٤).

1533. It was narrated that 'Amir bin Sa'd said: I heard my father say: I never heard the Prophet (ﷺ) say of any walking, living person that "he will be in Paradise" except 'Abdullah bin Salam.

١٥٣٣- حَدَّثَنَا إِسْحَاقُ بْنُ عِيسَى: حَدَّثَنَا مَالِكٌ - يَعْنِي ابْنَ أَنَسٍ -: حَدَّثَنَا أَبُو النَّضْرِ، عَنْ عَامِرِ بْنِ سَعْدٍ قَالَ: سَمِعْتُ أَبِي يَقُولُ: مَا سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ لِحَيٍّ يَمْشِي: «إِنَّهُ فِي الْجَنَّةِ» إِلَّا لِعَبْدِ اللَّهِ بْنِ سَلَامٍ. [راجع: ١٤٥٣]

Comments: [Its *isnad* is *saheeh*, al-Bukhari (3812) and Muslim (2483)]

تخريج: إسناده صحيح. خ: (٣٨١٢)، م: (٢٤٨٣).

1534. It was narrated that 'Amir bin Sa'd bin Abi Waqqas said: I heard Sa'd and some of the Companions of the Messenger of Allah (ﷺ) say: There were two men, who were brothers, at the time of the Messenger of Allah (ﷺ), one of whom was better than the other. The one who was the better of the two died; the other outlived him for forty days, then he died too. The superiority of the one who died first over the other was mentioned to the

١٥٣٤- حَدَّثَنَا هَارُونُ بْنُ مَعْرُوفٍ - قَالَ عَبْدُ اللَّهِ: وَسَمِعْتُهُ أَنَا مِنْ هَارُونَ -: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ: حَدَّثَنِي مَخْرَمَةُ عَنْ أَبِيهِ، عَنْ عَامِرِ بْنِ سَعْدِ بْنِ أَبِي وَقَّاصٍ قَالَ: سَمِعْتُ سَعْدًا، وَنَاسًا مِنْ أَصْحَابِ رَسُولِ اللَّهِ ﷺ، يَقُولُونَ: كَانَ رَجُلَانِ أَخَوَانِ فِي عَهْدِ رَسُولِ اللَّهِ ﷺ، وَكَانَ أَحَدُهُمَا أَفْضَلَ مِنَ الْآخَرِ، فَتُوُفِّيَ الَّذِي هُوَ أَفْضَلُهُمَا، ثُمَّ عُمِّرَ الْآخَرُ بَعْدَهُ أَرْبَعِينَ لَيْلَةً، ثُمَّ تُوُفِّيَ، فَذُكِرَ لِرَسُولِ

Messenger of Allah (ﷺ), and he said: "Did he (the other one) not pray?" They said: Yes, O Messenger of Allah; there was nothing wrong with him. He said: "You do not know where his prayer took him." Then he said: "The likeness of the prayer is that of a river flowing by the door of a man, deep and fresh, and he immerses himself in it five times every day. Do you think any dirt would be left on him?"

اللَّهِ ﷺ فَضْلُ الْأَوَّلِ عَلَى الْآخَرِ، فَقَالَ: «أَلَمْ يَكُنْ يُصَلِّي؟» فَقَالُوا: بَلَى يَا رَسُولَ اللَّهِ، فَكَانَ لَا بَأْسَ بِهِ. فَقَالَ: «مَا يُدْرِيكُمْ مَاذَا بَلَغَتْ بِهِ صَلَاتُهُ؟» ثُمَّ قَالَ عِنْدَ ذَلِكَ: «إِنَّمَا مَثَلُ الصَّلَاةِ كَمَثَلِ نَهَرٍ جَارٍ بِبَابِ رَجُلٍ، غَمْرٍ عَذْبٍ، يَقْتَحِمُ فِيهِ كُلَّ يَوْمٍ خَمْسَ مَرَّاتٍ، فَمَا ذَا تَرَوْنَ يُبْقِي ذَلِكَ مِنْ دَرَنِهِ».

Comments: [Its *isnad* is *qawi*]

تخريج: إسناده قوي.

1535. It was narrated from Muhammad bin Sa'd bin Abi Waqqas, from his father, that the Messenger of Allah (ﷺ) said: "For the belly of one of you to be filled with pus and blood is better for him than filling [his mind] with poetry."

١٥٣٥- حَدَّثَنَا بَهْزٌ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا قَتَادَةُ عَنْ يُونُسَ بْنِ جُبَيْرٍ، عَنْ مُحَمَّدِ بْنِ سَعْدِ بْنِ أَبِي وَقَّاصٍ، عَنْ أَبِيهِ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: لَأَنْ يَمْتَلِئَ جَوْفُ أَحَدِكُمْ قَيْحًا وَدَمًا خَيْرٌ لَهُ مِنْ أَنْ يَمْتَلِئَ شِعْرًا. [راجع: ١٥٠٦]

Comments: [Its *isnad* is *saheeh*, Muslim (2258)]

تخريج: إسناده صحيح. م: (٢٢٥٨).

1536. Habeeb bin Abi Thabit said: I came to Madinah and we heard that the plague had broken out in Koofah. I said: Who narrated this *hadeeth*? It was said: 'Amir bin Sa'd. And it was said: He was not there. Then I met Ibraheem bin Sa'd and he told me that he heard Usamah bin Zaid tell Sa'd that the Messenger of Allah (ﷺ) said: "If the plague breaks out in a land, do not enter it, and if it breaks out in a land where you are, do not leave it." I said: Did you hear it from Usamah? He said: Yes.

١٥٣٦- حَدَّثَنَا بَهْزٌ: (١/١٧٨) حَدَّثَنَا شُعْبَةُ: أَخْبَرَنِي حَبِيبُ بْنُ أَبِي ثَابِتٍ قَالَ: قَدِمْتُ الْمَدِينَةَ، فَبَلَغَنَا أَنَّ الطَّاعُونَ وَقَعَ بِالْكُوفَةِ، قَالَ: فَقُلْتُ: مَنْ يَرْوِي هَذَا الْحَدِيثَ؟ فَقِيلَ: عَامِرُ بْنُ سَعْدٍ قَالَ: وَكَانَ غَائِبًا، فَلَقِيتُ إِبْرَاهِيمَ ابْنَ سَعْدٍ، فَحَدَّثَنِي أَنَّهُ سَمِعَ أُسَامَةَ بْنَ زَيْدٍ يُحَدِّثُ سَعْدًا أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: إِذَا وَقَعَ الطَّاعُونُ بِأَرْضٍ فَلَا تَدْخُلُوهَا، وَإِذَا وَقَعَ وَأَنْتُمْ بِهَا، فَلَا تَخْرُجُوا مِنْهَا». قَالَ: قُلْتُ: أَأَنْتَ سَمِعْتَ أُسَامَةَ؟ قَالَ: نَعَمْ. [راجع: ١٤٩١]

Comments: [Its *isnad* is *saheeh*, al-Bukhari (3473) and Muslim (2218)]

تخريج: إسناده صحيح. خ: (٣٤٧٣)، م: (٢٢١٨).

1537. It was narrated from Muhammad bin Sa'd bin Malik, from his father, that the Prophet (ﷺ) said: "Fighting a Muslim is *kufr* (disbelief) and reviling him is *fisq* (evildoing)."

Comments: [Its *isnad* is *saheeh*]

١٥٣٧- حَدَّثَنَا عَلِيُّ بْنُ بَحْرٍ: حَدَّثَنَا عِيسَى ابْنُ يُونُسَ عَنْ زَكَرِيَّا، عَنْ أَبِي إِسْحَاقَ، عَنْ مُحَمَّدِ بْنِ سَعْدِ بْنِ مَالِكٍ عَنْ أَبِيهِ: أَنَّ النَّبِيَّ ﷺ قَالَ: «قِتَالُ الْمُسْلِمِ كُفْرٌ وَسِبَابُهُ فِسْقٌ». [راجع: ١٥١٩]

تخريج: إسناده صحيح.

1538. It was narrated from Mus'ab bin Sa'd that Sa'd bin Malik said: O Messenger of Allah, I feel joy because Allah enabled me to wreak vengeance on the *mushrikeen*; grant me this sword. He said: "This sword is not for you and it is not for me; leave it alone." So I put it down, then I came back and said: Perhaps this sword will be given today to someone who did not do as well as me. Then I heard a man calling me from behind and I said: Has something been revealed concerning me? He said: You asked me about the sword, and it was not mine. But now it has been granted to me, and it is yours." And he said: This verse was revealed (interpretation of the meaning): They ask you (O Muhammad (ﷺ)) about the spoils of war,say: The spoils are for Allah and the Messenger" [al-Anfal 8:1].

Comments: [Its *isnad* is *hasan*]

١٥٣٨- حَدَّثَنَا أَسْوَدُ بْنُ عَامِرٍ: أَخْبَرَنَا أَبُو بَكْرٍ عَنْ عَاصِمِ بْنِ أَبِي النَّجُودِ، عَنْ مُصْعَبِ ابْنِ سَعْدٍ، عَنْ سَعْدِ بْنِ مَالِكٍ قَالَ: قَالَ: يَا رَسُولَ اللَّهِ، قَدْ شَفَانِي اللَّهُ الْيَوْمَ مِنَ الْمُشْرِكِينَ، فَهَبْ لِي هَذَا السَّيْفَ. قَالَ: «إِنَّ هَذَا السَّيْفَ لَيْسَ لَكَ وَلَا لِي، ضَعْهُ» قَالَ: فَوَضَعْتُهُ ثُمَّ رَجَعْتُ، قُلْتُ: عَسَى أَنْ يُعْطَى هَذَا السَّيْفَ الْيَوْمَ مَنْ لَمْ يُبْلِ بَلَائِي، قَالَ: إِذَا رَجُلٌ يَدْعُونِي مِنْ وَرَائِي، قَالَ: قُلْتُ: قَدْ أُنْزِلَ فِيَّ شَيْءٌ؟ قَالَ: كُنْتَ سَأَلْتَنِي السَّيْفَ، وَلَيْسَ هُوَ لِي، وَإِنَّهُ قَدْ وُهِبَ لِي، فَهُوَ لَكَ» قَالَ: وَأُنْزِلَتْ هَذِهِ الْآيَةُ: ﴿يَسْـَٔلُونَكَ عَنِ ٱلْأَنفَالِ قُلِ ٱلْأَنفَالُ لِلَّهِ وَٱلرَّسُولِ﴾ (الأنفال: ١). [انظر: ١٥٦٧]

تخريج: إسناده حسن.

1539. It was narrated that Sa'd bin Abi Waqqas said: When the Messenger of Allah (ﷺ) came to

١٥٣٩- حَدَّثَنَا عَبْدُ اللَّهِ قَالَ: وَجَدْتُ هَذَا الْحَدِيثَ فِي كِتَابِ أَبِي بِخَطِّ يَدِهِ: حَدَّثَنِي

Madinah, (the tribe of) Juhainah came to him and said: You have settled amongst us; write it in a document for us so that we may come to you and you may grant safety for us. So he wrote a document for them and they became Muslims. The Messenger of Allah (ﷺ) sent us on an expedition in Rajab, and we were less than one hundred men. He ordered us to raid a clan of Banu Kinanah who lived beside Juhainah, so we attacked them and they were great in number. We sought refuge with Juhainah and they give us protection, but they said: Why are you fighting in the sacred month? He said: We are only fighting those who expelled us from the sacred land in the sacred month. And we said to one another: What do you think? Some of us said: We will go to the Prophet of Allah (ﷺ) and tell him. And some people said: No; rather we will stay here. I and some people who were with me said: No; rather we will go to the caravan of Quraish and intercept it. So we set out to capture the caravan. The way the booty was given at that time was that whoever took something, it was his. So we went towards the caravan, and our companions went to the Prophet (ﷺ) and told him what had happened. He got up angrily, and his face turned red and he said: "You went away from me together and came back separately? Those who came before you were

عَبْدُ الْمُتَعَالِ بْنُ عَبْدِ الْوَهَّابِ: حَدَّثَنِي يَحْيَى ابْنُ سَعِيدٍ الْأُمَوِيُّ _ قَالَ أَبُو عَبْدِ الرَّحْمَنِ: وَحَدَّثَنَا سَعِيدُ بْنُ يَحْيَى_ حَدَّثَنَا أَبِي: حَدَّثَنَا الْمُجَالِدُ، عَنْ زِيَادِ بْنِ عِلَاقَةَ، عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ قَالَ: لَمَّا قَدِمَ رَسُولُ اللَّهِ ﷺ الْمَدِينَةَ جَاءَتْهُ جُهَيْنَةُ، فَقَالُوا: إِنَّكَ قَدْ نَزَلْتَ بَيْنَ أَظْهُرِنَا فَأَوْثِقْ لَنَا حَتَّى نَأْتِيَكَ وَتُؤْمِنَّا. فَأَوْثَقَ لَهُمْ، فَأَسْلَمُوا، قَالَ: فَبَعَثَنَا رَسُولُ اللَّهِ ﷺ فِي رَجَبٍ، وَلَا نَكُونُ مِائَةً، وَأَمَرَنَا أَنْ نُغِيرَ عَلَى حَيٍّ مِنْ بَنِي كِنَانَةَ إِلَى جَنْبِ جُهَيْنَةَ، فَأَغَرْنَا عَلَيْهِمْ، وَكَانُوا كَثِيرًا، فَلَجَأْنَا إِلَى جُهَيْنَةَ فَمَنَعُونَا، وَقَالُوا: لِمَ تُقَاتِلُونَ فِي الشَّهْرِ الْحَرَامِ؟ فَقُلْنَا: إِنَّمَا نُقَاتِلُ مَنْ أَخْرَجَنَا مِنَ الْبَلَدِ الْحَرَامِ فِي الشَّهْرِ الْحَرَامِ، فَقَالَ بَعْضُنَا لِبَعْضٍ: مَا تَرَوْنَ؟ فَقَالَ بَعْضُنَا: نَأْتِي نَبِيَّ اللَّهِ ﷺ، فَنُخْبِرُهُ، وَقَالَ قَوْمٌ: لَا، بَلْ نُقِيمُ هَاهُنَا، وَقُلْتُ أَنَا فِي أُنَاسٍ مَعِي: لَا، بَلْ نَأْتِي عِيرَ قُرَيْشٍ فَنَقْتَطِعُهَا، فَانْطَلَقْنَا إِلَى الْعِيرِ، وَكَانَ الْفَيْءُ إِذْ ذَاكَ، مَنْ أَخَذَ شَيْئًا فَهُوَ لَهُ. فَانْطَلَقْنَا إِلَى الْعِيرِ، وَانْطَلَقَ أَصْحَابُنَا إِلَى النَّبِيِّ ﷺ، فَأَخْبَرُوهُ الْخَبَرَ، فَقَامَ غَضْبَانَ مُحْمَرَّ الْوَجْهِ، فَقَالَ: «أَذَهَبْتُمْ مِنْ عِنْدِي جَمِيعًا وَجِئْتُمْ مُتَفَرِّقِينَ؟ إِنَّمَا أَهْلَكَ مَنْ كَانَ قَبْلَكُمُ الْفُرْقَةُ، لَأَبْعَثَنَّ عَلَيْكُمْ رَجُلًا لَيْسَ بِخَيْرِكُمْ، أَصْبَرُكُمْ عَلَى الْجُوعِ وَالْعَطَشِ» فَبَعَثَ عَلَيْنَا عَبْدَ اللَّهِ بْنَ جَحْشٍ الْأَسَدِيَّ، فَكَانَ أَوَّلَ أَمِيرٍ أُمِّرَ فِي الْإِسْلَامِ.

destroyed because of division. I shall certainly send as the commander over you a man who is not the best of you but he is the most patient in bearing hunger and thirst." And he sent to us as our commander 'Abdullah bin Jahsh al-Asadi, and he was the first commander appointed in Islam.

Comments: [Its *isnad* is *da'eef*]

تخريج: إسناده ضعيف، المجالد ضعيف وزياد بن علاقة لم يسمع من سعد.

1540. It was narrated that Nafi' bin 'Utbah bin Abi Waqqas said: The Messenger of Allah (ﷺ) said: "You will fight in Arabia and Allah will grant you victory over it, then you will fight Persia and Allah will grant you victory over it, then you will fight Byzantium and Allah will grant you victory over it. Then you will fight the *Dajjal* and Allah will grant you victory over him." Jabir said: The *Dajjal* will not emerge until the Byzantines are conquered.

Comments: [Its *isnad* is *saheeh*, Muslim (2900)]

١٥٤٠- حَدَّثَنَا حُسَيْنٌ، عَنْ زَائِدَةَ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ وَعَبْدُ الصَّمَدِ: حَدَّثَنَا زَائِدَةُ: حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ عُمَيْرٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ، عَنْ نَافِعِ بْنِ عُتْبَةَ بْنِ أَبِي وَقَّاصٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «تُقَاتِلُونَ جَزِيرَةَ الْعَرَبِ، فَيَفْتَحُهَا اللَّهُ لَكُمْ، ثُمَّ تُقَاتِلُونَ فَارِسَ، فَيَفْتَحُهَا اللَّهُ لَكُمْ، ثُمَّ تُقَاتِلُونَ الرُّومَ، فَيَفْتَحُهَا اللَّهُ لَكُمْ، ثُمَّ تُقَاتِلُونَ الدَّجَّالَ، فَيَفْتَحُهُ اللَّهُ لَكُمْ». قَالَ: فَقَالَ جَابِرٌ: لَا يَخْرُجُ الدَّجَّالُ حَتَّى يُفْتَتَحَ الرُّومُ. [انظر: ١٥٤١]

تخريج: إسناده صحيح. م: (٢٩٠٠)، هذالحديث من مسند نافع بن عتبة، ليس من مسند سعد.

1541. It was narrated from Nafi' bin 'Utbah bin Abi Waqqas that he heard the Prophet (ﷺ) say: "You will fight in Arabia and Allah will grant you victory over it, then you will fight Persia and Allah will grant you victory over it, then you will fight Byzantium and Allah will grant you victory over it. Then you will fight the *Dajjal* and Allah will grant you victory over him."

١٥٤١- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا أَبُو عَوَانَةَ: حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ عُمَيْرٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ، عَنْ نَافِعِ بْنِ عُتْبَةَ بْنِ أَبِي وَقَّاصٍ: أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقُولُ: «تَغْزُونَ جَزِيرَةَ الْعَرَبِ، فَيَفْتَحُ اللَّهُ لَكُمْ، وَتَغْزُونَ فَارِسَ، فَيَفْتَحُهَا اللَّهُ لَكُمْ، وَتَغْزُونَ الرُّومَ، فَيَفْتَحُهَا اللَّهُ لَكُمْ، وَتَغْزُونَ الدَّجَّالَ، فَيَفْتَحُ اللَّهُ لَكُمْ». [راجع: ١٥٤٠]

Comments: [Its *isnad* is *saheeh*, Muslim (2900)]

تخريج: إسناده صحيح. م: (٢٩٠٠)، هذالحديث من مسند نافع بن عتبة.

1542. It was narrated from Sa'd bin Abi Waqqas that some people who owned farmland at the time of the Messenger of Allah (ﷺ) used to rent out their farmland in return for what grew on the edges of streams and whatever grew by means of water around the wells. They came to the Messenger of Allah (ﷺ) and disputed concerning some of that, so the Messenger of Allah (ﷺ) forbade them to rent out the land like that and he said: "Rent it out for gold and silver."

Comments: [*Saheeh* because of corroborating evidence and its *isnad* is *da'eef*]

١٥٤٢- حَدَّثَنَا يَعْقُوبُ قَالَ: سَمِعْتُ أَبِي يُحَدِّثُ عَنْ مُحَمَّدِ بْنِ عِكْرِمَةَ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ لَبِيبَةَ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ: أَنَّ أَصْحَابَ الْمَزَارِعِ فِي زَمَانِ رَسُولِ اللَّهِ ﷺ كَانُوا يُكْرُونَ مَزَارِعَهُمْ بِمَا يَكُونُ عَلَى السَّوَاقِي مِنَ الزُّرُوعِ، وَمَا سَعِدَ بِالْمَاءِ مِمَّا حَوْلَ الْبِئْرِ، فَجَاءُوا رَسُولَ اللَّهِ ﷺ، فَاخْتَصَمُوا فِي بَعْضِ ذَلِكَ، فَنَهَاهُمْ رَسُولُ اللَّهِ ﷺ (١/ ١٧٩) أَنْ يُكْرُوا بِذَلِكَ، وَقَالَ: «أَكْرُوا بِالذَّهَبِ وَالْفِضَّةِ». [انظر: ١٥٨٢]

تخريج: صحيح لغيره، وهذا إسناد ضعيف، محمد بن عبدالرحمن بن لبيبة ضعيف ومحمد ابن عكرمة مجهول.

1543. It was narrated from 'Amir bin Sa'd that his father Sa'd said: I heard the Messenger of Allah (ﷺ) say: "If one of you spits in the mosque, let him bury his sputum lest it get onto the skin or garment of a believer and annoy him."

Comments: [Its *isnad* is *hasan*]

١٥٤٣- حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنِ ابْنِ إِسْحَاقَ وَيَعْقُوبُ: حَدَّثَنَا أَبِي عَنِ ابْنِ إِسْحَاقَ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ _ قَالَ يَعْقُوبُ: ابْنُ أَبِي عَتِيقٍ، عَنْ عَامِرِ بْنِ سَعْدٍ حَدَّثَهُ عَنْ أَبِيهِ سَعْدٍ، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِذَا تَنَخَّمَ أَحَدُكُمْ فِي الْمَسْجِدِ، فَلْيُغَيِّبْ نُخَامَتَهُ أَنْ تُصِيبَ جِلْدَ مُؤْمِنٍ أَوْ ثَوْبَهُ فَتُؤْذِيَهُ».

تخريج: إسناده حسن.

1544. It was narrated that Zaid Abu Ayyash said: Sa'd was asked about selling wheat for thin-husked barley. He disliked it and said: I heard the Prophet (ﷺ)

١٥٤٤- حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ عَنْ مَالِكٍ، عَنْ عَبْدِ اللَّهِ بْنِ يَزِيدَ، عَنْ زَيْدٍ أَبِي عَيَّاشٍ قَالَ: سُئِلَ سَعْدٌ عَنِ الْبَيْضَاءِ بِالسُّلْتِ

being asked about selling fresh dates for dried dates and he said: "Does it shrink when it is dried?" They said: Yes. He said: "Then no."

Comments: [Its *isnad* is *qawi*]

فَكَرِهَهُ، وَقَالَ: سَمِعْتُ النَّبِيَّ ﷺ يُسْأَلُ عَنِ الرُّطَبِ بِالتَّمْرِ، فَقَالَ: «يَنْقُصُ إِذَا يَبِسَ؟» قَالُوا: نَعَمْ، قَالَ: «فَلَا إِذًا». [راجع: ١٥١٥]

تخريج: إسناده قوي.

1545. It was narrated from 'Amir bin Sa'd, from his father, who attributed it to the Prophet (ﷺ): "The Muslim who causes the greatest offence against the Muslims is the one who asks about something that was not forbidden, then it became forbidden for the people because of his asking."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (7289) and Muslim (2358)]

١٥٤٥- حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ، عَنْ عَامِرِ بْنِ سَعْدٍ، عَنْ أَبِيهِ يَبْلُغُ بِهِ النَّبِيَّ ﷺ: «أَعْظَمُ الْمُسْلِمِينَ فِي الْمُسْلِمِينَ جُرْمًا مَنْ سَأَلَ عَنْ أَمْرٍ لَمْ يُحَرَّمْ، فَحُرِّمَ عَلَى النَّاسِ مِنْ أَجْلِ مَسْأَلَتِهِ». [راجع: ١٥٢٠]

تخريج: إسناده صحيح. خ: (٧٢٨٩)، م: (٢٣٥٨).

1546. It was narrated from 'Amir bin Sa'd, that his father said: I fell sick in Makkah during the year of the conquest and was so sick that I almost died. The Messenger of Allah (ﷺ) came to visit me whilst I was sick. I said: O Messenger of Allah, I have a great deal of wealth and no one will inherit from me except my daughter. Can I give two thirds of my wealth in charity? - on one occasion Sufyan said: Can I give all of my wealth in charity? - He said: "No." I said: Can I give two thirds of my wealth in charity? He said: "No." I said: Half? He said: "No." I said: One third? He said: "One third, and one third is a lot. If you leave your heirs independent of means, that is better than leaving them dependent and asking of people.

١٥٤٦- حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ، عَنْ عَامِرِ بْنِ سَعْدٍ، عَنْ أَبِيهِ قَالَ: مَرِضْتُ بِمَكَّةَ عَامَ الْفَتْحِ مَرَضًا شَدِيدًا أَشْفَيْتُ مِنْهُ عَلَى الْمَوْتِ، فَأَتَانِي رَسُولُ اللَّهِ ﷺ يَعُودُنِي، قُلْتُ: يَا رَسُولَ اللَّهِ، إِنَّ لِي مَالًا كَثِيرًا، وَلَيْسَ يَرِثُنِي إِلَّا ابْنَتِي، أَفَأَتَصَدَّقُ بِثُلُثَيْ مَالِي؟ وَقَالَ سُفْيَانُ مَرَّةً: أَتَصَدَّقُ بِمَالِي كُلِّهِ؟ قَالَ: «لَا» قَالَ: فَأَتَصَدَّقُ بِثُلُثَيْ مَالِي؟ قَالَ: «لَا» قُلْتُ: فَالشَّطْرُ؟ قَالَ: «لَا» قَالَ: قُلْتُ: الثُّلُثُ؟ قَالَ: «الثُّلُثُ، وَالثُّلُثُ كَبِيرٌ، إِنَّكَ أَنْ تَتْرُكَ وَرَثَتَكَ أَغْنِيَاءَ، خَيْرٌ مِنْ أَنْ تَتْرُكَهُمْ عَالَةً يَتَكَفَّفُونَ النَّاسَ، إِنَّكَ لَنْ تُنْفِقَ نَفَقَةً إِلَّا أُجِرْتَ فِيهَا، حَتَّى اللُّقْمَةَ تَرْفَعُهَا إِلَى فِي امْرَأَتِكَ». قُلْتُ: يَا رَسُولَ اللَّهِ، أُخَلَّفُ عَنْ

هِجْرَتِي؟ قَالَ: «إِنَّكَ لَنْ تُخَلَّفَ بَعْدِي، فَتَعْمَلَ عَمَلًا تُرِيدُ بِهِ وَجْهَ اللَّهِ، إِلَّا ازْدَدْتَ بِهِ رِفْعَةً وَدَرَجَةً، وَلَعَلَّكَ أَنْ تُخَلَّفَ حَتَّى يَنْتَفِعَ بِكَ أَقْوَامٌ، وَيُضَرَّ بِكَ آخَرُونَ، اللَّهُمَّ أَمْضِ لِأَصْحَابِي هِجْرَتَهُمْ، وَلَا تَرُدَّهُمْ عَلَى أَعْقَابِهِمْ، لَكِنِ الْبَائِسُ سَعْدُ بْنُ خَوْلَةَ». يَرْثِي لَهُ أَنْ مَاتَ بِمَكَّةَ. [راجع: ١٥٢٤]

تخريج: إسناده صحيح. خ: (٦٧٣٣)، م: (١٦٢٨).

You will never spend anything (on their maintenance) but you will be rewarded for it, even the morsel that you lift to your wife's mouth." I said: O Messenger of Allah, will I be left behind (in Makkah) and lose the virtue of my migration (*Hijrah*)? He said: "If you are left behind after me but you do good deeds, seeking thereby the Countenance of Allah, you will rise thereby in status. Perhaps you will be left behind so that some people may be benefitted through you and others may be harmed through you. O Allah, complete the migration of my Companions and do not cause them to turn back on their heels. The one who is truly unfortunate is Sa'd bin Khawlah." He (the Prophet (ﷺ)) felt sorry for him because he died in Makkah.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (6733) and Muslim (1628)]

١٥٤٧- حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَلِيِّ بْنِ زَيْدٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ سَعْدٍ: أَنَّ النَّبِيَّ ﷺ قَالَ لِعَلِيٍّ: «أَنْتَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى». قِيلَ لِسُفْيَانَ: «غَيْرَ أَنْ لَا نَبِيَّ بَعْدِي». قَالَ: نَعَمْ. [راجع: ١٤٩٠]

1547. It was narrated from Sa'd that the Prophet (ﷺ) said to 'Ali: "You are to me as Haroon was to Moosa." It was said to Sufyan: "But there is no Prophet after me." [Sufyan] said: Yes.

Comments: [A *saheeh hadeeth*]

تخريج: حديث صحيح. خ: (٣٧٠٦)، م: (٢٤٠٤). وهذا إسناد ضعيف لضعف علي بن زيد ابن جدعان، لكنه توبع.

١٥٤٨- حَدَّثَنَا سُفْيَانُ عَنْ عَبْدِ الْمَلِكِ: سَمِعَهُ مِنْ جَابِرِ بْنِ سَمُرَةَ: شَكَا أَهْلُ الْكُوفَةِ سَعْدًا إِلَى عُمَرَ، فَقَالُوا: إِنَّهُ لَا يُحْسِنُ يُصَلِّي، قَالَ: آلْأَعَارِيبُ؟! وَاللَّهِ مَا آلُو بِهِمْ

1548. It was narrated from 'Abdul-Malik, who heard it from Jabir bin Samurah: The people of Koofah complained to 'Umar about Sa'd and said: He does not pray properly. He said: The

Bedouin? By Allah, I strive hard to make my prayer with them as much like the prayer of the Messenger of Allah (ﷺ) as I can. In *Zuhr* and *'Asr* I make the first two *rak'ahs* long and I make the last two short. I heard 'Umar say: That is what I thought of you, O Abu Ishaq.

عَنْ صَلَاةِ رَسُولِ اللَّهِ ﷺ، فِي الظُّهْرِ وَالْعَصْرِ أَرْكُدُ فِي الْأُولَيَيْنِ، وَأَحْذِفُ فِي الْأُخْرَيَيْنِ. فَسَمِعْتُ عُمَرَ يَقُولُ: كَذَلِكَ الظَّنُّ بِكَ يَا أَبَا إِسْحَاقَ. [راجع: ١٥١٠]

تخريج: إسناده صحيح. خ: (٧٥٥)، م: (٤٥٣).

Comments: [Its *isnad* is *saheeh*, al-Bukhari (755) and Muslim (453)]

1549. It was narrated from 'Ubaidullah bin Abi Naheek, that Sa'd bin Abi Waqqas said: The Messenger of Allah (ﷺ) said: "He is not one of us who does not feel that the Qur'an is sufficient."

Comments: [*Saheeh* because of corroborating evidence and its *isnad* is *da'eef* Ubaidullah bin Abu Naheek is unknown]

١٥٤٩- حَدَّثَنَا سُفْيَانُ عَنْ عَمْرٍو: سَمِعْتُ ابْنَ أَبِي مُلَيْكَةَ عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي نَهِيكٍ، عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَيْسَ مِنَّا مَنْ لَمْ يَتَغَنَّ بِالْقُرْآنِ». [راجع: ١٤٧٦]

تخريج: صحيح لغيره، وهذا إسناد ضعيف، عبيدالله بن أبي نهيك لا يعرف.

1550. It was narrated from Malik bin Aws: I heard 'Umar say to 'Abdur-Rahman bin 'Awf, Talhah, az-Zubair and Sa'd: I adjure you by Allah, by Whose power heaven and earth exist - on one occasion he said: by Whose leave heaven and earth exist - do you know that the Messenger of Allah (ﷺ) said: "We [Prophets] are not to be inherited from; what we leave behind is charity"? They said: By Allah, yes.

١٥٥٠- حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ، عَنْ مَالِكِ ابْنِ أَوْسٍ: سَمِعْتُ عُمَرَ يَقُولُ لِعَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ، وَطَلْحَةَ، وَالزُّبَيْرِ، وَسَعْدٍ: نَشَدْتُكُمُ اللَّهَ الَّذِي تَقُومُ بِهِ السَّمَاءُ وَالْأَرْضُ _ وَقَالَ مَرَّةً: الَّذِي بِإِذْنِهِ تَقُومُ _ أَعَلِمْتُمْ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّا لَا نُورَثُ، مَا تَرَكْنَا صَدَقَةٌ». قَالُوا: اللَّهُمَّ نَعَمْ. [راجع: ١٧٢]

تخريج: إسناده صحيح. خ: (٣٠٩٤)، م: (١٧٥٧) بدون ذكر طلحة.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (3094) and Muslim (1757)]

1551. It was narrated from Bakr bin Qirwash, from Sa'd - it was said to Sufyan: From the Prophet (ﷺ)? And he said: Yes - that he

١٥٥١- حَدَّثَنَا سُفْيَانُ عَنِ الْعَلَاءِ _ يَعْنِي ابْنَ أَبِي الْعَبَّاسِ _ عَنْ أَبِي الطُّفَيْلِ، عَنْ بَكْرِ بْنِ قِرْوَاشٍ، عَنْ سَعْدٍ _ قِيلَ لِسُفْيَانَ: عَنِ النَّبِيِّ

said: "The devil of ar-Radhah will be knocked down (killed) by him" - meaning a man from [the tribe of] Bajeelah.

Comments: [Its *isnad* is *da'eef*, Bakr bin Qirwash is unknown]

ﷺ؟ قَالَ: نَعَمْ _ قَالَ: شَيْطَانُ الرَّدْهَةِ يَحْتَدِرُهُ» يَعْنِي رَجُلًا مِنْ بَجِيلَةَ.

تخريج: إسناده ضعيف، بكر بن قرواش مجهول، والانقطاع بين العلاء وبين أبي الطفيل.

1552. It was narrated that Abu 'Ayyash said: Sa'd was asked about selling thin-husked barley for (ordinary) barley or something like that and he said: The Prophet (ﷺ) was asked about selling dried dates for fresh dates and he said: "Does the fresh date shrink when it is dried?" They said: Yes. He said: "Then no."

Comments: [Its *isnad* is *qawi*]

١٥٥٢- حَدَّثَنَا سُفْيَانُ عَنْ إِسْمَاعِيلَ بْنِ أُمَيَّةَ، عَنْ عَبْدِ اللَّهِ بْنِ يَزِيدَ، عَنْ أَبِي عَيَّاشٍ قَالَ: سُئِلَ سَعْدٌ عَنْ بَيْعِ سُلْتٍ بِشَعِيرٍ أَوْ شَيْءٍ مِنْ هَذَا، فَقَالَ: سُئِلَ النَّبِيُّ ﷺ عَنْ تَمْرٍ بِرُطَبٍ فَقَالَ: «تَنْقُصُ الرُّطَبَةُ إِذَا يَبِسَتْ؟» قَالُوا: نَعَمْ، قَالَ: «فَلَا إِذًا». [راجع: ١٥١٥]

تخريج: إسناده قوي.

1553. It was narrated that Abu 'Uthman an-Nahdi said: I heard Sa'd say: My ears heard and my heart understood from Muhammad (ﷺ) that "Whoever claims to belong to someone who is not his father, knowing that he is not his father, Paradise will be forbidden to him." I met Abu Bakrah and told it to him, and he said: my ears also heard and my heart understood from Muhammad (ﷺ).

Comments: [Its *isnad* is *saheeh*, al-Bukhari (4326) and Muslim (63)]

١٥٥٣- حَدَّثَنَا إِسْمَاعِيلُ: حَدَّثَنَا عَاصِمٌ الْأَحْوَلُ عَنْ أَبِي عُثْمَانَ النَّهْدِيِّ قَالَ: سَمِعْتُ سَعْدًا يَقُولُ: سَمِعَتْ أُذُنَايَ، وَوَعَى قَلْبِي مِنْ مُحَمَّدٍ: «إِنَّهُ مَنِ ادَّعَى إِلَى غَيْرِ أَبِيهِ، وَهُوَ يَعْلَمُ أَنَّهُ غَيْرُ أَبِيهِ، فَالْجَنَّةُ عَلَيْهِ حَرَامٌ». قَالَ: فَلَقِيتُ أَبَا بَكْرَةَ فَحَدَّثْتُهُ، فَقَالَ: وَأَنَا سَمِعَتْ (١/ ١٨٠) أُذُنَايَ، وَوَعَى قَلْبِي مِنْ مُحَمَّدٍ ﷺ. [راجع: ١٥٠٤]

تخريج: إسناده صحيح. خ: (٤٣٢٦)، م: (٦٣).

1554. It was narrated that Sa'eed bin al-Musayyab said: I asked Sa'd bin Abi Waqqas about *tiyarah* and he rebuked me and said: Who told you about that? I did not like to tell him who told me. He said: The

١٥٥٤- حَدَّثَنَا إِسْمَاعِيلُ: أَخْبَرَنَا هِشَامٌ الدَّسْتُوَائِيُّ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنِ الْحَضْرَمِيِّ ابْنِ لَاحِقٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ قَالَ: سَأَلْتُ سَعْدَ بْنَ أَبِي وَقَّاصٍ عَنِ الطِّيَرَةِ، فَانْتَهَرَنِي،

وَقَالَ: مَنْ حَدَّثَكَ؟ فَكَرِهْتُ أَنْ أُحَدِّثَهُ مَنْ حَدَّثَنِي، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا عَدْوَى وَلَا طِيَرَةَ وَلَا هَامَ، إِنْ تَكُنِ الطِّيَرَةُ فِي شَيْءٍ فَفِي الْفَرَسِ، وَالْمَرْأَةِ، وَالدَّارِ، وَإِذَا سَمِعْتُمْ بِالطَّاعُونِ بِأَرْضٍ فَلَا تَهْبِطُوا، وَإِذَا كَانَ بِأَرْضٍ وَأَنْتُمْ بِهَا، فَلَا تَفِرُّوا مِنْهُ». [راجع: ١٤٩١]

تخريج: إسناده جيّد. خ: (٣٤٧٣)، م: (٢٢١٨).

Messenger of Allah (ﷺ) said: "There is no *'adwa* [contagion, transmission of infectious disease without the permission of Allah], no *tiyarah* [superstitious belief in bird omens] and no *ham* [refers to a *Jahili* Arab tradition described variously as: a worm which infests the grave of a murder victim until he is avenged; an owl; or the bones of a dead person turned into a bird that could fly]. If there were any (omen), it would be in a woman, a horse or a house. And if you hear of the plague in a land, do not go there, and if it is in the land where you are, do not flee from it."

Comments: [Its *isnad* is *jayyid*]

١٥٥٥- حَدَّثَنَا إِسْمَاعِيلُ _ يَعْنِي ابْنَ إِبْرَاهِيمَ _: أَخْبَرَنَا هِشَامٌ الدَّسْتُوَائِيُّ عَنْ عَاصِمِ بْنِ بَهْدَلَةَ، عَنْ مُصْعَبِ بْنِ سَعْدٍ قَالَ: قَالَ سَعْدٌ: يَا رَسُولَ اللَّهِ، أَيُّ النَّاسِ أَشَدُّ بَلَاءً؟ قَالَ: «الْأَنْبِيَاءُ، ثُمَّ الْأَمْثَلُ فَالْأَمْثَلُ، حَتَّى يُبْتَلَى الْعَبْدُ عَلَى قَدْرِ دِينِهِ ذَاكَ، فَإِنْ كَانَ صُلْبَ الدِّينِ ابْتُلِيَ عَلَى قَدْرِ ذَاكَ _ وَقَالَ مَرَّةً: اشْتَدَّ بَلَاؤُهُ _ وَإِنْ كَانَ فِي دِينِهِ رِقَّةٌ، ابْتُلِيَ عَلَى قَدْرِ ذَاكَ _ وَقَالَ مَرَّةً: عَلَى حَسَبِ دِينِهِ _ قَالَ: فَمَا تَبْرَحُ الْبَلَايَا عَنِ الْعَبْدِ، حَتَّى يَمْشِيَ فِي الْأَرْضِ، يَعْنِي وَمَا إِنْ عَلَيْهِ مِنْ خَطِيئَةٍ». [راجع: ١٤٨١]

قَالَ أَبِي: وَقَالَ مَرَّةً: عَنْ سَعْدٍ، قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ.

تخريج: إسناده حسن.

1555. It was narrated that Mus'ab bin Sa'd said: Sa'd said: O Messenger of Allah, which of the people are most severely tested? He said: "The Prophets, then the next best, then the next best. And a person will be tested according to the level of his religious commitment. If his religious commitment is solid, he will be tested accordingly - and on one occasion he said: his test will be more severe - and if there is some weakness in his religious commitment, he will be tested accordingly - and on one occasion he said: according to his level of religious commitment -. And trials will never disappear from (the life of) a person until he walks on the earth with not even one sin on him."

Comments: [Its *isnad* is *hasan*]

1556. It was narrated that Sa'd bin Abi Waqqas said: On the day of Badr my brother 'Umair was killed and I killed Sa'eed bin al-'As and took his sword, which was called Dhul-Kateefah, and brought it to the Prophet of Allah (ﷺ). He said: "Go and put it with the seized booty." I went back, feeling distress such as no one knows except Allah because of the killing of my brother and the taking of my booty. It was not long before Soorat al-Anfal was revealed and the Messenger of Allah (ﷺ) said to me: "Go and take your sword."

Comments: [*Hasan* because of corroborating evidence and its *isand* is *da'eef*]

١٥٥٦- حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا أَبُو إِسْحَاقَ الشَّيْبَانِيُّ عَنْ مُحَمَّدِ بْنِ عُبَيْدِ اللَّهِ الثَّقَفِيِّ، عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ قَالَ: لَمَّا كَانَ يَوْمُ بَدْرٍ قُتِلَ أَخِي عُمَيْرٌ، وَقَتَلْتُ سَعِيدَ ابْنَ الْعَاصِ، وَأَخَذْتُ سَيْفَهُ، وَكَانَ يُسَمَّى ذَا الْكَتِيفَةِ، فَأَتَيْتُ بِهِ نَبِيَّ اللَّهِ ﷺ قَالَ: «اذْهَبْ فَاطْرَحْهُ فِي الْقَبَضِ» قَالَ: فَرَجَعْتُ، وَبِي مَا لَا يَعْلَمُهُ إِلَّا اللَّهُ مِنْ قَتْلِ أَخِي، وَأَخْذِ سَلَبِي، قَالَ: فَمَا جَاوَزْتُ إِلَّا يَسِيرًا حَتَّى نَزَلَتْ سُورَةُ الْأَنْفَالِ، فَقَالَ لِي رَسُولُ اللَّهِ ﷺ: «اذْهَبْ فَخُذْ سَيْفَكَ». [راجع: ١٥٣٨]

تخريج: حسن لغيره. وهذا الإسناد ضعيف لأن محمد بن عبيدالله لم يدرك سعداً.

1557. It was narrated that Jabir bin Samurah said: The people of Koofah complained about Sa'd to 'Umar, and said: He does not pray properly. 'Umar mentioned that to him and he said: The way the Messenger of Allah (ﷺ) prayed is how I lead them in prayer; I make it longer in the first two (*rak'ahs*) and shorter in the last two. He said: That is what I thought of you, O Abu Ishaq.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (775) and Muslim (453)]

١٥٥٧- حَدَّثَنَا جَرِيرُ بْنُ عَبْدِ الْحَمِيدِ عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ: شَكَا أَهْلُ الْكُوفَةِ سَعْدًا إِلَى عُمَرَ، فَقَالُوا: لَا يُحْسِنُ يُصَلِّي، فَذَكَرَ ذَلِكَ عُمَرُ لَهُ، فَقَالَ: أَمَّا صَلَاةُ رَسُولِ اللَّهِ ﷺ فَقَدْ كُنْتُ أُصَلِّي بِهِمْ، أَرْكُدُ فِي الْأُولَيَيْنِ وَأَحْذِفُ فِي الْأُخْرَيَيْنِ، فَقَالَ: ذَاكَ الظَّنُّ بِكَ أَبَا إِسْحَاقَ. [راجع: ١٥١٠]

تخريج: إسناده صحيح. خ: (٧٥٥)، م: (٤٥٣).

1558. Abu 'Abdullah al-Qarraz said: I heard Sa'd bin Malik say: I heard the Messenger of Allah (ﷺ) say: "Whoever wishes for major

١٥٥٨- حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ عُمَرَ بْنِ نُبَيْهٍ: حَدَّثَنِي أَبُو عَبْدِ اللَّهِ الْقَرَّاظُ قَالَ: سَمِعْتُ سَعْدَ بْنَ مَالِكٍ يَقُولُ سَمِعْتُ رَسُولَ

calamity for - or wills ill towards - the people of Madinah, Allah will cause him to melt as salt dissolves in water."

Comments: [Its *isnad* is *saheeh*, Muslim (1387)]

اللَّهِ ﷺ يَقُولُ: «مَنْ أَرَادَ أَهْلَ الْمَدِينَةِ بِدَهْمٍ أَوْ بِسُوءٍ، أَذَابَهُ اللَّهُ كَمَا يَذُوبُ الْمِلْحُ فِي الْمَاءِ». [انظر: ١٥٩٣، ١٦٠٦]

تخريج: إسناده صحيح. م: (١٣٨٧).

1559. It was narrated from Sa'd bin Malik that the Prophet (ﷺ) said: "The best of *dhikr* is that which is silent, and the best of provision is that which is just enough."

Comments: [Its *isnad* is *da'eef* because of the weakness of Muhammad bin Abdur Rahman, then it is interrupted]

١٥٥٩- حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ أُسَامَةَ بْنِ زَيْدٍ: حَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ الرَّحْمَنِ بْنِ لَبِيبَةَ عَنْ سَعْدِ بْنِ مَالِكٍ، عَنِ النَّبِيِّ ﷺ قَالَ: «خَيْرُ الذِّكْرِ الْخَفِيُّ وَخَيْرُ الرِّزْقِ مَا يَكْفِي». [راجع: ١٤٧٧]

تخريج: إسناده ضعيف، لضعف محمد بن عبدالرحمن ثم هو منقطع، ابن عبدالرحمن هذا لم يدرك سعداً.

1560. It was narrated that Usamah said: Muhammad bin 'Amr bin 'Uthman told me that Muhammad bin 'Abdur-Rahman bin Labeebah told him... and he narrated [the same report].

Comments: [Its *isnad* is *da'eef* like the previous report]

١٥٦٠- حَدَّثَنَا عَلِيُّ بْنُ إِسْحَاقَ عَنِ ابْنِ الْمُبَارَكِ، عَنْ أُسَامَةَ بْنِ زَيْدٍ قَالَ: أَخْبَرَنِي مُحَمَّدُ بْنُ عَمْرِو بْنِ عُثْمَانَ: أَنَّ مُحَمَّدَ بْنَ عَبْدِ الرَّحْمَنِ بْنِ لَبِيبَةَ أَخْبَرَهُ... فَذَكَرَهُ. [راجع: ١٥٥٩]

تخريج: إسناده ضعيف كسابقه.

1561. Mus'ab bin Sa'd narrated from his father that a Bedouin came to the Prophet (ﷺ) and said: Teach me some words to say. He said: "Say: 'There is no God but Allah alone, with no partner or associate; Allah is most great, much praise be to Allah, glory be to Allah the Lord of the Worlds, there is no power and no strength except with Allah, the Almighty Most Wise,' five times." He said: This is for my

١٥٦١- حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ مُوسَى الْجُهَنِيِّ: حَدَّثَنِي مُصْعَبُ بْنُ سَعْدٍ عَنْ أَبِيهِ: أَنَّ أَعْرَابِيًّا أَتَى النَّبِيَّ ﷺ فَقَالَ: عَلِّمْنِي كَلَامًا أَقُولُهُ. قَالَ: «قُلْ: لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ، لَا شَرِيكَ لَهُ، اللَّهُ أَكْبَرُ كَبِيرًا، وَالْحَمْدُ لِلَّهِ كَثِيرًا، وَسُبْحَانَ اللَّهِ رَبِّ الْعَالَمِينَ، وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَزِيزِ الْحَكِيمِ خَمْسًا»، قَالَ: هَؤُلَاءِ لِرَبِّي فَمَا لِي؟ قَالَ:

Lord; what is there for me? He said: "Say: 'O Allah, forgive me, have mercy on me, grant me provision, guide me and pardon me.'"

«قُلِ: اللَّهُمَّ اغْفِرْ لِي، وَارْحَمْنِي، وَارْزُقْنِي، وَاهْدِنِي، وَعَافِنِي». [انظر: ١٦١١]

Comments: [Its *isnad* is *saheeh*, Muslim (2696)]

تخريج: إسناده صحيح. م: (٢٦٩٦).

1562. Yahya - i.e., bin Sa'eed al-Ansari - narrated: I heard Sa'eed bin al-Musayyab say: I heard Sa'd say: The Messenger of Allah (ﷺ) mentioned both of his parents together for me on the day of Uhud.

١٥٦٢- حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ: حَدَّثَنَا يَحْيَى ـ يَعْنِي ابْنَ سَعِيدٍ الْأَنْصَارِيَّ ـ قَالَ: سَمِعْتُ سَعِيدَ بْنَ الْمُسَيَّبِ يَقُولُ: سَمِعْتُ سَعْدًا يَقُولُ: جَمَعَ لِي رَسُولُ اللَّهِ ﷺ أَبَوَيْهِ يَوْمَ أُحُدٍ. [راجع: ١٤٩٥]

Comments: [Its *isnad* is *saheeh*, al-Bukhari (3725) and Muslim (2412)]

تخريج: إسناده صحيح. خ: (٣٧٢٥)، م: (٢٤١٢).

1563. Mus'ab bin Sa'd narrated: My father told me that the Messenger of Allah (ﷺ) said: "Will one of you be incapable of earning one thousand *hasanahs* in one day?" One of the people who were sitting with him said: Who is able to do that? He said: "He says *tasbeeh* one hundred times, and it will be recorded as one thousand *hasanahs* [good deeds] or it will erase one thousand *sayyi'ahs* [bad deeds]."

١٥٦٣- حَدَّثَنَا يَحْيَى عَنْ مُوسَى ـ يَعْنِي الْجُهَنِيَّ ـ: حَدَّثَنِي مُصْعَبُ بْنُ سَعْدٍ: حَدَّثَنِي أَبِي أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «أَيَعْجِزُ أَحَدُكُمْ أَنْ يَكْسِبَ كُلَّ يَوْمٍ أَلْفَ حَسَنَةٍ؟» فَقَالَ رَجُلٌ مِنْ جُلَسَائِهِ: كَيْفَ يَكْسِبُ أَحَدُنَا أَلْفَ حَسَنَةٍ؟ قَالَ: «يُسَبِّحُ مِائَةَ تَسْبِيحَةٍ، تُكْتَبُ لَهُ أَلْفُ حَسَنَةٍ، أَوْ يُحَطُّ عَنْهُ أَلْفُ خَطِيئَةٍ». [راجع: ١٤٩٦]

قَالَ أَبِي: و قَالَ ابْنُ نُمَيْرٍ أَيْضًا: «أَوْ يُحَطُّ» وَيَعْلَى أَيْضًا: «أَوْ يُحَطُّ».

Comments: [Its *isnad* is *saheeh*, Muslim (2698)]

تخريج: إسناده صحيح. م: (٢٦٩٨).

1564. It was narrated from 'Amir bin Sa'd, that his father Sa'd bin Malik said: The Prophet (ﷺ) used to say *salam* to his right and to his left (at the end of the prayer, turning his head) so much that the whiteness of his cheeks could be seen.

١٥٦٤- حَدَّثَنَا يَحْيَى: حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرٍو: حَدَّثَنِي مُصْعَبُ بْنُ ثَابِتٍ عَنْ إِسْمَاعِيلَ بْنِ مُحَمَّدِ بْنِ سَعْدٍ، عَنْ عَامِرِ بْنِ سَعْدٍ، عَنْ أَبِيهِ سَعْدِ بْنِ مَالِكٍ قَالَ: كَانَ

(١/ ١٨١) النَّبِيُّ ﷺ يُسَلِّمُ عَنْ يَمِينِهِ وَعَنْ شِمَالِهِ، حَتَّى يُرَى بَيَاضُ خَدَّيْهِ.

Comments: [A *saheeh hadeeth*]

تخريج: حديث صحيح. مصعب بن ثابت لين الحديث لكنه توبع.

١٥٦٥- حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ: حَدَّثَنَا لَيْثٌ عَنِ الْحَكَمِ بْنِ عَبْدِ اللَّهِ بْنِ قَيْسٍ، عَنْ عَامِرِ ابْنِ سَعْدِ بْنِ أَبِي وَقَّاصٍ، عَنْ أَبِيهِ سَعْدٍ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ قَالَ حِينَ يَسْمَعُ الْمُؤَذِّنَ: وَأَنَا أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، رَضِيتُ بِاللَّهِ رَبًّا، وَبِمُحَمَّدٍ رَسُولًا، وَبِالْإِسْلَامِ دِينًا، غُفِرَ لَهُ ذَنْبُهُ». حَدَّثَنَاهُ قُتَيْبَةُ فَقَالَ: حَدَّثَنَاهُ اللَّيْثُ، عَنِ الْحُكَيْمِ بْنِ عَبْدِ اللَّهِ بْنِ قَيْسٍ.

تخريج: إسناده صحيح. م: (٣٨٦).

1565. It was narrated from 'Amir bin Sa'd bin Abi Waqqas, from his father Sa'd, that the Messenger of Allah (ﷺ) said: "Whoever says when he hears the *mu'adhdhin*: 'And I bear witness that there is no God but Allah alone, with no partner or associate, and that Muhammad is His slave and His Messenger; I am content with Allah as my Lord, Muhammad as my Messenger and Islam as my religion,' his sins will be forgiven him.

Comments: [Its *isnad* is *saheeh*, Muslim (386)]

١٥٦٦- حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ: حَدَّثَنَا إِسْمَاعِيلُ: حَدَّثَنَا قَيْسٌ قَالَ: سَمِعْتُ سَعْدَ بْنَ مَالِكٍ يَقُولُ: إِنِّي لَأَوَّلُ الْعَرَبِ رَمَى بِسَهْمٍ فِي سَبِيلِ اللَّهِ، وَلَقَدْ رَأَيْتُنَا نَغْزُو مَعَ رَسُولِ اللَّهِ ﷺ، وَمَا لَنَا طَعَامٌ نَأْكُلُهُ إِلَّا وَرَقَ الْحُبْلَةِ، وَهَذَا السَّمُرَ، حَتَّى إِنَّ أَحَدَنَا لَيَضَعُ كَمَا تَضَعُ الشَّاةُ مَا لَهُ خِلْطٌ، ثُمَّ أَصْبَحَتْ بَنُو أَسَدٍ يُعَزِّرُونِي عَلَى الدِّينِ، لَقَدْ خِبْتُ إِذًا وَضَلَّ عَمَلِي. [راجع: ١٤٩٨]

تخريج: إسناده صحيح. خ: (٣٧٢٨)، م: (٢٩٦٦).

1566. Qais told us: I heard Sa'd bin Malik say: I was the first of the Arabs to shoot an arrow for the sake of Allah. There was a time when we would go out on campaign with the Messenger of Allah (ﷺ) and we would have no food except the leaves of *al-hublah* and *as-samur* (desert trees), and one of us would produce stools like a sheep, so dry that nothing would stick to it. And now Banu Asad are teaching me about my religion, in which case I must have been doomed and my efforts wasted.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (3728) and Muslim (2966)]

1567. It was narrated that Mus'ab bin Sa'd said: Four verses were revealed concerning my father. My father said: I acquired a sword (as booty) and I said: O Messenger of Allah, grant it to me (in addition to my share of the booty). He said: "Put it down." I said: O Messenger of Allah, shall I be treated like one who is of no use (in war)? He said: "Put it back where you got it from." Then this verse was revealed: "They ask you (O Muhammad ﷺ) about the spoils of war. Say: The spoils are for Allah and the Messenger" [al-Anfal 8:1] - it is like that in the recitation of Ibn Mas'ood: "Say: The spoils". My mother said to me: Didn't Allah command you to uphold ties of kinship and honour your parents? By Allah, I shall not eat any food or drink anything until you disbelieve in Muhammad. And she did not eat until they opened her mouth with a stick and poured water into it - Shu'bah said: And I think he said: and food - then this verse was revealed: "And We have enjoined on man (to be dutiful and good) to his parents. His mother bore him in weakness and hardship upon weakness and hardship, he recited until reached what you used to do" [Luqman 31:14, 15]. The Prophet (ﷺ) entered upon me when I was sick. I said: O Messenger of Allah, should I

١٥٦٧- حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ شُعْبَةَ: حَدَّثَنِي سِمَاكُ بْنُ حَرْبٍ عَنْ مُصْعَبِ بْنِ سَعْدٍ قَالَ: أُنْزِلَتْ فِي أَبِي أَرْبَعُ آيَاتٍ قَالَ: قَالَ أَبِي: أَصَبْتُ سَيْفًا، قُلْتُ: يَا رَسُولَ اللَّهِ، نَفِّلْنِيهِ. قَالَ: «ضَعْهُ» قُلْتُ: يَا رَسُولَ اللَّهِ، نَفِّلْنِيهِ، أُجْعَلُ كَمَنْ لَا غَنَاءَ لَهُ؟ قَالَ: «ضَعْهُ مِنْ حَيْثُ أَخَذْتَهُ» فَنَزَلَتْ: (يَسْأَلُونَكَ الْأَنْفَالَ) - قَالَ: وَهِيَ فِي قِرَاءَةِ ابْنِ مَسْعُودٍ كَذَلِكَ - ﴿قُلِ ٱلْأَنفَالُ﴾ (الأنفال: ١) وَقَالَتْ أُمِّي: أَلَيْسَ اللَّهُ يَأْمُرُكَ بِصِلَةِ الرَّحِمِ، وَبِرِّ الْوَالِدَيْنِ؟ وَاللَّهِ لَا آكُلُ طَعَامًا، وَلَا أَشْرَبُ شَرَابًا حَتَّى تَكْفُرَ بِمُحَمَّدٍ، فَكَانَتْ لَا تَأْكُلُ حَتَّى يَشْجُرُوا فَمَهَا بِعَصًا فَيَصُبُّونَ فِيهِ الشَّرَابَ - قَالَ شُعْبَةُ: وَأُرَاهُ قَالَ: وَالطَّعَامَ - فَأُنْزِلَتْ: ﴿وَوَصَّيْنَا ٱلْإِنسَـٰنَ بِوَٰلِدَيْهِ حَمَلَتْهُ أُمُّهُۥ وَهْنًا عَلَىٰ وَهْنٍ﴾ وَقَرَأَ حَتَّى بَلَغَ: ﴿بِمَا كُنتُمْ تَعْمَلُونَ﴾ (لقمان: ١٤، ١٥). وَدَخَلَ عَلَيَّ النَّبِيُّ ﷺ، وَأَنَا مَرِيضٌ، قُلْتُ: يَا رَسُولَ اللَّهِ، أُوصِي بِمَالِي كُلِّهِ؟ فَنَهَانِي، قُلْتُ: النِّصْفُ؟ قَالَ: «لَا» قُلْتُ: الثُّلُثُ؟ فَسَكَتَ، فَأَخَذَ النَّاسُ بِهِ. وَصَنَعَ رَجُلٌ مِنَ الْأَنْصَارِ طَعَامًا، فَأَكَلُوا وَشَرِبُوا وَانْتَشَوْا مِنَ الْخَمْرِ، وَذَاكَ قَبْلَ أَنْ تُحَرَّمَ، فَاجْتَمَعْنَا عِنْدَهُ، فَتَفَاخَرُوا، وَقَالَتِ الْأَنْصَارُ: الْأَنْصَارُ خَيْرٌ، وَقَالَتِ الْمُهَاجِرُونَ: الْمُهَاجِرُونَ خَيْرٌ، فَأَهْوَى لَهُ رَجُلٌ بِلَحْيِ جَزُورٍ فَفَزَرَ

bequeath all my wealth (to charity)? He told me not to do that. I said: Half? He said: "No." I said: One third? And he remained silent, so the people followed that. A man of the Ansar made some food and they ate and drank and got drunk. That was before it was prohibited. We gathered at his place and started boasting to one another. The Ansar said: The Ansar are better. The Muhajireen said: The Muhajireen are better. A man threw the jawbone of a camel at him and cut his nose, and Sa'd's nose was left with a mark. Then this verse was revealed: "O you who believe! Intoxicants (all kinds of alcoholic drinks), and gambling, up to So, will you not then abstain?" [al-Ma'idah 5:90, 91].

Comments: [Its *isnad* is *hasan*]

أَنْفَهُ، فَكَانَ أَنْفُ سَعْدٍ مَفْزُورًا، فَنَزَلَتْ: ﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِنَّمَا ٱلْخَمْرُ وَٱلْمَيْسِرُ﴾ إِلَى قَوْلِهِ ﴿فَهَلْ أَنتُم مُّنتَهُونَ﴾ (المائدة: ٩٠، ٩١). [راجع: ١٥٣٨]

تخريج: إسناده حسن. م: (١٧٤٨).

1568. Ghunaim narrated: I asked Sa'd bin Abi Waqqas about *tamattu'* [in *Hajj*]. He said: We did that when this one was still a disbeliever living in Makkah - referring to Mu'awiyah.

Comments: [Its *isnad* is *saheeh*, Muslim (1225)]

١٥٦٨- حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ: أخبرَنَا سُلَيْمَانُ ـ يَعْنِي التَّيْمِيَّ ـ: حَدَّثَنِي غُنَيْمٌ قَالَ: سَأَلْتُ سَعْدَ بْنَ أَبِي وَقَّاصٍ عَنِ الْمُتْعَةِ؟ قَالَ: فَعَلْنَاهَا وَهَذَا كَافِرٌ بِالْعُرُشِ ـ يَعْنِي مُعَاوِيَةَ ـ. [راجع: ١٥٠٣]

تخريج: إسناده صحيح. م: (١٢٢٥).

1569. It was narrated from Muhammad bin Sa'd that his father said: The Messenger of Allah (ﷺ) said: "If the belly of one of you were to be filled with pus, that would be better than filling [his mind] with poetry."

١٥٦٩- حَدَّثَنَا يَحْيَى عَنْ شُعْبَةَ، عَنْ قَتَادَةَ، عَنْ يُونُسَ بْنِ جُبَيْرٍ، عَنْ مُحَمَّدِ بْنِ سَعْدٍ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَأَنْ يَمْتَلِئَ جَوْفُ الرَّجُلِ قَيْحًا خَيْرٌ مِنْ أَنْ يَمْتَلِئَ شِعْرًا». [راجع: ١٥٠٦]

Comments: [Its *isnad* is *saheeh*, Muslim (2258)]

تخريج: إسناده صحيح. م: (٢٢٥٨).

1570. It was narrated that Mus'ab bin Sa'd said: I prayed with Sa'd and I did this with my hands - Yahya described putting the two hands together between the knees. He struck my hand and said: We used to do that, then we were instructed to lift our hands to the knees.

١٥٧٠- حَدَّثَنَا يَحْيَى عَنْ إِسْمَاعِيلَ، عَنِ الزُّبَيْرِ بْنِ عَدِيٍّ، عَنْ مُصْعَبِ بْنِ سَعْدٍ قَالَ: صَلَّيْتُ مَعَ سَعْدٍ، فَقُلْتُ بِيَدَيَّ هَكَذَا ـ وَوَصَفَ يَحْيَى التَّطْبِيقَ ـ فَضَرَبَ يَدَيَّ وَقَالَ: كُنَّا نَفْعَلُ هَذَا، فَأُمِرْنَا أَنْ نَرْفَعَ إِلَى الرُّكَبِ. [انظر: ١٥٧٦]

Comments: [Its *isnad* is *saheeh*, al-Bukhari (790) and Muslim (535)]

تخريج: إسناده صحيح. خ: (٧٩٠)، م: (٥٣٥).

1571. It was narrated that Sa'd said: The Messenger of Allah (ﷺ) said: "Whoever eats seven *'ajwah* dates in the morning, no poison or witchcraft will harm him that day."

١٥٧١- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ: حَدَّثَنَا هَاشِمٌ عَنْ عَائِشَةَ بِنْتِ سَعْدٍ، عَنْ سَعْدٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ تَصَبَّحَ بِسَبْعِ تَمَرَاتٍ مِنْ عَجْوَةٍ لَمْ يَضُرَّهُ ذَلِكَ الْيَوْمَ سُمٌّ وَلَا سِحْرٌ». [انظر: ١٥٧٢]

Comments: [Its *isnad* is *saheeh*, al-Bukhari (5445) and Muslim (2047)]

تخريج: إسناده صحيح. خ: (٥٤٤٥)، م: (٢٠٤٧).

1572. It was narrated from 'Amir bin Sa'd bin Abi Waqqas, from Sa'd... He quoted a similar *hadeeth*. 'Abdullah said: And my father said: Abu Badr told us from Hashim from 'Amir bin Sa'd.

١٥٧٢- حَدَّثَنَا مَكِّيٌّ: حَدَّثَنَا هَاشِمٌ عَنْ عَامِرِ ابْنِ سَعْدِ بْنِ أَبِي وَقَّاصٍ، عَنْ سَعْدٍ... فَذَكَرَ الْحَدِيثَ مِثْلَهُ. قَالَ عَبْدُ اللهِ: وَقَالَ أَبِي: حَدَّثَنَاهُ أَبُو بَدْرٍ عَنْ هَاشِمٍ عَنْ عَامِرِ بْنِ سعدٍ. [راجع: ١٤٤٢]

Comments: [Its *isnad* is *saheeh*, al-Bukhari (5445) and Muslim (2047]

تخريج: إسناده صحيح. خ: (٥٤٤٥)، م: (٢٠٤٧).

1573. 'Amir bin Sa'd narrated that his father said: The Messenger of Allah (ﷺ) said: "I declare sacred what is between the two lava fields

١٥٧٣- حَدَّثَنَا ابْنُ نُمَيْرٍ عَنْ عُثْمَانَ ـ يَعْنِي ابْنَ حَكِيمٍ ـ: أَخْبَرَنِي عَامِرُ بْنُ سَعْدٍ عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنِّي أُحَرِّمُ

مَا بَيْنَ لَابَتَيِ الْمَدِينَةِ أَنْ يُقْطَعَ عِضَاهُهَا أَوْ يُقْتَلَ صَيْدُهَا» وَقَالَ: «الْمَدِينَةُ خَيْرٌ لَهُمْ لَوْ كَانُوا يَعْلَمُونَ، لَا يَخْرُجُ مِنْهَا أَحَدٌ رَغْبَةً عَنْهَا إِلَّا أَبْدَلَ اللَّهُ فِيهَا مَنْ هُوَ خَيْرٌ مِنْهُ، وَلَا يَثْبُتُ أَحَدٌ عَلَى لَأْوَائِهَا وَجَهْدِهَا إِلَّا كُنْتُ لَهُ شَهِيدًا، أَوْ شَفِيعًا يَوْمَ الْقِيَامَةِ». [راجع: ١٤٥٧]

تخريج: إسناده صحيح. م: (١٣٦٣، ١٣٨٧).

of Madinah, (and I forbid) cutting of its thorny shrubs or killing of its game." And he said: "Madinah is better for them, if only they knew. No one leaves it out of dislike for it but Allah will replace him with someone better than him, and no one bears its hardships and difficulties with patience, but I will intercede for him, or be a witness for him, on the Day of Resurrection."

Comments: [Its *isnad* is *saheeh*, Muslim (1363,1387)]

١٥٧٤- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ عَنْ عُثْمَانَ قَالَ: أَخْبَرَنِي عَامِرُ بْنُ سَعْدٍ عَنْ أَبِيهِ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللهُ (١/ ١٨٢) عَلَيْهِ وَسَلَّمَ أَقْبَلَ ذَاتَ يَوْمٍ مِنَ الْعَالِيَةِ، حَتَّى إِذَا مَرَّ بِمَسْجِدِ بَنِي مُعَاوِيَةَ دَخَلَ، فَرَكَعَ فِيهِ رَكْعَتَيْنِ، وَصَلَّيْنَا مَعَهُ، وَدَعَا رَبَّهُ طَوِيلًا، ثُمَّ انْصَرَفَ إِلَيْنَا فَقَالَ: «سَأَلْتُ رَبِّي ثَلَاثًا، فَأَعْطَانِي اثْنَتَيْنِ وَمَنَعَنِي وَاحِدَةً: سَأَلْتُ رَبِّي أَنْ لَا يُهْلِكَ أُمَّتِي بِسَنَةٍ، فَأَعْطَانِيهَا، وَسَأَلْتُهُ أَنْ لَا يُهْلِكَ أُمَّتِي بِالْغَرَقِ، فَأَعْطَانِيهَا، وَسَأَلْتُهُ أَنْ لَا يَجْعَلَ بَأْسَهُمْ بَيْنَهُمْ، فَمَنَعَنِيهَا. [راجع: ١٥١٦]

تخريج: إسناده صحيح. م: (٢٨٩٠).

1574. 'Amir bin Sa'd narrated from his father that the Messenger of Allah (ﷺ) came one day from al-'Aliyah, and when he passed by the mosque of Banu Mu'awiyah, he went in and prayed two *rak'ahs*, and we prayed with him. Then he called upon his Lord for a long time, then he turned to us and said: "I asked my Lord for three things, and He granted me two and withheld from me one. I asked Him not to let my *ummah* be destroyed by famine, and He granted me that; I asked Him not to let my *ummah* be destroyed by drowning, and He granted me that; and I asked Him not to let their enmity be amongst themselves, but He withheld that from me."

Comments: [Its *isnad* is *Saheeh*, Muslim (2890)]

١٥٧٥- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا إِسْرَائِيلُ عَنْ أَبِي إِسْحَاقَ، عَنِ الْعَيْزَارِ بْنِ حُرَيْثٍ الْعَبْدِيِّ، عَنْ عُمَرَ بْنِ سَعْدٍ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ

1575. It was narrated from 'Umar bin Sa'd that his father said: The Messenger of Allah (ﷺ) said: "I am amazed at [the situation of] the

believer: if something good befalls him, he praises his Lord and gives thanks, and if calamity strikes him, he seeks reward with his Lord and bears it with patience. The believer will be rewarded for everything, even the morsel he lifts to his mouth."

Comments: [Its *isnad* is *Hasan*]

اللَّهِ ﷺ : «عَجِبْتُ لِلْمُؤْمِنِ، إِنْ أَصَابَهُ خَيْرٌ حَمِدَ اللَّهَ وَشَكَرَ، وَإِنْ أَصَابَتْهُ مُصِيبَةٌ، احْتَسَبَ وَصَبَرَ، الْمُؤْمِنُ يُؤْجَرُ فِي كُلِّ شَيْءٍ، حَتَّى فِي اللُّقْمَةِ يَرْفَعُهَا إِلَى فِيهِ». [راجع: ١٤٨٧]

تخريج: إسناده حسن.

1576. It was narrated that Mus'ab bin Sa'd said: When I bowed, I would put my hands between my knees. My father Sa'd bin Malik saw me; he told me not do that, and said: We used to do that and were told not to do it.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (790) and Muslim (535)]

١٥٧٦ - حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا ابْنُ أَبِي خَالِدٍ عَنِ الزُّبَيْرِ بْنِ عَدِيٍّ، عَنْ مُصْعَبِ بْنِ سَعْدٍ قَالَ: كُنْتُ إِذَا رَكَعْتُ وَضَعْتُ يَدَيَّ بَيْنَ رُكْبَتَيَّ، قَالَ: فَرَآنِي أَبِي سَعْدُ بْنُ مَالِكٍ، فَنَهَانِي وَقَالَ: إِنَّا كُنَّا نَفْعَلُهُ فَنُهِينَا عَنْهُ. [راجع: ١٥٧٠]

تخريج: إسناده صحيح. خ: (٧٩٠)، م: (٥٣٥).

1577. It was narrated that Sa'd bin Malik, Khuzaimah bin Thabit and Usamah bin Zaid said: The Messenger of Allah (ﷺ) said: "This plague is a punishment or the remainder of a punishment with which people who came before you were punished. If it occurs in a land where you are, do not leave it, fleeing from it. And if you hear that it is in some land, do not enter it."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (3473) and Muslim (2218)]

١٥٧٧ - حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفْيَانُ عَنْ حَبِيبِ ابْنِ أَبِي ثَابِتٍ، عَنْ إِبْرَاهِيمَ بْنِ سَعْدٍ، عَنْ سَعْدِ ابْنِ مَالِكٍ وَخُزَيْمَةَ بْنِ ثَابِتٍ وَأُسَامَةَ بْنِ زَيْدٍ قَالُوا: قَالَ رَسُولُ اللَّهِ ﷺ : «إِنَّ هَذَا الطَّاعُونَ رِجْزٌ، أَوْ بَقِيَّةٌ مِنْ عَذَابٍ عُذِّبَ بِهِ قَوْمٌ قَبْلَكُمْ، فَإِذَا وَقَعَ بِأَرْضٍ، وَأَنْتُمْ بِهَا، فَلَا تَخْرُجُوا مِنْهَا فِرَارًا مِنْهُ، وَإِذَا سَمِعْتُمْ بِهِ فِي أَرْضٍ فَلَا تَدْخُلُوا عَلَيْهِ». [راجع: ١٥٣٦]

تخريج: إسناده صحيح. خ: (٣٤٧٣)، م: (٢٢١٨).

1578. It was narrated from Dawood bin 'Amir bin Sa'd bin Malik, from his father, that his

١٥٧٨ - حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا مُحَمَّدُ بْنُ إِسْحَاقَ عَنْ دَاوُدَ بْنِ عَامِرِ بْنِ سَعْدِ بْنِ

مَالِكٍ، عَنْ أَبِيهِ عَنْ جَدِّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَأَصِفَنَّ الدَّجَّالَ صِفَةً لَمْ يَصِفْهَا مَنْ كَانَ قَبْلِي، إِنَّهُ أَعْوَرُ، وَاللَّهُ عَزَّ وَجَلَّ لَيْسَ بِأَعْوَرَ». [راجع: ١٥٢٦]

تخريج: صحيح لغيره. وهذا الإسناد ضعيف، ابن إسحاق مدلس وقد عنعن.

grandfather said: The Messenger of Allah (ﷺ) said: "I shall certainly describe the *Dajjal* in a way in which no one before me described him. He is one eyed and Allah, may He be glorified and exalted, is not one eyed."

Comments: [*Saheeh* because of corroborating evidence; it is repeated (1526) and its *isnad* is *da'eef*]

١٥٧٩- حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا ابْنُ أَبِي ذِئْبٍ عَنِ الزُّهْرِيِّ، عَنْ عَامِرِ بْنِ سَعْدِ بْنِ مَالِكٍ، عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ: أَنَّهُ أَتَاهُ رَهْطٌ، فَسَأَلُوهُ، فَأَعْطَاهُمْ إِلَّا رَجُلًا مِنْهُمْ، قَالَ سَعْدٌ: فَقُلْتُ: يَا رَسُولَ اللَّهِ، أَعْطَيْتَهُمْ وَتَرَكْتَ فُلَانًا، فَوَاللَّهِ إِنِّي لَأَرَاهُ مُؤْمِنًا، فَقَالَ النَّبِيُّ ﷺ: «أَوْ مُسْلِمًا» فَرَدَّدَ عَلَيْهِ سَعْدٌ ذَلِكَ ثَلَاثًا: مُؤْمِنًا، وَرَدَّ عَلَيْهِ النَّبِيُّ ﷺ: «أَوْ مُسْلِمًا» فَقَالَ النَّبِيُّ ﷺ فِي الثَّالِثَةِ: «وَاللَّهِ إِنِّي لَأُعْطِي الرَّجُلَ الْعَطَاءَ، لَغَيْرُهُ أَحَبُّ إِلَيَّ مِنْهُ، تَخَوُّفًا أَنْ يَكُبَّهُ اللَّهُ عَلَى وَجْهِهِ فِي النَّارِ». [راجع: ١٥٢٢]

تخريج: إسناده صحيح. خ: (٢٧)، م: (١٥٠).

1579. It was narrated from 'Amir bin Sa'd bin Malik, from his father, from the Prophet (ﷺ) that some people came to him and asked him (for help), and he gave to them except one man among them. Sa'd said: I said: O Messenger of Allah, you gave to them and you left out So and so; by Allah I think he is a believer. The Prophet (ﷺ) said: "Or a Muslim." Sa'd repeated that three times, saying that he was a believer, and the Prophet (ﷺ) replied: "Or a Muslim." Then the Prophet (ﷺ) said, the third time: "By Allah, I give something to a man although someone else is dearer to me than him, for fear that Allah may throw him on his face in Hell."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (27) and Muslim (150)]

١٥٨٠- حَدَّثَنَا عَبْدُ اللهِ: حَدَّثَنِي أَبِي قَالَ: قَالَ أَبُو نُعَيْمٍ: لَقِيتُ سُفْيَانَ بِمَكَّةَ، فَأَوَّلُ مَنْ سَأَلَنِي عَنْهُ قَالَ: كَيْفَ شُجَاعٌ؟ يَعْنِي أَبَا بَدْرٍ. [راجع: ١٥٧٢]

1580. Abu Nu'aim said: I met Sufyan in Makkah, and the first one he asked me about was when he said: How is *Shuja'* [the brave one]? - meaning Abu Badr.

Comments: [This is not a *hadeeth*; rather it is a report]

تخريج: هذا ليس بحديث، بل هو أثر عن أبي نعيم أن سفيان- وهو الثوري- سأله عن أبي بدر شجاع بن الوليد، وحق هذا الأثر أن يكون بإثر الحديث السالف: (١٥٧٢)، إذلا معنى لإيراده هنا.

١٥٨١- حَدَّثَنَا يَزِيدُ: أخبرَنا إِبْرَاهِيمُ بْنُ سَعْدٍ وَهَاشِمُ بْنُ الْقَاسِمِ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ عَنْ صَالِحِ بْنِ كَيْسَانَ - قَالَ هَاشِمٌ فِي حَدِيثِهِ: قَالَ: حَدَّثَنِي صَالِحُ بْنُ كَيْسَانَ - وَقَالَ يَزِيدُ: عَنْ صَالِحٍ، عَنِ الزُّهْرِيِّ، عَنْ عَبْدِ الْحَمِيدِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ مُحَمَّدِ بْنِ سَعْدٍ، عَنْ أَبِيهِ قَالَ: دَخَلَ عُمَرُ بْنُ الْخَطَّابِ عَلَى رَسُولِ اللَّهِ ﷺ وَعِنْدَهُ نِسْوَةٌ مِنْ قُرَيْشٍ يَسْأَلْنَهُ، وَيَسْتَكْثِرْنَ رَافِعَاتٍ أَصْوَاتَهُنَّ، فَلَمَّا سَمِعْنَ صَوْتَ عُمَرَ، انْقَمَعْنَ وَسَكَتْنَ، فَضَحِكَ رَسُولُ اللَّهِ ﷺ، فَقَالَ عُمَرُ: يَا عَدُوَّاتِ أَنْفُسِهِنَّ، تَهَبْنَنِي وَلَا تَهَبْنَ رَسُولَ اللَّهِ ﷺ؟ فَقُلْنَ: إِنَّكَ أَفَظُّ مِنْ رَسُولِ اللَّهِ ﷺ وَأَغْلَظُ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «يَا عُمَرُ مَا لَقِيَكَ الشَّيْطَانُ سَالِكًا فَجًّا إِلَّا سَلَكَ فَجًّا غَيْرَ فَجِّكَ». [راجع: ١٤٧٢]

تخريج: إسناده صحيح. خ: (٣٢٩٤)، م: (٢٣٩٦).

1581. It was narrated from Muhammad bin Sa'd that his father said: 'Umar bin al-Khattab entered upon the Messenger of Allah (ﷺ) when some women of Quraish were with him, asking too much of him and raising their voices. When they heard the voice of 'Umar, they stopped talking and fell silent, and the Messenger of Allah (ﷺ) smiled. 'Umar said: O enemies of your souls, do you fear me and you do not fear the Messenger of Allah (ﷺ)? They said: You are harsher and tougher than the Messenger of Allah (ﷺ). The Messenger of Allah (ﷺ) said: "O 'Umar, the *Shaitan* never meets you on a road but he takes a different road."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (3294) and Muslim (2396)]

١٥٨٢- حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ عَنْ مُحَمَّدِ بْنِ عِكْرِمَةَ بْنِ عَبْدِ الرَّحْمَنِ بْنِ الْحَارِثِ بْنِ هِشَامٍ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ ابْنِ أَبِي لَبِيبَةَ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ سَعْدِ ابْنِ مَالِكٍ قَالَ: كُنَّا نُكْرِي الْأَرْضَ عَلَى عَهْدِ رَسُولِ اللَّهِ بِمَا عَلَى السَّوَاقِي مِنَ الزَّرْعِ وَبِمَا سَعِدَ بِالْمَاءِ مِنْهَا، فَنَهَانَا رَسُولُ اللَّهِ ﷺ عَنْ ذَلِكَ، وَأَذِنَ لَنَا - أَوْ رَخَّصَ - بِأَنْ نُكْرِيَهَا بِالذَّهَبِ وَالْوَرِقِ. [راجع: ١٥٤٢]

1582. It was narrated that Sa'd bin Malik said: We used to rent out farmland at the time of the Messenger of Allah (ﷺ) in return for what grew by the streams and what was irrigated with water from them, but the Messenger of Allah (ﷺ) forbade us to do that and permitted us to lease it for gold or silver.

Comments: [*Hasan* because of corroborating evidence; this is a *da'eef isnad*]

تخريج: حسن لغيره. وهذا إسناد ضعيف، محمد بن عبدالرحمن بن لبيبة ضعيف ومحمد بن عكرمة مجهول .

1583. It was narrated that Sa'd bin Abi Waqqas said: The Messenger of Allah (ﷺ) left 'Ali bin Abi Talib in charge [of Madinah] during the campaign to Tabook. 'Ali said: O Messenger of Allah, are you leaving me behind with the women and children? He said: "Does it not please you to be to me as Haroon was to Moosa? Except that there will be no Prophet after me."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (4416) and Muslim (2404)]

١٥٨٣- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنِ الْحَكَمِ، عَنْ مُصْعَبِ بْنِ سَعْدٍ، عَنْ سَعْدِ ابْنِ أَبِي وَقَّاصٍ قَالَ: خَلَّفَ رَسُولُ اللَّهِ ﷺ عَلِيَّ بْنَ أَبِي طَالِبٍ فِي غَزْوَةِ تَبُوكَ، فَقَالَ: يَا رَسُولَ اللَّهِ، تُخَلِّفُنِي فِي النِّسَاءِ وَالصِّبْيَانِ؟ قَالَ: «أَمَا تَرْضَى أَنْ تَكُونَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى؟ غَيْرَ أَنَّهُ لَا نَبِيَّ (١/١٨٣)بَعْدِي». [راجع: ١٤٩٠]

تخريج: إسناده صحيح. خ: (٤٤١٦)، م: (٢٤٠٤).

1584. Qais bin 'Abayah al-Qaisi narrated from a freed slave of Sa'd bin Abi Waqqas, from a son of Sa'd, that he was praying and saying in his supplication: O Allah, I ask You for Paradise and I ask You for its delights and blessings and so on, and I seek refuge in You from the Fire and its chains and fetters, and so on. Sa'd kept quiet, then when he had finished praying, Sa'd said to him: You have sought refuge from a great deal of evil and you have asked for a great deal of good - or he said: [Your supplication] was long winded; Shu'bah [one of the narrators] was not certain. - The Messenger of Allah (ﷺ) said: "There will be people who will overstep the mark in *du'a'*." And he recited this verse: "Call on your Lord with humility and in private: for Allah loves not those who

١٥٨٤- حَدَّثَنَا أَبُو النَّضْرِ: حَدَّثَنَا شُعْبَةُ قَالَ: زِيَادُ بْنُ مِخْرَاقٍ أَخْبَرَنِي قَالَ: سَمِعْتُ قَيْسَ بْنَ عَبَايَةَ يُحَدِّثُ عَنْ مَوْلًى لِسَعْدٍ. وَحَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ زِيَادِ بْنِ مِخْرَاقٍ قَالَ: سَمِعْتُ قَيْسَ بْنَ عَبَايَةَ الْقَيْسِيَّ يُحَدِّثُ عَنْ مَوْلًى لِسَعْدِ بْنِ أَبِي وَقَّاصٍ، عَنِ ابْنٍ لِسَعْدٍ: أَنَّهُ كَانَ يُصَلِّي، فَكَانَ يَقُولُ فِي دُعَائِهِ: اللَّهُمَّ إِنِّي أَسْأَلُكَ الْجَنَّةَ، وَأَسْأَلُكَ مِنْ نَعِيمِهَا وَبَهْجَتِهَا، وَمِنْ كَذَا، وَمِنْ كَذَا، وَمِنْ كَذَا، وَمِنْ كَذَا، وَأَعُوذُ بِكَ مِنَ النَّارِ وَسَلَاسِلِهَا وَأَغْلَالِهَا، وَمِنْ كَذَا، وَمِنْ كَذَا، قَالَ: فَسَكَتَ عَنْهُ سَعْدٌ، فَلَمَّا صَلَّى، قَالَ لَهُ سَعْدٌ: تَعَوَّذْتَ مِنْ شَرٍّ عَظِيمٍ، وَسَأَلْتَ نَعِيمًا عَظِيمًا _ أَوْ قَالَ: طَوِيلًا، شُعْبَةُ شَكَّ , قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّهُ سَيَكُونُ قَوْمٌ يَعْتَدُونَ فِي الدُّعَاءِ» وَقَرَأَ: ﴿ادْعُوا رَبَّكُمْ تَضَرُّعًا وَخُفْيَةً إِنَّهُ لَا

trespass beyond bounds" [al-A'raf 7:55]. - Shu'bah [one of the narrators] said: I do not know whether the words "Call on your Lord with humility and in private" were spoken by Sa'd or by the Prophet (ﷺ). - And Sa'd said to him: Say: O Allah, I ask You for Paradise and the words and deeds that will bring me close to it, and I seek refuge in You from the Fire and the words and deeds that will bring me close to it.

يُحِبُّ ٱلْمُعْتَدِينَ﴾ (الأعراف: ٥٥) _ قَالَ شُعْبَةُ: لَا أَدْرِي قَوْلُهُ: ﴿ٱدْعُوا۟ رَبَّكُمْ تَضَرُّعًا وَخُفْيَةً﴾ هَذَا مِنْ قَوْلِ سَعْدٍ، أَوْ قَوْلِ النَّبِيِّ ﷺ _ وَقَالَ لَهُ سَعْدٌ: قُلْ: اللَّهُمَّ أَسْأَلُكَ الْجَنَّةَ، وَمَا قَرَّبَ إِلَيْهَا مِنْ قَوْلٍ أَوْ عَمَلٍ، وَأَعُوذُ بِكَ مِنَ النَّارِ، وَمَا قَرَّبَ إِلَيْهَا مِنْ قَوْلٍ أَوْ عَمَلٍ. [راجع: ١٤٨٣]

تخريج: حسن لغيره، وهذا إسناد ضعيف لجهالة مولى سعد.

Comments: [*Hasan* because of corroborating evidence; this is a *da'eef isnad* because of the freed slave of Sa'd is unknown]

1585. It was narrated from Sa'd bin Abi Waqqas that he used to enjoin reciting these five and he narrated them from the Messenger of Allah (ﷺ): "O Allah, I seek refuge with You from miserliness, I seek refuge with You from cowardice, I seek refuge with You from being sent back to senility (cf. 16:70), I seek refuge with You from the trials of this world, and I seek refuge with You from the punishment of the grave."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (6370)]

١٥٨٥- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ مُصْعَبٍ، عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ: أَنَّهُ كَانَ يَأْمُرُ بِهَؤُلَاءِ الْخَمْسِ، وَيُحَدِّثُهُنَّ عَنْ رَسُولِ اللَّهِ ﷺ: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْبُخْلِ، وَأَعُوذُ بِكَ مِنَ الْجُبْنِ، وَأَعُوذُ بِكَ أَنْ أُرَدَّ إِلَى أَرْذَلِ الْعُمُرِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الدُّنْيَا، وَأَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ». [انظر: ١٦٢١]

تخريج: إسناده صحيح. خ: (٦٣٧٠).

1586. It was narrated that Sa'd bin Abi Waqqas said: The Messenger of Allah (ﷺ) said: "Whoever humiliates Quraish, Allah (may He be glorified and exalted) will humiliate him."

Comments: [A *hasan hadeeth*; this is a *hasan isnad*]

١٥٨٦- حَدَّثَنَا أَبُو كَامِلٍ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ: حَدَّثَنَا صَالِحُ بْنُ كَيْسَانَ عَنِ ابْنِ شِهَابٍ، عَنْ مُحَمَّدِ بْنِ أَبِي سُفْيَانَ بْنِ الْعَلَاءِ بْنِ جَارِيَةَ، عَنْ يُوسُفَ بْنِ الْحَكَمِ أَبِي الْحَجَّاجِ، عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ أَهَانَ قُرَيْشًا أَهَانَهُ اللَّهُ عَزَّ وَجَلَّ». [راجع: ١٤٧٣]

تخريج: حديث حسن، وهذا إسناد حسن في الشواهد.

1587. It was narrated from Muhammad bin Sa'd that his father Sa'd said: I heard the Messenger of Allah (ﷺ) say: "Whoever wants to humiliate Quraish, Allah will humiliate him."

Comments: [A *hasan hadeeth*]

١٥٨٧- وَحَدَّثَنَا أَبُو كَامِلٍ مَرَّةً أُخْرَى: حَدَّثَنِي صَالِحُ بْنُ كَيْسَانَ عَنِ ابْنِ شِهَابٍ، عَنْ مُحَمَّدِ بْنِ أَبِي سُفْيَانَ بْنِ الْعَلَاءِ بْنِ جَارِيَةَ، عَنْ مُحَمَّدِ بْنِ سَعْدٍ، عَنْ أَبِيهِ سَعْدٍ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ يُرِدْ هَوَانَ قُرَيْشٍ أَهَانَهُ اللَّهُ». [راجع: ١٤٧٣]

تخريج: حديث حسن. وهذا إسناد حسن في الشواهد.

1588. It was narrated that Sa'eed bin al-Musayyab said: I heard Sa'd bin Abi Waqqas say: The Messenger of Allah (ﷺ) refused to let 'Uthman be celibate. If he had allowed him, we would have gotten castrated.

Comments: [Its *isnad* is *saheeh;* al-Bukhari (5073) and Muslim (1402)]

١٥٨٨- حَدَّثَنَا أَبُو كَامِلٍ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ: حَدَّثَنَا ابْنُ شِهَابٍ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ قَالَ: سَمِعْتُ سَعْدَ بْنَ أَبِي وَقَّاصٍ يَقُولُ: لَقَدْ رَدَّ رَسُولُ اللَّهِ ﷺ عَلَى عُثْمَانَ بْنِ مَظْعُونٍ التَّبَتُّلَ، وَلَوْ أَذِنَ لَهُ فِيهِ لَاخْتَصَيْنَا. [راجع: ١٥١٤]

تخريج: إسناده صحيح. خ: (٥٠٧٣)، م: (١٤٠٢).

1589. It was narrated from Muhammad bin Sa'd bin Malik, that his father said: The Messenger of Allah (ﷺ) said: "It is not permissible for a Muslim to forsake his brother for more than three days."

Comments: [Its *isnad* is *saheeh*]

١٥٨٩- حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا إِسْرَائِيلُ عَنْ أَبِي إِسْحَاقَ، عَنْ مُحَمَّدِ بْنِ سَعْدِ بْنِ مَالِكٍ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَحِلُّ لِمُسْلِمٍ أَنْ يَهْجُرَ أَخَاهُ فَوْقَ ثَلَاثٍ». [راجع: ١٥١٩]

تخريج: إسناده صحيح.

1590. It was narrated from Mus'ab bin Sa'd that his father said: I swore an oath by *al-Lat* and *al-'Uzza,* and my companions said: You have said something unseemly. So I went to the Prophet (ﷺ) and said: I am newly Muslim, and I swore an oath by

١٥٩٠- حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا إِسْرَائِيلُ عَنْ أَبِي إِسْحَاقَ، عَنْ مُصْعَبِ بْنِ سَعْدٍ، عَنْ أَبِيهِ قَالَ: حَلَفْتُ بِاللَّاتِ وَالْعُزَّى، فَقَالَ أَصْحَابِي: قَدْ قُلْتَ هُجْرًا، فَأَتَيْتُ النَّبِيَّ ﷺ فَقُلْتُ: إِنَّ الْعَهْدَ كَانَ قَرِيبًا، وَإِنِّي حَلَفْتُ بِاللَّاتِ وَالْعُزَّى،

al-Lat and al-'Uzza. The Messenger of Allah (ﷺ) said: "Say *La ilaha illallah wahdahu* (there is no god but Allah alone) three times, and spit dryly to your left three times, and seek refuge with Him, and do not do it again."

فَقَالَ رَسُولُ اللَّهِ ﷺ: «قُلْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ، ثَلَاثًا، ثُمَّ انْفُثْ عَنْ يَسَارِكَ ثَلَاثًا، وَتَعَوَّذْ وَلَا تَعُدْ». [انظر: ١٦٢٢]

Comments: [Its *isnad* is *saheeh*]

تخريج: إسناده صحيح.

1591. It was narrated from Mus'ab bin Sa'd, from his father, that a platter of *thareed* was brought to the Prophet (ﷺ) and he ate, and there was some left over. He said: "A man will come from this direction who is one of the people of Paradise, and he will eat these leftovers." Sa'd said: I had left my brother 'Umair bin Abi Waqqas getting ready to come to the Prophet (ﷺ) and I hoped that he would be the one. Then 'Abdullah bin Salam came and ate it.

١٥٩١- حَدَّثَنَا أَبُو عَبْدِ الرَّحْمَنِ مُؤَمَّلُ بْنُ إِسْمَاعِيلَ وَعَفَّانُ الْمَعْنَى قَالَا: حَدَّثَنَا حَمَّادٌ: حَدَّثَنَا عَاصِمٌ عَنْ مُصْعَبِ بْنِ سَعْدٍ، عَنْ أَبِيهِ: أَنَّ النَّبِيَّ ﷺ أُتِيَ بِقَصْعَةٍ مِنْ ثَرِيدٍ، فَأَكَلَ، فَفَضَلَ مِنْهُ فَضْلَةٌ، فَقَالَ: «يَدْخُلُ مِنْ هَذَا الْفَجِّ رَجُلٌ مِنْ أَهْلِ الْجَنَّةِ، يَأْكُلُ هَذِهِ الْفَضْلَةَ» قَالَ سَعْدٌ: وَقَدْ كُنْتُ تَرَكْتُ أَخِي عُمَيْرَ بْنَ أَبِي وَقَّاصٍ يَتَهَيَّأُ لِأَنْ يَأْتِيَ النَّبِيَّ ﷺ، فَطَمِعْتُ أَنْ يَكُونَ هُوَ، فَجَاءَ عَبْدُ اللَّهِ ابْنُ سَلَامٍ فَأَكَلَهَا. [راجع: ١٤٥٨]

Comments: [Its *isnad* is *saheeh*; it is repeated (1458)]

تخريج: إسناده حسن.

1592. 'Abdus-Samad told us: Aban told us: 'Asim told us... and he mentioned a similar report, except that he said: I passed by 'Uwaimir bin Malik.

١٥٩٢- حَدَّثَنَا عَبْدُ الصَّمَدِ: حَدَّثَنَا أَبَانُ: حَدَّثَنَا عَاصِمٌ... فَذَكَرَ مَعْنَاهُ، إِلَّا أَنَّهُ قَالَ: فَمَرَرْتُ بِعُوَيْمِرِ بْنِ مَالِكٍ. [راجع: ١٥٩١]

Comments: [Its *isnad* is *hasan*]

تخريج: إسناده حسن.

1593. Usamah - meaning bin Zaid - told us: Abu 'Abdullah al-Qarraz told us that he heard Sa'd bin Malik and Abu Hurairah say: The Messenger of Allah (ﷺ) said: "O Allah, bless the people of Madinah in their city, bless them in their *sa's*, bless them in their *mudds* [weights

١٥٩٣- حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ: حَدَّثَنَا أُسَامَةُ - يَعْنِي ابْنَ زَيْدٍ -: حَدَّثَنَا أَبُو عَبْدِ اللَّهِ الْقَرَّاظُ: أَنَّهُ سَمِعَ سَعْدَ بْنَ مَالِكٍ وَأَبَا هُرَيْرَةَ يَقُولَانِ: قَالَ رَسُولُ اللَّهِ ﷺ: «اللَّهُمَّ بَارِكْ لِأَهْلِ الْمَدِينَةِ فِي مَدِينَتِهِمْ، وَبَارِكْ لَهُمْ فِي

and measures]. O Allah, Ibraheem was Your slave and Your close friend (khaleel) and I am Your slave and Messenger. Ibraheem asked you for the people of Makkah and I am asking You for the people of Madinah, as Ibraheem asked You for the people of Makkah, and as much again. Madinah is surrounded by angels; on every route into the city there are two angels guarding it; neither the plague nor the *Dajjal* will enter it. Whoever wishes ill to it, Allah will cause him to melt as salt dissolves in water.

Comments: [A *saheeh hadeeth*; this is a *hasan isnad*]

صَاعِهِمْ، وَبَارِكْ لَهُمْ فِي مُدِّهِمْ، اللَّهُمَّ إِنَّ إِبْرَاهِيمَ عَبْدُكَ وَخَلِيلُكَ، وَإِنِّي عَبْدُكَ وَرَسُولُكَ، وَإِنَّ إِبْرَاهِيمَ سَأَلَكَ لِأَهْلِ مَكَّةَ، وَإِنِّي أَسْأَلُكَ لِأَهْلِ الْمَدِينَةِ كَمَا سَأَلَكَ إِبْرَاهِيمُ لِأَهْلِ مَكَّةَ، وَمِثْلَهُ مَعَهُ (١/ ١٨٤) إِنَّ الْمَدِينَةَ مُشَبَّكَةٌ بِالْمَلَائِكَةِ، عَلَى كُلِّ نَقْبٍ مِنْهَا مَلَكَانِ يَحْرُسَانِهَا، لَا يَدْخُلُهَا الطَّاعُونُ، وَلَا الدَّجَّالُ، مَنْ أَرَادَهَا بِسُوءٍ، أَذَابَهُ اللَّهُ كَمَا يَذُوبُ الْمِلْحُ فِي الْمَاءِ». [راجع: ١٤٥٧]

تخريج: حديث صحيح. م: (١٣٦٣، ١٣٨٧)، وهذا إسناد حسن.

1594. It was narrated from Muhammad bin Sa'd that his father Sa'd said: The Messenger of Allah (ﷺ) came out to us, striking one hand against the other and saying: "The month is like this and like this," then he held one finger down the third time.

Comments: [Its *isnad* is *saheeh*, Muslim (1086)]

١٥٩٤- حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ عَنْ مُحَمَّدِ بْنِ سَعْدٍ، عَنْ أَبِيهِ سَعْدٍ قَالَ: خَرَجَ عَلَيْنَا رَسُولُ اللَّهِ ﷺ وَهُوَ يَضْرِبُ بِإِحْدَى يَدَيْهِ عَلَى الْأُخْرَى، وَهُوَ يَقُولُ: «الشَّهْرُ هَكَذَا وَهَكَذَا» ثُمَّ نَقَصَ أُصْبُعَهُ فِي الثَّالِثَةِ. [انظر: ١٥٩٥]

تخريج: إسناده صحيح. م: (١٠٨٦).

1595. It was narrated from Muhammad bin Sa'd, from his father, that the Prophet (ﷺ) said: "The month is like this and like this," ten and ten, and nine once.

Comments: [See the previous report]

١٥٩٥- حَدَّثَنَا مُعَاوِيَةُ بْنُ عَمْرٍو: حَدَّثَنَا زَائِدَةُ عَنْ إِسْمَاعِيلَ، عَنْ مُحَمَّدِ بْنِ سَعْدٍ، عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ قَالَ: «الشَّهْرُ هَكَذَا وَهَكَذَا» عَشْرٌ، وَعَشْرٌ، وَتِسْعٌ مَرَّةً. [راجع: ١٥٩٤]

تخريج: راجع ماقبله.

1596. It was narrated from Muhammad bin Sa'd that his father said: The Messenger of Allah (ﷺ) said: "The month is

١٥٩٦- حَدَّثَنَا الطَّالَقَانِيُّ: حَدَّثَنَا ابْنُ الْمُبَارَكِ عَنْ إِسْمَاعِيلَ، عَنْ مُحَمَّدِ بْنِ سَعْدٍ

like this and like this and like this" - meaning twenty-nine.

Comments: [This is a *qawi isnad,* Muslim (1086)]

عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الشَّهْرُ هَكَذَا وَهَكَذَا وَهَكَذَا» يَعْنِي تِسْعًا وَعِشْرِينَ. [راجع: ١٥٩٥]

تخريج: إسناده قوي.م: (١٠٨٦).

1597. It was narrated that Sa'd bin Abi Waqqas said: The Messenger of Allah (ﷺ) said: "The Hour will not begin until some people emerge who will eat with their tongues (words) as cattle eat with their tongues."

Comments: [*Hasan* because of corroborating evidence and its *isnad* is *da'eef*]

١٥٩٧- حَدَّثَنَا سُرَيْجُ بْنُ النُّعْمَانِ: حَدَّثَنَا عَبْدُ الْعَزِيزِ ـ يَعْنِي الدَّرَاوَرْدِيَّ ـ عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَقُومُ السَّاعَةُ حَتَّى يَخْرُجَ قَوْمٌ يَأْكُلُونَ بِأَلْسِنَتِهِمْ، كَمَا تَأْكُلُ الْبَقَرُ بِأَلْسِنَتِهَا». [راجع: ١٥١٧]

تخريج: حسن لغيره. وهذا إسناد ضعيف لأن زيد بن أسلم لم يسمع من سعد.

1598. It was narrated from Abu Bakr - i.e., bin Hafs - and he narrated a story. Sa'd said: I heard the Messenger of Allah (ﷺ) say: "What a good death if a man dies defending his right."

Comments: [Its *isnad* is *da'eef* because it is interrupted]

١٥٩٨- حَدَّثَنَا أَسْوَدُ بْنُ عَامِرٍ: حَدَّثَنَا حَسَنٌ عَنْ إِبْرَاهِيمَ بْنِ الْمُهَاجِرِ، عَنْ أَبِي بَكْرٍ ـ يَعْنِي ابْنَ حَفْصٍ ـ فَذَكَرَ قِصَّةً قَالَ سَعْدٌ: إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «نِعْمَ الْمِيتَةُ أَنْ يَمُوتَ الرَّجُلُ دُونَ حَقِّهِ».

تخريج: إسناده ضعيف لانقطاعه، أبوبكر بن حفص لم يسمع من جده الأعلى سعد بن أبي وقاص إبراهيم بن المهاجر مختلف فيه.

1599. It was narrated from 'Amir bin Sa'd bin Abi Waqqas, that his father Sa'd said: I said: O Messenger of Allah, can I bequeath all my wealth (to charity)? He said: "No." I said: Two thirds of it? He said: "No." I said: Half of it? He said: "No." I said: One third? He said: "One third, and one third is a lot. If one of you leaves his family in a good state, that is better for

١٥٩٩- حَدَّثَنَا حُسَيْنُ بْنُ مُحَمَّدٍ: حَدَّثَنَا جَرِيرٌ ـ يَعْنِي ابْنَ حَازِمٍ ـ عَنْ عَمِّهِ جَرِيرٍ ـ يَعْنِي ابْنَ زَيْدٍ ـ ، عَنْ عَامِرِ بْنِ سَعْدِ بْنِ أَبِي وَقَّاصٍ، عَنْ أَبِيهِ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ، أُوصِي بِمَالِي كُلِّهِ؟ قَالَ: «لَا» قُلْتُ: فَثُلُثَيْهِ؟ قَالَ: «لَا» قُلْتُ: فَنِصْفَهُ؟ قَالَ: «لَا» قُلْتُ: فَالثُّلُثَ؟ قَالَ: «الثُّلُثَ، وَالثُّلُثُ كَثِيرٌ، أَحَدُكُمْ يَدَعُ أَهْلَهُ

him than leaving them dependent on what people give them."

Comments: [Its *isnad* is *qawi*, al-Bukhari (2744) and Muslim (1628)]

بِخَيْرٍ، خَيْرٌ لَهُ مِنْ أَنْ يَدَعَهُمْ عَالَةً عَلَى أَيْدِي النَّاسِ». [راجع: ١٤٨٢]

تخريج: إسناده قوي. خ: (٢٧٤٤)، م: (١٦٢٨).

1600. It was narrated from Hamzah bin 'Abdullah, from his father, that Sa'd said: When the Messenger of Allah (ﷺ) set out on the campaign to Tabook, he left 'Ali in charge. ['Ali] said to him: Are you leaving me behind? He said: "Does it not please you to be to me as Haroon was to Moosa? Except that there is no prophet after me."

Comments: [*Saheeh* because of corroborating evidence]

١٦٠٠- حَدَّثَنَا أَبُو أَحْمَدَ الزُّبَيْرِيُّ: حَدَّثَنَا عَبْدُ اللَّهِ _ يَعْنِي ابْنَ حَبِيبِ بْنِ أَبِي ثَابِتٍ ، عَنْ حَمْزَةَ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِيهِ، عَنْ سَعْدٍ قَالَ: لَمَّا خَرَجَ رَسُولُ اللَّهِ ﷺ فِي غَزْوَةِ تَبُوكَ خَلَّفَ عَلِيًّا، فَقَالَ لَهُ: أَتُخَلِّفُنِي؟ فَقَالَ لَهُ: «أَمَا تَرْضَى أَنْ تَكُونَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى؟ إِلَّا أَنَّهُ لَا نَبِيَّ بَعْدِي». [راجع: ١٤٦٣]

تخريج: صحيح لغيره. خ: (٣٧٠٦)، م: (٢٤٠٤). وهذا إسناد ضعيف حمزة بن عبدالله وأبوه لايعرفان.

1601. Isma'eel bin Muhammad narrated from 'Amir bin Sa'd that Sa'd said when he was sick: If I die, make a *lahd* (niche) for me and do what was done for the Messenger of Allah (ﷺ).

Comments: [Its *isnad* is *saheeh*, Muslim (966)]

١٦٠١- حَدَّثَنَا أَبُو سَعِيدٍ مَوْلَى بَنِي هَاشِمٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ جَعْفَرٍ: حَدَّثَنَا إِسْمَاعِيلُ ابْنُ مُحَمَّدٍ عَنْ عَامِرِ بْنِ سَعْدٍ: أَنَّ سَعْدًا قَالَ فِي مَرَضِهِ: إِذَا أَنَا مِتُّ، فَالْحَدُوا لِي لَحْدًا، وَاصْنَعُوا مِثْلَ مَا صُنِعَ بِرَسُولِ اللَّهِ ﷺ. [انظر: ١٦٠٢]

تخريج: إسناده صحيح. م: (٩٦٦).

1602. It was narrated that Sa'd said: Make a *lahd* (niche) for me and block it up with bricks as was done for the Messenger of Allah (ﷺ).

Comments: See the previous report; it is repeated (1450)]

١٦٠٢- حَدَّثَنَا مَنْصُورُ بْنُ سَلَمَةَ الْخُزَاعِيُّ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ جَعْفَرٍ عَنْ إِسْمَاعِيلَ بْنِ مُحَمَّدٍ، عَنْ عَامِرِ بْنِ سَعْدٍ، عَنْ سَعْدٍ قَالَ: الْحَدُوا لِي لَحْدًا وَانْصِبُوا عَلَيَّ نَصْبًا كَمَا صُنِعَ بِرَسُولِ اللَّهِ ﷺ. [راجع: ١٤٥٠]

تخريج: راجع ماقبله.

1603. It was narrated that Sa'd bin Malik said: We did *tawaf* with the Messenger of Allah (ﷺ). Some of us did seven circuits, some of us did eight and some others did more than that, and the Messenger of Allah (ﷺ) said: "It does not matter."

Comments: [Its *isnad* is *da'eef* because it is interrupted]

١٦٠٣- حَدَّثَنَا سُرَيْجُ بْنُ النُّعْمَانِ: حَدَّثَنَا أَبُو شِهَابٍ عَنِ الْحَجَّاجِ، عَنِ ابْنِ أَبِي نَجِيحٍ، عَنْ مُجَاهِدٍ، عَنْ سَعْدِ بْنِ مَالِكٍ قَالَ: طُفْنَا مَعَ رَسُولِ اللَّهِ ﷺ، فَمِنَّا مَنْ طَافَ سَبْعًا، وَمِنَّا مَنْ طَافَ ثَمَانِيًا، وَمِنَّا مَنْ طَافَ أَكْثَرَ مِنْ ذَلِكَ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَا حَرَجَ».
[راجع: ١٤٣٩]

تخريج: إسناده ضعيف لانقطاعه، مجاهد لم يسمع من سعد. والحجاج بن أرطاة مدلس وقد عنعن.

1604. It was narrated that a son of Sa'd bin Abi Waqqas said: I heard my father say: I heard the Messenger of Allah (ﷺ) say: "Faith began as something strange and will go back to being as it began, so glad tidings to the strangers when the people become corrupt. By the One Whose hand is the soul of Abul-Qasim, faith will retreat between these two mosques as a snake retreats into its hole."

Comments: [Its *isnad* is *jayyid*]

١٦٠٤- حَدَّثَنَا هَارُونُ بْنُ مَعْرُوفٍ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ: أَخْبَرَنِي أَبُو صَخْرٍ _ قَالَ أَبُو عَبْدِ الرَّحْمَنِ عَبْدُ اللَّهِ بْنُ أَحْمَدَ: وَسَمِعْتُهُ أَنَا مِنْ هَارُونَ _: أَنَّ أَبَا حَازِمٍ حَدَّثَهُ عَنِ ابْنٍ لِسَعْدِ بْنِ أَبِي وَقَّاصٍ قَالَ: سَمِعْتُ أَبِي يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ وَهُوَ يَقُولُ: «إِنَّ الْإِيمَانَ بَدَأَ غَرِيبًا وَسَيَعُودُ كَمَا بَدَأَ، فَطُوبَى يَوْمَئِذٍ لِلْغُرَبَاءِ إِذَا فَسَدَ النَّاسُ، وَالَّذِي نَفْسُ أَبِي الْقَاسِمِ بِيَدِهِ، لَيَأْرِزَنَّ الْإِيمَانُ بَيْنَ هَذَيْنِ الْمَسْجِدَيْنِ، كَمَا تَأْرِزُ الْحَيَّةُ فِي جُحْرِهَا».

تخريج: إسناده جيد.

1605. It was narrated from Sa'd bin Abi Waqqas that he heard the Messenger of Allah (ﷺ) say: One prayer in this mosque of mine is better than a thousand prayers elsewhere, except al-Masjid al-Haram."

Comments: [*Saheeh* because of corroborating evidence; this is a *hasan isnad*]

١٦٠٥- حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ: أَخْبَرَنَا عَبْدُ الرَّحْمَنِ _ يَعْنِي ابْنَ أَبِي الزِّنَادِ _ عَنْ مُوسَى ابْنِ عُقْبَةَ، عَنْ أَبِي عَبْدِ اللَّهِ الْقَرَّاظِ، عَنْ سَعْدِ ابْنِ أَبِي وَقَّاصٍ: أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «صَلَاةٌ فِي مَسْجِدِي هَذَا، خَيْرٌ مِنْ أَلْفِ صَلَاةٍ فِيمَا سِوَاهُ إِلَّا الْمَسْجِدَ الْحَرَامَ».

تخريج: صحيح لغيره. وهذا إسناد حسن.

١٦٠٦- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ: أَخْبَرَنَا عُثْمَانُ (١/ ١٨٥) بْنُ حَكِيمٍ: حَدَّثَنِي عَامِرُ بْنُ سَعْدٍ عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنِّي أُحَرِّمُ مَا بَيْنَ لَابَتَيِ الْمَدِينَةِ كَمَا حَرَّمَ إِبْرَاهِيمُ حَرَمَهُ، لَا يُقْطَعُ عِضَاهُهَا، وَلَا يُقْتَلُ صَيْدُهَا، وَلَا يَخْرُجُ مِنْهَا أَحَدٌ رَغْبَةً عَنْهَا، إِلَّا أَبْدَلَهَا اللَّهُ خَيْرًا مِنْهُ، وَالْمَدِينَةُ خَيْرٌ لَهُمْ لَوْ كَانُوا يَعْلَمُونَ، وَلَا يُرِيدُهُمْ أَحَدٌ بِسُوءٍ إِلَّا أَذَابَهُ اللَّهُ ذَوْبَ الرَّصَاصِ فِي النَّارِ، أَوْ ذَوْبَ الْمِلْحِ فِي الْمَاءِ». [راجع: ١٥٥٨]

تخريج: إسناده صحيح. م: (١٣٦٣).

1606. 'Amir bin Sa'd narrated that his father said: The Messenger of Allah (ﷺ) said: I declare sacred what is between the two lava fields of Madinah as Ibraheem declared his sanctuary sacred. Its leaves are not to be cut down and its game is not to be killed. Nobody leaves it for lack of interest in it, but Allah will replace him with someone better than him. Madinah is better for them if they but knew. No one wishes ill to them (people of Madinah) but Allah will cause him to melt as lead melts in the fire and as salt dissolves in water."

Comments: [Its *isnad* is *saheeh*, Muslim (1363)]

١٦٠٧- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ: حَدَّثَنَا عَاصِمُ بْنُ بَهْدَلَةَ: حَدَّثَنِي مُصْعَبُ بْنُ سَعْدٍ عَنْ أَبِيهِ قَالَ: قُلْتُ لِرَسُولِ اللَّهِ ﷺ: أَيُّ النَّاسِ أَشَدُّ بَلَاءً؟ قَالَ: فَقَالَ: «الْأَنْبِيَاءُ، ثُمَّ الْأَمْثَلُ فَالْأَمْثَلُ، يُبْتَلَى الرَّجُلُ عَلَى حَسَبِ دِينِهِ، فَإِنْ كَانَ دِينُهُ صُلْبًا اشْتَدَّ بَلَاؤُهُ، وَإِنْ كَانَ فِي دِينِهِ رِقَّةٌ ابْتُلِيَ عَلَى حَسَبِ دِينِهِ، فَمَا يَبْرَحُ الْبَلَاءُ بِالْعَبْدِ حَتَّى يَتْرُكَهُ يَمْشِي عَلَى الْأَرْضِ مَا عَلَيْهِ خَطِيئَةٌ». [راجع: ١٤٨١]

تخريج: إسناده حسن.

1607. It was narrated from Mus'ab bin Sa'd, that his father said: I said to the Messenger of Allah (ﷺ): Which people are most severely tested? He said: "The Prophets, then the next best and the next best. A man will be tested according to his level of religious commitment: if his religious commitment is solid, his test will be greater and if there is some weakness in his religious commitment he will be tested in accordance with his level of religious commitment. Tests will continue to befall a slave [of Allah] until he walks upon the face of the earth with not a single sin on him."

Comments: [Its *isnad* is *hasan*]

١٦٠٨- حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا حَاتِمُ ابْنُ إِسْمَاعِيلَ عَنْ بُكَيْرِ بْنِ مِسْمَارٍ، عَنْ عَامِرِ ابْنِ سَعْدٍ، عَنْ أَبِيهِ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ

1608. It was narrated from 'Amir bin Sa'd that his father said: I heard the Messenger of Allah (ﷺ) say to ['Ali], when he left him in charge

[of Madinah] during one of his campaigns. 'Ali said: O Messenger of Allah, are you leaving me behind with the women and children? He said: "Does it not please you to be to me as Haroon was to Moosa, except there will be no Prophet after me?" And I heard him say on the day of Khaibar: "I shall certainly give the banner to a man who loves Allah and His Messenger, and Allah and His Messenger love him." We all hoped for it, but he said: "Call 'Ali for me." He was brought, and he had a sore eye. [The Prophet (ﷺ)] spat in his eye and gave the banner to him, and Allah granted victory at his hands. And when this verse was revealed: "let us call our sons and your sons" [Al-'Imran 3:61], the Messenger of Allah (ﷺ) called 'Ali, Fatimah, Hasan and Husain (ﷺ) and said: "O Allah, these are my family."

ﷺ يَقُولُ لَهُ، وَخَلَّفَهُ فِي بَعْضِ مَغَازِيهِ، فَقَالَ عَلِيٌّ: يَا رَسُولَ اللهِ، أَتُخَلِّفُنِي مَعَ النِّسَاءِ وَالصِّبْيَانِ؟ قَالَ: «يَا عَلِيُّ، أَمَا تَرْضَى أَنْ تَكُونَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى؟ إِلَّا أَنَّهُ لَا نُبُوَّةَ بَعْدِي». وَسَمِعْتُهُ يَقُولُ يَوْمَ خَيْبَرَ: «لَأُعْطِيَنَّ الرَّايَةَ رَجُلًا يُحِبُّ اللَّهَ وَرَسُولَهُ، وَيُحِبُّهُ اللَّهُ وَرَسُولُهُ» فَتَطَاوَلْنَا لَهَا، فَقَالَ: «ادْعُوا لِي عَلِيًّا» فَأُتِيَ بِهِ أَرْمَدَ، فَبَصَقَ فِي عَيْنِهِ وَدَفَعَ الرَّايَةَ إِلَيْهِ، فَفَتَحَ اللَّهُ عَلَيْهِ. وَلَمَّا نَزَلَتْ هَذِهِ الْآيَةُ: ﴿نَدْعُ أَبْنَاءَنَا وَأَبْنَاءَكُمْ﴾ (آل عمران: ٦١) دَعَا رَسُولُ اللَّهِ ﷺ عَلِيًّا وَفَاطِمَةَ وَحَسَنًا وَحُسَيْنًا رِضْوانُ اللهِ عَلَيْهِمْ، فَقَالَ: «اللَّهُمَّ هَؤُلَاءِ أَهْلِي». [راجع: ١٤٩٠]

تخريج: إسناده قوي. خ: (٣٧٠٦)، م: (٢٤٠٤).

Comments: [Its *isnad* is *qawi*, al-Bukhari (3706) and Muslim (2404)]

1609. It was narrated from Busr bin Sa'eed that Sa'd bin Abi Waqqas said, at the time of the turmoil surrounding 'Uthman bin 'Affan: "There will be turmoil in which the one who is sitting will be better than the one who is standing, the one who is standing will be better than the one who is walking, and the one who is walking will be better than the one who is running. He said: How about if he enters upon me in my house and stretches out his hand wanting to kill me? He said: "Be like the son of Adam."

١٦٠٩- حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثُ ابْنُ سَعْدٍ عَنْ عَيَّاشِ بْنِ عَبَّاسٍ، عَنْ بُكَيْرِ بْنِ عَبْدِ اللَّهِ، عَنْ بُسْرِ بْنِ سَعِيدٍ: أَنَّ سَعْدَ بْنَ أَبِي وَقَّاصٍ قَالَ عِنْدَ فِتْنَةِ عُثْمَانَ بْنِ عَفَّانَ: أَشْهَدُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّهَا سَتَكُونُ فِتْنَةٌ، الْقَاعِدُ فِيهَا خَيْرٌ مِنَ الْقَائِمِ، وَالْقَائِمُ خَيْرٌ مِنَ الْمَاشِي، وَالْمَاشِي خَيْرٌ مِنَ السَّاعِي». قَالَ: أَفَرَأَيْتَ إِنْ دَخَلَ عَلَيَّ بَيْتِي، فَبَسَطَ يَدَهُ إِلَيَّ لِيَقْتُلَنِي؟ قَالَ: «كُنْ كَابْنِ آدَمَ». [راجع: ١٤٤٦]

Comments: [Its *isnad* is *saheeh*]

تخريج: إسناده صحيح.

1610. It was narrated that Sa'd bin Abi Waqqas said: The Messenger of Allah (ﷺ) said to al-'Abbas: "This is al-'Abbas bin 'Abdul-Muttalib, the most generous of Quraish and the one who most upholds ties of kinship."

Comments: [Its *isnad* is *hasan*]

١٦١٠- حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنِي مُحَمَّدُ بْنُ طَلْحَةَ التَّيْمِيُّ مِنْ أَهْلِ الْمَدِينَةِ: حَدَّثَنِي أَبُو سُهَيْلٍ نَافِعُ بْنُ مَالِكٍ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ لِلْعَبَّاسِ: «هَذَا الْعَبَّاسُ بْنُ عَبْدِ الْمُطَّلِبِ، أَجْوَدُ قُرَيْشٍ كَفًّا وَأَوْصَلُهَا».

تخريج: إسناده حسن.

1611. It was narrated from Mus'ab bin Sa'd that his father said: A Bedouin came to the Prophet (ﷺ) and said: O Prophet of Allah, teach me some words to say. He said: "Say: 'There is no God but Allah alone, with no partner or associate; Allah is most great, much praise be to Allah, glory be to Allah the Lord of the Worlds, there is no power and no strength except with Allah, the Almighty, Most Wise.'" He said: This is for my Lord; what is there for me? He said: "Say: 'O Allah, forgive me, have mercy on me, guide me and grant me provision.'"

Comments: [Its *isnad* is *saheeh*, Muslim (2696)]

١٦١١- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ وَيَعْلَى قَالَا: حَدَّثَنَا مُوسَى - يَعْنِي الْجُهَنِيَّ - عَنْ مُصْعَبِ بْنِ سَعْدٍ، عَنْ أَبِيهِ قَالَ: جَاءَ النَّبِيَّ ﷺ أَعْرَابِيٌّ، فَقَالَ: يَا نَبِيَّ اللَّهِ، عَلِّمْنِي كَلَامًا أَقُولُهُ؟ قَالَ: «قُلْ: لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، اللَّهُ أَكْبَرُ كَبِيرًا، وَالْحَمْدُ لِلَّهِ كَثِيرًا، سُبْحَانَ اللَّهِ رَبِّ الْعَالَمِينَ، لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَزِيزِ الْحَكِيمِ». قَالَ: هَؤُلَاءِ لِرَبِّي عَزَّ وَجَلَّ، فَمَا لِي؟ قَالَ: «قُلِ: اللَّهُمَّ اغْفِرْ لِي، وَارْحَمْنِي، وَاهْدِنِي، وَارْزُقْنِي». [راجع: ١٥٦١]

قَالَ ابْنُ نُمَيْرٍ: قَالَ مُوسَى: أَمَّا «عَافِنِي» فَأَنَا أَتَوَهَّمُ، وَمَا أَدْرِي.

تخريج: إسناده صحيح. م: (٢٦٩٦).

1612. It was narrated from Mus'ab bin Sa'd: My father told me: We were sitting with the Messenger of Allah (ﷺ) and he

١٦١٢- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ: حَدَّثَنَا مُوسَى عَنْ مُصْعَبِ بْنِ سَعْدٍ: حَدَّثَنِي أَبِي قَالَ: كُنَّا جُلُوسًا مَعَ رَسُولِ اللَّهِ ﷺ فَقَالَ: «أَيَعْجِزُ

said: "Will one of you be incapable of earning one thousand *hasanahs* every day?" One of the people sitting with him asked him: O Prophet of Allah, how could one of us earn one thousand *hasanahs*? He said: "He says *tasbeeh* one hundred times, and it will be recorded as one thousand *hasanahs* [good deeds] or will erase one thousand *sayyi'ahs* [bad deeds]."

أَحَدُكُمْ أَنْ يَكْسِبَ كُلَّ يَوْمٍ أَلْفَ حَسَنَةٍ؟» قَالَ: فَسَأَلَهُ سَائِلٌ مِنْ جُلَسَائِهِ: يَا نَبِيَّ اللَّهِ، كَيْفَ يَكْسِبُ أَحَدُنَا أَلْفَ حَسَنَةٍ؟ قَالَ: «يُسَبِّحُ مِائَةَ تَسْبِيحَةٍ، فَيُكْتَبُ لَهُ أَلْفُ حَسَنَةٍ، أَوْ يُحَطُّ عَنْهُ أَلْفُ خَطِيئَةٍ». [راجع: ١٤٩٦]

تخريج: إسناده صحيح. م: (٢٦٩٨).

Comments: [Its *isnad* is *saheeh*, Muslim (2698)]

1613. It was narrated from Mus'ab bin Sa'd that his father said: We were sitting with the Messenger of Allah (ﷺ) and he said: "Will one of you be incapable of earning one thousand *hasanahs* every day?" One of the people sitting with him asked him: O Messenger of Allah, how could one of us earn one thousand *hasanahs* every day? He said: "He says *tasbeeh* one hundred times, and it will be recorded as one thousand *hasanahs* [good deeds] or will erase one thousand *sayyi'ahs* [bad deeds]."

١٦١٣- حَدَّثَنَا يَعْلَى بْنُ عُبَيْدٍ: حَدَّثَنَا مُوسَى عَنْ مُصْعَبِ بْنِ سَعْدٍ، عَنْ أَبِيهِ قَالَ: كُنَّا جُلُوسًا عِنْدَ رَسُولِ اللَّهِ ﷺ، فَقَالَ: «أَيَعْجِزُ أَحَدُكُمْ أَنْ يَكْسِبَ كُلَّ يَوْمٍ أَلْفَ حَسَنَةٍ؟» فَسَأَلَهُ سَائِلٌ مِنْ جُلَسَائِهِ: كَيْفَ يَكْسِبُ أَحَدُنَا يَا رَسُولَ اللَّهِ، كُلَّ يَوْمٍ أَلْفَ حَسَنَةٍ؟ قَالَ: «يُسَبِّحُ مِائَةَ تَسْبِيحَةٍ، فَيُكْتَبُ لَهُ أَلْفُ حَسَنَةٍ، أَوْ يُحَطُّ عَنْهُ أَلْفُ خَطِيئَةٍ». [راجع: ١٤٩٦]

تخريج: إسناده صحيح كسابقه.

Comments: [Its *isnad* is *saheeh* like the previous report]

1614. It was narrated from Mus'ab bin Sa'd that his father said: Four verses were revealed concerning me. One the day of Badr, I acquired a sword (as booty) and I said: O Messenger of Allah, grant it to me (in addition to my share of the booty). He said: "Put it down." Then he stood up and said: O Messenger of Allah, give it to me, and he said: "Put it down." Then he

١٦١٤- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ سِمَاكٍ، عَنْ مُصْعَبِ بْنِ سَعْدٍ، عَنْ أَبِيهِ قَالَ: أُنْزِلَتْ فِيَّ أَرْبَعُ آيَاتٍ: يَوْمَ بَدْرٍ أَصَبْتُ سَيْفًا، فَأَتَى النَّبِيَّ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ، نَفِّلْنِيهِ. فَقَالَ: «ضَعْهُ» ثُمَّ (١/١٨٦) قَامَ، فَقَالَ: يَا رَسُولَ اللَّهِ، نَفِّلْنِيهِ. فَقَالَ: «ضَعْهُ» ثُمَّ قَامَ، فَقَالَ: يَا رَسُولَ اللَّهِ، نَفِّلْنِيهِ، أُجْعَلُ

stood up and said: O Messenger of Allah, give it to me; shall I be treated like one who is of no use (in war)? He said: "Put it back where you got it from." Then this verse was revealed: "They ask you (O Muhammad (ﷺ)) about the spoils of war. Say: The spoils are for Allah and the Messenger" [al-Anfal 8:1]. A man of the Ansar made some food and invited us, and we drank wine until we got drunk. Then the Ansar and Quraish began to boast to one another. The Ansar said: We are better than you. Quraish said: We are better than you. An Ansari man picked up the jawbone of a camel and struck the nose of Sa'd with it, and Sa'd's nose was cut. Then this verse was revealed: "O you who believe! Intoxicants (all kinds of alcoholic drinks), and gambling, and *Al-Ansab* (stone altars for sacrifices to idols etc), and *Al-Azlam* (arrows for seeking luck or decision) are an abomination of *Shaitan*'s (Satan's) handiwork. So avoid (strictly all) that (abomination) in order that you may be successful. *Shaitan* (Satan) wants only to excite enmity and hatred between you with intoxicants (alcoholic drinks) and gambling, and hinder you from the remembrance of Allah and from *As-Salah* (the prayer). So, will you not then abstain?" [al-Ma'idah 5:90, 91]. The mother of Sa'd said: Didn't Allah command you to honour your parents? By Allah, I shall not eat any food or drink anything until I die or you disbelieve in Muhammad.

كَمَنْ لَا غَنَاءَ لَهُ؟ فَقَالَ النَّبِيُّ ﷺ: «ضَعْهُ مِنْ حَيْثُ أَخَذْتَهُ» فَنَزَلَتْ هَذِهِ الْآيَةُ: ﴿يَسْـَٔلُونَكَ عَنِ ٱلْأَنفَالِ قُلِ ٱلْأَنفَالُ لِلَّهِ وَٱلرَّسُولِ﴾ (الأنفال: ١). قَالَ: وَصَنَعَ رَجُلٌ مِنَ الْأَنْصَارِ طَعَامًا، فَدَعَانَا، فَشَرِبْنَا الْخَمْرَ حَتَّى انْتَشَيْنَا، قَالَ: فَتَفَاخَرَتِ الْأَنْصَارُ وَقُرَيْشٌ، فَقَالَتِ الْأَنْصَارُ: نَحْنُ أَفْضَلُ مِنْكُمْ، وَقَالَتْ قُرَيْشٌ: نَحْنُ أَفْضَلُ مِنْكُمْ، فَأَخَذَ رَجُلٌ مِنَ الْأَنْصَارِ لَحْيَ جَزُورٍ، فَضَرَبَ بِهِ أَنْفَ سَعْدٍ فَفَزَرَهُ، قَالَ: فَكَانَ أَنْفُ سَعْدٍ مَفْزُورًا، قَالَ: فَنَزَلَتْ هَذِهِ الْآيَةُ: ﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِنَّمَا ٱلْخَمْرُ وَٱلْمَيْسِرُ وَٱلْأَنصَابُ وَٱلْأَزْلَٰمُ رِجْسٌ مِّنْ عَمَلِ ٱلشَّيْطَٰنِ فَٱجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ﴾ (المائدة: ٩٠) قَالَ: وَقَالَتْ أُمُّ سَعْدٍ: أَلَيْسَ اللَّهُ قَدْ أَمَرَهُمْ بِالْبِرِّ؟ فَوَاللَّهِ لَا أَطْعَمُ طَعَامًا، وَلَا أَشْرَبُ شَرَابًا، حَتَّى أَمُوتَ، أَوْ تَكْفُرَ بِمُحَمَّدٍ. قَالَ: فَكَانُوا إِذَا أَرَادُوا أَنْ يُطْعِمُوهَا شَجَرُوا فَاهَا بِعَصًا، ثُمَّ أَوْجَرُوهَا، قَالَ: فَنَزَلَتْ هَذِهِ الْآيَةُ: ﴿وَوَصَّيْنَا ٱلْإِنسَٰنَ بِوَٰلِدَيْهِ حُسْنًا﴾ (العنكبوت: ٨) قَالَ: وَدَخَلَ رَسُولُ اللَّهِ ﷺ عَلَى سَعْدٍ، وَهُوَ مَرِيضٌ، يَعُودُهُ، فَقَالَ: يَا رَسُولَ اللَّهِ، أُوصِي بِمَالِي كُلِّهِ؟ قَالَ: «لَا» قَالَ: فَبِثُلُثَيْهِ؟ فَقَالَ: «لَا» قَالَ: فَبِثُلُثِهِ؟ قَالَ: فَسَكَتَ.

[راجع: ١٥٦٧]

تخريج: إسناده حسن. م: (١٧٤٨).

When they wanted to feed her, they opened her mouth with a stick and poured (food or water) into it. Then this verse was revealed: "And We have enjoined on man to be good and dutiful to his parents" [al-'Ankaboot 29:8]. The Messenger of Allah (ﷺ) entered upon Sa'd to visit him when he was sick. He said: O Messenger of Allah, can I bequeath all my wealth (to charity)? He said: "No." He said: Two thirds of it? He said: "No." He said: One third? And he remained silent.

Comments: [Its *isnad* is *hasan*, Muslim (1748)]

1615. It was narrated from Sa'd bin Malik that the Messenger of Allah (ﷺ) said: "If the plague is in some land, do not go there, and if it is in a land where you are, do not flee from it."

Comments: [Its *isnad* is *jayyid*]

١٦١٥- حَدَّثَنَا سُوَيْدُ بْنُ عَمْرٍو الْكَلْبِيُّ: حَدَّثَنَا أَبَانُ: حَدَّثَنَا يَحْيَى عَنِ الْحَضْرَمِيِّ بْنِ لَاحِقٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ سَعْدِ بْنِ مَالِكٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا كَانَ الطَّاعُونُ بِأَرْضٍ فَلَا تَهْبِطُوا عَلَيْهِ، وَإِذَا كَانَ بِأَرْضٍ، وَأَنْتُمْ بِهَا، فَلَا تَفِرُّوا مِنْهُ». [راجع: ١٥٥٤]

تخريج: إسناده جيد. خ: (٣٧٧٣)، م: (٢٢١٨).

1616. It was narrated from Sa'd bin Malik that the Messenger of Allah (ﷺ) said on the day of Uhud: "Shoot him, may my father and mother be sacrificed for you!"

Comments: [*Saheeh* because of corroborating evidence; this is a *munqati'* (interrupted) *isnad*]

١٦١٦- حَدَّثَنَا عَبْدُ الْوَهَّابِ الثَّقَفِيُّ عَنْ خَالِدٍ، عَنْ عِكْرِمَةَ، عَنْ سَعْدِ بْنِ مَالِكٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ يَوْمَ أُحُدٍ: «ارْمِهْ، فِدَاكَ أَبِي وَأُمِّي». [راجع: ١٤٩٥]

تخريج: صحيح لغيره. خ: (٣٧٢٥)، م: (٢٤١٢). وهذا إسناد منقطع، فإن عكرمة لم يسمع من سعد.

1617. It was narrated from Yahya bin 'Ubaid al-Bahrani that Muhammad bin Sa'd used to do *wudoo'* in az-Zawiyah. One day

١٦١٧- حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَخْبَرَنَا الْحَجَّاجُ بْنُ أَرْطَاةَ عَنْ يَحْيَى بْنِ عُبَيْدٍ الْبَهْرَانِيِّ،

عَنْ مُحَمَّدِ بْنِ سَعْدٍ قَالَ: وَكَانَ يَتَوَضَّأُ بِالزَّاوِيَةِ، فَخَرَجَ عَلَيْنَا ذَاتَ يَوْمٍ مِنَ الْبَرَازِ، فَتَوَضَّأَ، وَمَسَحَ عَلَى خُفَّيْهِ، فَتَعَجَّبْنَا وَقُلْنَا: مَا هَذَا؟ قَالَ: حَدَّثَنِي أَبِي: أَنَّهُ رَأَى رَسُولَ اللَّهِ ﷺ فَعَلَ مِثْلَ مَا فَعَلْتُ. [راجع: ١٤٥٢]

Muhammad bin Sa'd came out to us from the washroom, and he did *wudoo'* and wiped over his *khuffain*. We were surprised and said: What is this? He said: My father told me that he saw the Messenger of Allah (ﷺ) do what I have done.

تخريج: حديث حسن. حجاج بن أرطاة مدلس وقد عنعن.

Comments: [A *hasan hadeeth*]

١٦١٨- حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَخْبَرَنَا إِسْمَاعِيلُ عَنْ قَيْسٍ قَالَ: سَمِعْتُ سَعْدَ بْنَ مَالِكٍ يَقُولُ: وَاللَّهِ إِنِّي لَأَوَّلُ الْعَرَبِ رَمَى بِسَهْمٍ فِي سَبِيلِ اللَّهِ، لَقَدْ كُنَّا نَغْزُو مَعَ رَسُولِ اللَّهِ ﷺ، وَمَا لَنَا طَعَامٌ نَأْكُلُهُ إِلَّا وَرَقَ الْحُبْلَةِ، وَهَذَا السَّمُرَ، حَتَّى إِنَّ أَحَدَنَا لَيَضَعُ كَمَا تَضَعُ الشَّاةُ مَالَهُ خِلْطٌ، ثُمَّ أَصْبَحَتْ بَنُو أَسَدٍ يُعَزِّرُونِي عَلَى الدِّينِ، لَقَدْ خِبْتُ إِذًا وَضَلَّ عَمَلِي. [راجع: ١٤٩٨]

1618. It was narrated that Qais said: I heard Sa'd bin Malik say: By Allah, I was the first of the Arabs to shoot an arrow for the sake of Allah. We used to go out on campaign with the Messenger of Allah (ﷺ) and we would have no food except the leaves of *al-hublah* and *as-samur* (desert trees), and one of us would produce stools like a sheep, so dry that nothing stuck to it. And now Banu Asad are teaching me about my religion, in which case I must have been doomed and my efforts wasted.

تخريج: إسناده صحيح. خ: (٣٧٢٨)، م: (٢٩٦٦).

Comments: [Its *isnad* is *saheeh*, al-Bukhari (3728) and Muslim (2966)]

١٦١٩- حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا أَبُو مَعْشَرٍ عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ عَامِرِ بْنِ سَعْدٍ، عَنْ أَبِيهِ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ يُسَلِّمُ عَنْ يَمِينِهِ، وَعَنْ شِمَالِهِ. [راجع: ١٤٨٤]

1619. It was narrated from 'Amir bin Sa'd that his father said: I saw the Messenger of Allah (ﷺ) say *salam* to his right and to his left.

تخريج: صحيح لغيره. م: (٥٨٢). وهذا إسناد ضعيف لضعف أبي معشر.

Comments: [*Saheeh* because of corroborating evidence; this is a *da'eef isnad* because of the weakness of Abu Ma'shar]

١٦٢٠- حَدَّثَنَا رَوْحٌ: حَدَّثَنَا ابْنُ عَوْنٍ عَنْ مُحَمَّدِ بْنِ مُحَمَّدِ بْنِ الْأَسْوَدِ، عَنْ عَامِرِ بْنِ

1620. It was narrated from 'Amir bin Sa'd that his father said: On the day of al-Khandaq, there was

a man who was shielding himself with his shield, doing something like this with it; he would put it over his nose, then do something like this, and then put it down. I stretched my hand out towards my quiver and took out a blood-stained arrow, which I placed on the string of my bow. When he did something like this, and lowered his shield, I shot the arrow. I have never forgotten how it hit the shield, and he (the man) fell and started kicking with his foot. The Prophet of Allah (ﷺ) smiled - I [the narrator] think he said: so broadly that his eyeteeth could be seen- I said: Why? He said: Because of what that man did.

سَعْدٍ، عَنْ أَبِيهِ قَالَ: لَمَّا كَانَ يَوْمُ الْخَنْدَقِ، وَرَجُلٌ يَتَتَرَّسُ، جَعَلَ يَقُولُ بِالتُّرْسِ هَكَذَا، فَوَضَعَهُ فَوْقَ أَنْفِهِ، ثُمَّ يَقُولُ هَكَذَا، يُسَفِّلُهُ بَعْدُ، قَالَ: فَأَهْوَيْتُ إِلَى كِنَانَتِي، فَأَخْرَجْتُ مِنْهَا سَهْمًا مُدَمًّى فَوَضَعْتُهُ فِي كَبِدِ الْقَوْسِ، فَلَمَّا قَالَ هَكَذَا، يُسَفِّلُ التُّرْسَ، رَمَيْتُ، فَمَا نَسِيتُ وَقْعَ الْقِدْحِ عَلَى كَذَا وَكَذَا مِنَ التُّرْسِ، قَالَ: وَسَقَطَ، فَقَالَ بِرِجْلِهِ، فَضَحِكَ نَبِيُّ اللَّهِ ﷺ - أَحْسِبُهُ قَالَ: حَتَّى بَدَتْ نَوَاجِذُهُ - قَالَ: قُلْتُ: لِمَ؟ قَالَ: لِفِعْلِ الرَّجُلِ.

تخريج: إسناده ضعيف لجهالة محمد بن محمد بن الأسود.

Comments: [Its *isnad* is *da'eef* because Muhammad bin Muhammad bin al-Aswad is unknown]

1621. It was narrated that 'Abdul-Malik bin 'Umair said: I heard Mus'ab bin Sa'd narrate from his father Sa'd bin Abi Waqqas that he used to enjoin this supplication and narrate it from the Prophet (ﷺ): "O Allah, I seek refuge with You from miserliness, I seek refuge with You from cowardice, I seek refuge with You from becoming senile, I seek refuge with You from the trials of this world, and I seek refuge with You from the punishment of the grave."

١٦٢١- حَدَّثَنَا رَوْحٌ: حَدَّثَنَا شُعْبَةُ عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ قَالَ: سَمِعْتُ مُصْعَبَ بْنَ سَعْدٍ يُحَدِّثُ عَنْ أَبِيهِ سَعْدِ بْنِ أَبِي وَقَّاصٍ: أَنَّهُ كَانَ يَأْمُرُ بِهَذَا الدُّعَاءِ، وَيُحَدِّثُ بِهِ عَنِ النَّبِيِّ ﷺ: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْبُخْلِ، وَأَعُوذُ بِكَ مِنَ الْجُبْنِ، وَأَعُوذُ بِكَ أَنْ أُرَدَّ إِلَى أَرْذَلِ الْعُمُرِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الدُّنْيَا، وَأَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ». [راجع: ١٥٨٥]

تخريج: إسناده صحيح. خ: (٢٨٢٢).

Comments: [Its *isnad* is *saheeh*, al-Bukhari (2822)]

1622. It was narrated from Mus'ab bin Sa'd bin Abi Waqqas, from his father, that he swore by *al-Lat* and *al-'Uzza*, and his

١٦٢٢- حَدَّثَنَا حُجَيْنُ بْنُ الْمُثَنَّى وَأَبُو سَعِيدٍ قَالَا: حَدَّثَنَا إِسْرَائِيلُ عَنْ أَبِي إِسْحَاقَ - قَالَ أَبُو سَعِيدٍ: قَالَ: حَدَّثَنَا أَبُو إِسْحَاقَ - عَنْ

مُصْعَبِ بْنِ سَعْدِ بْنِ أَبِي وَقَّاصٍ، عَنْ أَبِيهِ: أَنَّهُ حَلَفَ بِاللَّاتِ وَالْعُزَّى، فَقَالَ لَهُ أَصْحَابُهُ: لَقَدْ قُلْتَ هُجْرًا. فَأَتَى النَّبِيَّ ﷺ فَقَالَ: إِنَّ الْعَهْدَ كَانَ حَدِيثًا، وَإِنِّي حَلَفْتُ بِاللَّاتِ وَالْعُزَّى. فَقَالَ لَهُ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ (١/ ١٨٧) وَسَلَّمَ: «قُلْ: لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ ثَلَاثًا، وَاتْفُلْ عَنْ شِمَالِكَ ثَلَاثًا، وَتَعَوَّذْ بِاللَّهِ مِنَ الشَّيْطَانِ، وَلَا تَعُدْ». [راجع: ١٥٩٠]

تخريج: إسناده صحيح.

companions said to him: You have said something unseemly. So he went to the Prophet (ﷺ) and said: I am newly Muslim, and I swore an oath by *al-Lat* and *al-'Uzza*. The Prophet (ﷺ) said to him: "Say *La ilaha illallah wahdahu* (there is no god but Allah alone) three times, and spit dryly to your left three times, and seek refuge with Allah from the *Shaitan*, and do not do it again."

Comments: [Its *isnad* is *saheeh*]

١٦٢٣- حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ: حَدَّثَنَا أُسَامَةُ عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ لَبِيبَةَ: أَنَّ سَعْدَ بْنَ مَالِكٍ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «خَيْرُ الذِّكْرِ الْخَفِيُّ، وَخَيْرُ الرِّزْقِ مَا يَكْفِي». [راجع: (١٤٧٧)]

تخريج: إسناده ضعيف. راجع للتفصيل: (١٤٧٧).

1623. It was narrated from Muhammad bin 'Abdur-Rahman bin Labeebah that Sa'd bin Malik said: I heard the Prophet (ﷺ) say: "The best of *dhikr* is that which is silent, and the best of provision is that which is just enough."

Comments: [Its *isnad* is *da'eef*]

١٦٢٤- حَدَّثَنَا أَبُو دَاوُدَ سُلَيْمَانُ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ عَنْ صَالِحِ بْنِ كَيْسَانَ: حَدَّثَنَا ابْنُ شِهَابٍ عَنْ عَبْدِ الْحَمِيدِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ مُحَمَّدِ بْنِ سَعْدٍ عَنْ أَبِيهِ قَالَ: اسْتَأْذَنَ عُمَرُ عَلَى رَسُولِ اللهِ ﷺ، وَعِنْدَهُ جَوَارٍ قَدْ عَلَتْ أَصْوَاتُهُنَّ عَلَى صَوْتِهِ، فَأَذِنَ لَهُ، فَبَادَرْنَ، فَذَهَبْنَ، فَدَخَلَ عُمَرُ وَرَسُولُ اللَّهِ ﷺ يَضْحَكُ. فَقَالَ عُمَرُ: أَضْحَكَ اللَّهُ سِنَّكَ يَا رَسُولَ اللَّهِ، بِأَبِي أَنْتَ وَأُمِّي. قَالَ: «قَدْ عَجِبْتُ لِجَوَارٍ كُنَّ عِنْدِي، فَلَمَّا سَمِعْنَ حِسَّكَ بَادَرْنَ فَذَهَبْنَ» فَأَقْبَلَ عَلَيْهِنَّ فَقَالَ: أَيْ

1624. It was narrated from Muhammad bin Sa'd that his father said: 'Umar asked permission to enter upon the Messenger of Allah (ﷺ), and there were some women with him whose voices had drowned out his voice. He gave him permission to enter, and they hastened to leave. 'Umar came in and the Messenger of Allah (ﷺ) was smiling. 'Umar said: May Allah make you happy all your life, O Messenger of Allah; may my father and mother be sacrificed for you. He said: "I wonder at these women who were with me. When they heard your voice they

عَدُوَّاتِ أَنْفُسِهِنَّ، وَاللَّهِ لَرَسُولُ اللَّهِ ﷺ كُنْتُنَّ أَحَقَّ أَنْ تَهَبْنَ مِنِّي. فَقَالَ رَسُولُ اللَّهِ ﷺ: «دَعْهُنَّ عَنْكَ يَا عُمَرُ، فَوَاللَّهِ إِنْ لَقِيَكَ الشَّيْطَانُ بِفَجٍّ قَطُّ، إِلَّا أَخَذَ فَجًّا غَيْرَ فَجِّكَ». [راجع: ١٤٧٢]

تخريج: إسناده صحيح. خ: (٣٢٩٤)، م: (٢٣٩٦).

hastened to leave." 'Umar turned to them and said: O enemies of your souls, by Allah you should have feared the Messenger of Allah (ﷺ) more than me. The Messenger of Allah (ﷺ) said: "Let them be, O 'Umar. By Allah, the *Shaitan* never meets you on a road but he takes a different road."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (3294) and Muslim (2396)]

آخِرُ حَدِيثِ سَعْدِ بْنِ أَبِي وَقَّاصٍ ﷺ.

End of the *hadeeth* of Sa'd bin Abi Waqqas ﷺ



مُسْنَدُ سَعِيدِ بْنِ زَيْدِ بْنِ عَمْرِو بْنِ نُفَيْلٍ ﷺ

Musnad of Sa'eed bin Zaid bin 'Amr bin Nufail ﷺ

١٦٢٥- حَدَّثَنَا مُعْتَمِرُ بْنُ سُلَيْمَانَ قَالَ: سَمِعْتُ عَبْدَ الْمَلِكِ بْنَ عُمَيْرٍ عَنْ عَمْرِو بْنِ حُرَيْثٍ، عَنْ سَعِيدِ بْنِ زَيْدِ بْنِ عَمْرِو بْنِ نُفَيْلٍ: أَنَّ نَبِيَّ اللَّهِ ﷺ قَالَ: «الْكَمْأَةُ مِنَ الْمَنِّ، وَمَاؤُهَا شِفَاءٌ لِلْعَيْنِ». [انظر: ١٦٢٩، ١٦٣٢، ١٦٣٤، ١٦٣٥، ١٦٣٦]

1625. It was narrated from Sa'eed bin Zaid bin 'Amr bin Nufail that the Prophet of Allah (ﷺ) said: "Truffle are a kind of manna, and its water is a healing for the eyes."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (4478) and Muslim (2049)]

تخريج: إسناده صحيح. خ: (٤٤٧٨)، م: (٢٠٤٩).

١٦٢٦- حَدَّثَنَا سُفْيَانُ عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ عَمْرِو بْنِ حُرَيْثٍ، عَنْ سَعِيدِ بْنِ زَيْدٍ عَنِ النَّبِيِّ ﷺ : «الْكَمْأَةُ مِنَ الْمَنِّ، وَمَاؤُهَا شِفَاءٌ لِلْعَيْنِ». [راجع: ١٦٢٥]

1626. It was narrated from Sa'eed bin Zaid, from the Prophet (ﷺ): "Truffle are a kind of *manna*, and its water is a healing for the eyes."

Comments: [See the previous report]

تخريج: راجع ماقبله.

١٦٢٧- حَدَّثَنَا عَبْدُ الصَّمَدِ: حَدَّثَنِي أَبِي: حَدَّثَنَا عَطَاءُ بْنُ السَّائِبِ عَنْ عَمْرِو بْنِ حُرَيْثٍ قَالَ: حَدَّثَنِي أَبِي عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «الْكَمْأَةُ مِنَ السَّلْوَى، وَمَاؤُهَا شِفَاءٌ لِلْعَيْنِ».

1627. It was narrated that 'Amr bin Huraith said: My father told me that the Prophet (ﷺ) said: "Truffle are a kind of *manna*, and its water is a healing for the eyes."

Comments: [*Saheeh*]

تخريج: صحيح. وهذا الحديث تفرد به عبدالوارث بن سعيد والد عبدالصمد عن عطاء وهو خطأ، أخطأ فيه عطاء إذ كان قد اختلط، ورواية عبدالوارث عنه بعد اختلاطه.

١٦٢٨- حَدَّثَنَا سُفْيَانُ قَالَ: هَذَا حَفِظْنَاهُ عَنِ الزُّهْرِيِّ، عَنْ طَلْحَةَ بْنِ عَبْدِ اللَّهِ بْنِ عَوْفٍ،

1628. It was narrated from Sa'eed bin Zaid bin 'Amr bin Nufail, that the Messenger of Allah (ﷺ) said:

عَنْ سَعِيدِ بْنِ زَيْدِ بْنِ عَمْرِو بْنِ نُفَيْلٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ قُتِلَ دُونَ مَالِهِ، فَهُوَ شَهِيدٌ، وَمَنْ ظَلَمَ مِنَ الأَرْضِ شِبْرًا، طُوِّقَهُ مِنْ سَبْعِ أَرَضِينَ». [أنظر: ١٦٣٩]

"Whoever is killed defending his property is a martyr and whoever wrongs another with regard to a handspan of land, his neck will be encircled with it down through seven earths."

تخريج: إسناده صحيح.

Comments: [Its *isnad* is *saheeh*]

١٦٢٩- حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ صَدَقَةَ بْنِ الْمُثَنَّى: حَدَّثَنِي رِيَاحُ بْنُ الْحَارِثِ: أَنَّ الْمُغِيرَةَ بْنَ شُعْبَةَ كَانَ فِي الْمَسْجِدِ الأَكْبَرِ، وَعِنْدَهُ أَهْلُ الْكُوفَةِ عَنْ يَمِينِهِ، وَعَنْ يَسَارِهِ، فَجَاءَهُ رَجُلٌ يُدْعَى سَعِيدَ بْنَ زَيْدٍ، فَحَيَّاهُ الْمُغِيرَةُ، وَأَجْلَسَهُ عِنْدَ رِجْلَيْهِ عَلَى السَّرِيرِ، فَجَاءَ رَجُلٌ مِنْ أَهْلِ الْكُوفَةِ فَاسْتَقْبَلَ الْمُغِيرَةَ، فَسَبَّ وَسَبَّ، فَقَالَ: مَنْ يَسُبُّ هَذَا يَا مُغِيرَةُ؟ قَالَ: يَسُبُّ عَلِيَّ بْنَ أَبِي طَالِبٍ. قَالَ: يَا مُغِيرَ بْنَ شُعْبَ يَا مُغِيرَ بْنَ شُعْبَ _ ثَلَاثًا _ أَلَا أَسْمَعُ أَصْحَابَ رَسُولِ اللَّهِ ﷺ يُسَبُّونَ عِنْدَكَ لَا تُنْكِرُ وَلَا تُغَيِّرُ، فَأَنَا أَشْهَدُ عَلَى رَسُولِ اللَّهِ ﷺ، بِمَا سَمِعَتْ أُذُنَايَ، وَوَعَاهُ قَلْبِي مِنْ رَسُولِ اللَّهِ ﷺ، فَإِنِّي لَمْ أَكُنْ أَرْوِي عَنْهُ كَذِبًا يَسْأَلُنِي عَنْهُ إِذَا لَقِيتُهُ، أَنَّهُ قَالَ: «أَبُو بَكْرٍ فِي الْجَنَّةِ، وَعُمَرُ فِي الْجَنَّةِ، وَعَلِيٌّ فِي الْجَنَّةِ، وَعُثْمَانُ فِي الْجَنَّةِ، وَطَلْحَةُ فِي الْجَنَّةِ، وَالزُّبَيْرُ فِي الْجَنَّةِ، وَعَبْدُ الرَّحْمَنِ فِي الْجَنَّةِ، وَسَعْدُ بْنُ مَالِكٍ فِي الْجَنَّةِ» وَتَاسِعُ الْمُؤْمِنِينَ فِي الْجَنَّةِ، لَوْ شِئْتُ أَنْ أُسَمِّيَهُ لَسَمَّيْتُهُ. قَالَ: فَضَجَّ أَهْلُ الْمَسْجِدِ يُنَاشِدُونَهُ:

1629. It was narrated from Sadaqah bin al-Muthanna: Riyah bin al-Harith told me, that al-Mugheerah bin Shu'bah was in the Great Mosque, and the people of Koofah were with him, to his right and to his left. A man called Sa'eed bin Zaid came to him and al-Mugheerah greeted him and seated him by his feet on the couch. Then a man of Koofah came and turned to al-Mugheerah, and started spouting insults. Sa'eed said: Who is this man reviling, O Mugheerah? He said: He is reviling 'Ali bin Abi Talib. He said: O Mugheer bin Shu'b, O Mugheer bin Shu'b - three times - why do I hear the Companions of the Messenger of Allah (ﷺ) being reviled in your presence and you do not object or try to stop it? I bear witness about the Messenger of Allah (ﷺ), that my ears heard and my heart understood it from the Messenger of Allah (ﷺ), and I have never narrated any lie about him that he would hold against me if I met him; (I bear) witness that he said: "Abu Bakr will be in Paradise, 'Umar will be in Paradise, 'Ali will be in Paradise, 'Uthman will be in Paradise, Talhah will be in

Paradise, az-Zubair will be in Paradise, 'Abdur-Rahman will be in Paradise and Sa'd bin Malik will be in Paradise." And the ninth of the believers who will be in Paradise - if you want me to name him, I shall name him. The people in the mosque started urging him, raising their voices, adjuring him: O Companion of the Messenger of Allah (ﷺ), who is the ninth? He said: As you have adjured me by Allah, and Allah is Almighty, I am the ninth of the believers, and the Messenger of Allah (ﷺ) is the tenth. Then he followed that with an oath: By Allah, one action of one of them who went out on campaign once and got his face dusty when he was with the Messenger of Allah (ﷺ) is better than all the actions of one of you, even if he were to live as long as Nooh (ﷺ).

Comments: [Its *isnad* is *saheeh*]

يَا صَاحِبَ رَسُولِ اللَّهِ ﷺ، مَنِ التَّاسِعُ؟ قَالَ: نَاشَدْتُمُونِي بِاللَّهِ، وَاللَّهُ عَظِيمٌ، أَنَا تَاسِعُ الْمُؤْمِنِينَ، وَرَسُولُ اللَّهِ ﷺ الْعَاشِرُ، ثُمَّ أَتْبَعَ ذَلِكَ يَمِينًا قَالَ: وَاللَّهِ لَمَشْهَدٌ شَهِدَهُ رَجُلٌ يُغَبِّرُ فِيهِ وَجْهَهُ مَعَ رَسُولِ اللَّهِ ﷺ، أَفْضَلُ مِنْ عَمَلِ أَحَدِكُمْ وَلَوْ عُمِّرَ عُمُرَ نُوحٍ عَلَيْهِ السَّلَامُ. [انظر: ١٦٣١، ١٦٧٥]

تخريج: إسناده صحيح.

1630. It was narrated from Sa'eed bin Zaid that the Prophet (ﷺ) said: "Be still, O Hira', for there is no one on you but a Prophet, a Siddeeq or a martyr." And on the mountain were the Prophet (ﷺ), Abu Bakr, 'Umar, 'Uthman, 'Ali, Talhah, az-Zubair, Sa'd, 'Abdur-Rahman bin 'Awf and Sa'eed bin Zaid, may Allah be pleased with them.

Comments: [*Saheeh* because of the corroborating evidence]

١٦٣٠- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفْيَانُ عَنْ حُصَيْنٍ وَمَنْصُورٍ، عَنْ هِلَالِ بْنِ يَسَافٍ، عَنْ سَعِيدِ بْنِ زَيْدٍ - وَقَالَ وَكِيعٌ مَرَّةً: قَالَ مَنْصُورٌ عَنْ سَعِيدِ بْنِ زَيْدٍ، وَقَالَ مَرَّةً: حُصَيْنٌ، عَنِ ابْنِ ظَالِمٍ، عَنْ سَعِيدِ بْنِ زَيْدٍ -: أَنَّ النَّبِيَّ ﷺ قَالَ: «اسْكُنْ حِرَاءُ فَلَيْسَ عَلَيْكَ إِلَّا نَبِيٌّ، أَوْ صِدِّيقٌ، (١/١٨٨) أَوْ شَهِيدٌ» قَالَ: وَعَلَيْهِ النَّبِيُّ ﷺ، وَأَبُو بَكْرٍ، وَعُمَرُ، وَعُثْمَانُ، وَعَلِيٌّ، وَطَلْحَةُ، وَالزُّبَيْرُ، وَسَعْدٌ، وَعَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ، وَسَعِيدُ بْنُ زَيْدٍ، رَضِيَ اللَّهُ عَنْهُمْ. [انظر: ١٦٣٨، ١٦٤٤، ١٦٤٥]

تخريج: صحيح لغيره. وقد اختلف على هلال بن يساف في هذا الحديث، والظاهر أنه سمعه من عبدالله بن ظالم عن سعيد بن زيد.

1631. It was narrated that 'Abdur-Rahman bin al-Akhnas said: al-Mugheerah bin Shu'bah addressed us and criticized 'Ali (ﷺ). Sa'eed bin Zaid stood up and said: I heard the Messenger of Allah (ﷺ) say: "The Prophet will be in Paradise, Abu Bakr will be in Paradise, 'Umar will be in Paradise, 'Uthman will be in Paradise, 'Ali will be in Paradise, Talhah will be in Paradise, az-Zubair will be in Paradise, 'Abdur-Rahman bin 'Awf will be in Paradise and Sa'd will be in Paradise." And if you wish, I shall name the tenth one.

Comments: [A *Saheeh Hadeeth* and its *isnad* is *hasan* when other *isnads* are taken into consideration]

1632. It was narrated that Sa'eed bin Zaid said: I heard the Prophet (ﷺ) say: "Truffle are a kind of *manna,* and its water is a healing for the eyes."

Comments: [Its *isnad* is *saheeh,* al-Bukhari (4478) and Muslim (2049)]

1633. It was narrated from Sa'eed bin Zaid that the Prophet (ﷺ) - Ibn Numair said: I heard the Messenger of Allah (ﷺ) - said: "Whoever takes a handspan of land unlawfully, his neck will be encircled with it on the Day of Resurrection down through seven earths."

Comments: [Its *isnad* is *saheeh,* al-Bukhari (2452) and Muslim (1610)]

١٦٣١- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا شُعْبَةُ عَنِ الْحُرِّ ابْنِ الصَّيَّاحِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْأَخْنَسِ قَالَ: خَطَبَنَا الْمُغِيرَةُ بْنُ شُعْبَةَ، فَنَالَ مِنْ عَلِيٍّ ﷺ، فَقَامَ سَعِيدُ بْنُ زَيْدٍ فَقَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «النَّبِيُّ فِي الْجَنَّةِ، وَأَبُو بَكْرٍ فِي الْجَنَّةِ، وَعُمَرُ فِي الْجَنَّةِ، وَعُثْمَانُ فِي الْجَنَّةِ، وَعَلِيٌّ فِي الْجَنَّةِ، وَطَلْحَةُ فِي الْجَنَّةِ، وَالزُّبَيْرُ فِي الْجَنَّةِ، وَعَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ فِي الْجَنَّةِ، وَسَعْدٌ فِي الْجَنَّةِ» وَلَوْ شِئْتُ أَنْ أُسَمِّيَ الْعَاشِرَ. [انظر: ١٦٣٧]

تخريج: حديث صحيح. وهذا إسناد حسن في المتابعات.

١٦٣٢- حَدَّثَنَا عُمَرُ بْنُ عُبَيْدٍ عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ عَمْرِو بْنِ حُرَيْثٍ، عَنْ سَعِيدِ بْنِ زَيْدٍ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «الْكَمْأَةُ مِنَ الْمَنِّ، وَمَاؤُهَا شِفَاءٌ لِلْعَيْنِ». [راجع: ١٦٢٥]

تخريج: إسناده صحيح. خ: (٤٤٧٨)، م: (٢٠٤٩).

١٦٣٣- حَدَّثَنَا يَحْيَى عَنْ هِشَامٍ وَابْنُ نُمَيْرٍ: حَدَّثَنَا هِشَامٌ: حَدَّثَنِي أَبِي عَنْ سَعِيدِ بْنِ زَيْدِ ابْنِ عَمْرٍو عَنِ النَّبِيِّ ﷺ _ قَالَ ابْنُ نُمَيْرٍ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ _ قَالَ: «مَنْ أَخَذَ شِبْرًا مِنَ الْأَرْضِ ظُلْمًا، طُوِّقَهُ يَوْمَ الْقِيَامَةِ إِلَى سَبْعِ أَرَضِينَ» قَالَ ابْنُ نُمَيْرٍ: «مِنْ سَبْعِ أَرَضِينَ». [انظر: ١٦٤٠، ١٦٤٢]

تخريج: إسناده صحيح. خ: (٢٤٥٢)، م: (١٦١٠).

1634. It was narrated that Sa'eed bin Zaid said: The Messenger of Allah (ﷺ) came out to us with some truffle in his hand and he said: "Do you know what this is? This is a kind of *manna*, and its water is a healing for the eyes."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (4478) and Muslim (2049)]

١٦٣٤- حَدَّثَنَا عَبْدُ الرَّحْمَنِ: حَدَّثَنَا سُفْيَانُ عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ عَمْرِو بْنِ حُرَيْثٍ، عَنْ سَعِيدِ بْنِ زَيْدٍ قَالَ: خَرَجَ إِلَيْنَا رَسُولُ اللَّهِ ﷺ، وَفِي يَدِهِ كَمْأَةٌ، فَقَالَ: «تَدْرُونَ مَا هَذَا؟ هَذَا مِنَ الْمَنِّ، وَمَاؤُهَا شِفَاءٌ لِلْعَيْنِ». [راجع: ١٦٢٥]

تخريج: إسناده صحيح، خ: (٤٤٧٨)، م: (٢٠٤٩).

1635. It was narrated that 'Abdul-Malik bin 'Umair said: I heard 'Amr bin Huraith say: I heard Sa'eed bin Zaid say: I heard the Messenger of Allah (ﷺ) say: "Truffle is a kind of *manna*, and its water is a healing for the eyes."

Comments: [See the previous report]

١٦٣٥- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ قَالَ: سَمِعْتُ عَمْرَو ابْنَ حُرَيْثٍ قَالَ: سَمِعْتُ سَعِيدَ بْنَ زَيْدٍ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «الْكَمْأَةُ مِنَ الْمَنِّ، وَمَاؤُهَا شِفَاءٌ لِلْعَيْنِ». [راجع: ١٦٢٥]

تخريج: راجع ماقبله.

1636. It was narrated from Sa'eed bin Zaid, from the Prophet (ﷺ)... Shu'bah said: When al-Hakam narrated it to me, I recognized it from the *hadeeth* of 'Abdul-Malik, and I did not find it strange because of the *hadeeth* of 'Abdul-Malik.

Comments: [See the previous report]

١٦٣٦- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ: أَخْبَرَنِي الْحَكَمُ بْنُ عُتَيْبَةَ عَنِ الْحَسَنِ الْعُرَنِيِّ، عَنْ عَمْرِو بْنِ حُرَيْثٍ، عَنْ سَعِيدِ بْنِ زَيْدٍ عَنِ النَّبِيِّ ﷺ ... قَالَ شُعْبَةُ: لَمَّا حَدَّثَنِي بِهِ الْحَكَمُ، لَمْ أُنْكِرْهُ مِنْ حَدِيثِ عَبْدِ الْمَلِكِ. [راجع: ١٦٢٥]

تخريج: راجع ماقبله.

1637. It was narrated from 'Abdur-Rahman bin al-Akhnas that al-Mugheerah bin Shu'bah gave a speech and criticized 'Ali (ﷺ). Sa'eed bin Zaid stood up and said: I bear witness that I heard the Messenger of Allah (ﷺ) say:

١٦٣٧- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ وَحَجَّاجٌ: حَدَّثَنِي شُعْبَةُ عَنِ الْحُرِّ بْنِ صَيَّاحٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْأَخْنَسِ: أَنَّ الْمُغِيرَةَ ابْنَ شُعْبَةَ خَطَبَ، فَنَالَ مِنْ عَلِيٍّ ﷺ قَالَ: فَقَامَ سَعِيدُ بْنُ زَيْدٍ فَقَالَ: أَشْهَدُ أَنِّي سَمِعْتُ

"The Messenger of Allah will be in Paradise, Abu Bakr will be in Paradise, 'Umar will be in Paradise, 'Ali will be in Paradise, 'Uthman will be in Paradise, 'Abdur-Rahman will be in Paradise, Talhah will be in Paradise, az-Zubair will be in Paradise and Sa'd will be in Paradise." Then he said: And if you wish I will tell you about the tenth. Then he mentioned himself.

رَسُولَ اللَّهِ ﷺ يَقُولُ: «رَسُولُ اللَّهِ ﷺ فِي الْجَنَّةِ، وَأَبُو بَكْرٍ فِي الْجَنَّةِ، وَعُمَرُ فِي الْجَنَّةِ، وَعَلِيٌّ فِي الْجَنَّةِ، وَعُثْمَانُ فِي الْجَنَّةِ، وَعَبْدُ الرَّحْمَنِ فِي الْجَنَّةِ، وَطَلْحَةُ فِي الْجَنَّةِ، وَالزُّبَيْرُ فِي الْجَنَّةِ، وَسَعْدٌ فِي الْجَنَّةِ» ثُمَّ قَالَ: إِنْ شِئْتُمْ أَخْبَرْتُكُمْ بِالْعَاشِرِ، ثُمَّ ذَكَرَ نَفْسَهُ. [راجع: ١٦٣١]

Comments: [A *Saheeh Hadeeth*]

تخريج: حديث صحيح.

1638. It was narrated that 'Abdullah bin Zalim said: al-Mugheerah bin Shu'bah gave a speech and criticized 'Ali. Sa'eed bin Zaid came out and said: Are you not surprised at this one reviling 'Ali? I bear witness about the Messenger of Allah (ﷺ): we were atop Hira' or Uhud, and the Prophet (ﷺ) said: "Be still, O Hira' - or Uhud - for there is no one on you but a Siddeeq or a martyr." And the Prophet (ﷺ) named the ten. He named: Abu Bakr, 'Umar, 'Uthman, 'Ali, Talhah, az-Zubair, Sa'd, and 'Abdur-Rahman, and Sa'eed named himself.

١٦٣٨- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ حُصَيْنٍ، عَنْ هِلَالِ بْنِ يَسَافٍ، عَنْ عَبْدِ اللَّهِ بْنِ ظَالِمٍ قَالَ: خَطَبَ الْمُغِيرَةُ بْنُ شُعْبَةَ، فَنَالَ مِنْ عَلِيٍّ، فَخَرَجَ سَعِيدُ بْنُ زَيْدٍ فَقَالَ: أَلَا تَعْجَبُ مِنْ هَذَا يَسُبُّ عَلِيًّا ﷺ؟ أَشْهَدُ عَلَى رَسُولِ اللَّهِ ﷺ، أَنَّا كُنَّا عَلَى حِرَاءٍ، أَوْ أُحُدٍ، فَقَالَ رَسُولُ اللهِ ﷺ: «اثْبُتْ حِرَاءُ - أَوْ أُحُدُ - فَإِنَّمَا عَلَيْكَ صِدِّيقٌ أَوْ شَهِيدٌ» فَسَمَّى النَّبِيُّ الْعَشَرَةَ، فَسَمَّى أَبَا بَكْرٍ، وَعُمَرَ، وَعُثْمَانَ، وَعَلِيًّا، وَطَلْحَةَ، وَالزُّبَيْرَ، وَسَعْدًا، وَعَبْدَ الرَّحْمَنِ بْنَ عَوْفٍ، وَسَمَّى نَفْسَهُ سَعِيدٌ. [راجع: ١٦٣٠، ١٦٣١]

Comments: [*Saheeh* because of corroborating evidence; this is a *hasan isnad*]

تخريج: صحيح لغيره، وهذا إسناد حسن.

1639. It was narrated from Sa'eed bin Zaid bin 'Amr bin Nufail that he heard the Prophet (ﷺ) say: "Whoever steals a handspan of land, his neck will be encircled with it down through seven earths." Ma'mar said: I

١٦٣٩- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ طَلْحَةَ بْنِ عَبْدِ اللَّهِ بْنِ عَوْفٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَهْلٍ، عَنْ سَعِيدِ بْنِ زَيْدِ بْنِ عَمْرِو بْنِ نُفَيْلٍ: أَنَّهُ سَمِعَ النَّبِيَّ ﷺ

يَقُولُ: «مَنْ سَرَقَ مِنَ الْأَرْضِ شِبْرًا، طُوِّقَهُ مِنْ سَبْعِ أَرَضِينَ» قَالَ مَعْمَرٌ: وَبَلَغَنِي عَنِ الزُّهْرِيِّ ـ وَلَمْ أَسْمَعْهُ مِنْهُ ـ زَادَ فِي هَذَا الْحَدِيثِ: «وَمَنْ قُتِلَ دُونَ مَالِهِ، فَهُوَ شَهِيدٌ». [راجع: ١٦٢٨]

تخريج: إسناده صحيح. خ: (٢٤٥٢)، م: (١٦١٠).

heard that az-Zuhri - although I did not hear it from him - added to this *hadeeth*: "And whoever is killed defending his property is a martyr."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (2452) and Muslim (1610)]

١٦٤٠- حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَخْبَرَنَا ابْنُ أَبِي ذِئْبٍ عَنِ الْحَارِثِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي سَلَمَةَ: أَنَّ مَرْوَانَ قَالَ: اذْهَبُوا فَأَصْلِحُوا بَيْنَ هَذَيْنِ لِسَعِيدِ بْنِ زَيْدٍ وَأَرْوَى، فَقَالَ سَعِيدٌ: أَتُرَوْنِي أَخَذْتُ مِنْ حَقِّهَا شَيْئًا؟ أَشْهَدُ أَنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ أَخَذَ مِنَ الْأَرْضِ شِبْرًا بِغَيْرِ حَقِّهِ، طُوِّقَهُ مِنْ سَبْعِ أَرَضِينَ، وَمَنْ تَوَلَّى مَوْلَى قَوْمٍ بِغَيْرِ إِذْنِهِمْ، فَعَلَيْهِ لَعْنَةُ (١/ ١٨٩) اللَّهِ، وَمَنِ اقْتَطَعَ مَالَ امْرِئٍ مُسْلِمٍ بِيَمِينٍ، فَلَا بَارَكَ اللَّهُ لَهُ فِيهَا». [انظر: ١٦٤٢، ١٦٤٩]

تخريج: إسناده قوي. خ: (٣١٩٨)، م: (١٦١٠).

1640. It was narrated from Abu Salamah that Marwan said: Go and reconcile between these two, Sa'eed bin Zaid and Arwa. Sa'eed said: Do you think I took anything that belonged to her? I bear witness that I heard the Messenger of Allah (ﷺ) say: "Whoever takes a handspan of land unlawfully will be encircled with it down through seven earths. Whoever becomes the mawla of a freed slave without permission from the one who manumitted him, upon him be the curse of Allah. And whoever seizes the wealth of a Muslim by means of a false oath, may Allah not bless it for him."

Comments: [Its *isnad* is *qawi*]

١٦٤١- حَدَّثَنَا أَبُو الْيَمَانِ: حَدَّثَنَا شُعَيْبٌ عَنِ الزُّهْرِيِّ: حَدَّثَنِي طَلْحَةُ بْنُ عَبْدِ اللَّهِ بْنِ عَوْفٍ: أَنَّ عَبْدَ الرَّحْمَنِ بْنَ عَمْرِو بْنِ سَهْلٍ أَخْبَرَهُ: أَنَّ سَعِيدَ بْنَ زَيْدٍ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ قَالَ: «مَنْ ظَلَمَ مِنَ الْأَرْضِ شِبْرًا، فَإِنَّهُ يُطَوَّقُهُ مِنْ سَبْعِ أَرَضِينَ». [راجع: ١٦٣٩]

تخريج: إسناده صحيح. خ: (٢٤٥٢)، م: (١٦١٠).

1641. 'Abdur-Rahman bin 'Amr bin Sahl narrated that Sa'eed bin Zaid said: I heard the Prophet (ﷺ) say: "Whoever takes a hand span of land unlawfully, his neck will be encircled with it down through seven earths."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (2452) and Muslim (1610)]

١٦٤٢- حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا مُحَمَّدُ بْنُ إِسْحَاقَ عَنِ الزُّهْرِيِّ، عَنْ طَلْحَةَ بْنِ عَبْدِ اللَّهِ ابْنِ عَوْفٍ قَالَ: أَتَتْنِي أَرْوَى بِنْتُ أُوَيْسٍ فِي نَفَرٍ مِنْ قُرَيْشٍ، فِيهِمْ عَبْدُ الرَّحْمَنِ بْنُ عَمْرِو ابْنِ سَهْلٍ، فَقَالَتْ: إِنَّ سَعِيدَ بْنَ زَيْدٍ قَدِ انْتَقَصَ مِنْ أَرْضِي إِلَى أَرْضِهِ مَا لَيْسَ لَهُ، وَقَدْ أَحْبَبْتُ أَنْ تَأْتُوهُ فَتُكَلِّمُوهُ. قَالَ: فَرَكِبْنَا إِلَيْهِ وَهُوَ بِأَرْضِهِ بِالْعَقِيقِ، فَلَمَّا رَآنَا قَالَ: قَدْ عَرَفْتُ الَّذِي جَاءَ بِكُمْ، وَسَأُحَدِّثُكُمْ مَا سَمِعْتُ مِنْ رَسُولِ اللَّهِ ﷺ، سَمِعْتُهُ يَقُولُ: «مَنْ أَخَذَ مِنَ الْأَرْضِ مَا لَيْسَ لَهُ، طُوِّقَهُ إِلَى السَّابِعَةِ مِنَ الْأَرَضِينَ يَوْمَ الْقِيَامَةِ، وَمَنْ قُتِلَ دُونَ مَالِهِ فَهُوَ شَهِيدٌ». [راجع: ١٦٢٨]

تخريج: حديث صحيح. خ: (٢٤٥٢)، م: (١٦١٠).

1642. It was narrated that Talhah bin 'Abdullah bin 'Awf said: Arwa bint Uwais came to me with some people of Quraish among whom was 'Abdur-Rahman bin 'Amr bin Sahl, and she said: Sa'eed bin Zaid has added to his land some of my land that is not his. I want you to go to him and speak to him. So we rode to him when he was in his land in al-'Aqeeq. When he saw us, he said: I know why you have come and I will tell you what I heard from the Messenger of Allah (ﷺ). I heard him say: "Whoever takes any land that is not his, his neck will be encircled with it down through seven earths on the Day of Resurrection, and whoever is killed defending his property is a martyr."

Comments: [A *Saheeh Hadeeth*]

١٦٤٣- حَدَّثَنَا يَزِيدُ بْنُ عَبْدِ رَبِّهِ: حَدَّثَنَا بَقِيَّةُ ابْنُ الْوَلِيدِ: حَدَّثَنِي الزُّبَيْدِيُّ عَنِ الزُّهْرِيِّ، عَنْ طَلْحَةَ بْنِ عَبْدِ اللَّهِ بْنِ عَوْفٍ: أَنَّ عَبْدَ الرَّحْمَنِ بْنَ عَمْرِو بْنِ سَهْلٍ أَخْبَرَهُ: أَنَّ سَعِيدَ ابْنَ زَيْدٍ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «مَنْ ظَلَمَ مِنَ الْأَرْضِ شَيْئًا، فَإِنَّهُ يُطَوَّقُهُ مِنْ سَبْعِ أَرَضِينَ». [راجع: ١٦٣٩]

1643. It was narrated from Talhah bin 'Abdullah bin 'Awf that 'Abdur-Rahman bin 'Amr bin Sahl told him that Sa'eed bin Zaid said: I heard the Prophet (ﷺ) say: "Whoever takes land unlawfully, his neck will be encircled with it down through seven earths."

Comments: [*Saheeh*]

تخريج: صحيح. خ: (٢٤٥٢)، م: (١٦١٠). بقية بن الوليد صرح بالتحديث، وهو متابع.

١٦٤٤- حَدَّثَنَا عَلِيُّ بْنُ عَاصِمٍ قَالَ: حُصَيْنٌ أَخْبَرَنَا عَنْ هِلَالِ بْنِ يَسَافٍ، عَنْ عَبْدِ اللَّهِ ابْنِ ظَالِمٍ الْمَازِنِيِّ قَالَ: لَمَّا خَرَجَ مُعَاوِيَةُ مِنَ

1644. It was narrated that 'Abdullah bin Zalim al-Mazini said: When Mu'awiyah left Koofah, he appointed as his governor al-Mugheerah bin

Shu'bah. He allowed some speakers to criticise 'Ali. I was beside Sa'eed bin Zaid bin 'Amr bin Nufail and he got angry and stood up. He took me by the hand and I followed him, and he said: Don't you see this man who is wronging himself, who is allowing the people to insult a man who is one of the people of Paradise? I bear witness with regard to the nine that they will be in Paradise, and if I bore witness concerning the tenth I would not be sinning. I said: How is that? He said: The Messenger of Allah (ﷺ) said: "Be still, Hira', for there is no one on you except a Prophet or a Siddeeq or a martyr." I said: Who were they? He said: The Messenger of Allah, Abu Bakr, 'Umar, 'Uthman, 'Ali, az-Zubair, Talhah, 'Abdur-Rahman bin 'Awf and Sa'd bin Malik. Then he fell silent. I said: And who was the tenth? He said: Me.

Comments: [*Saheeh* because of corroborating evidence and its *isnad* is *Hasan*]

الْكُوفَةِ، اسْتَعْمَلَ الْمُغِيرَةَ بْنَ شُعْبَةَ قَالَ: فَأَقَامَ خُطَبَاءَ يَقَعُونَ فِي عَلِيٍّ قَالَ: وَأَنَا إِلَى جَنْبِ سَعِيدِ بْنِ زَيْدِ بْنِ عَمْرِو بْنِ نُفَيْلٍ قَالَ: فَغَضِبَ، فَقَامَ، فَأَخَذَ بِيَدِي فَتَبِعْتُهُ، فَقَالَ: أَلَا تَرَى إِلَى هَذَا الرَّجُلِ الظَّالِمِ لِنَفْسِهِ، الَّذِي يَأْمُرُ بِلَعْنِ رَجُلٍ مِنْ أَهْلِ الْجَنَّةِ، فَأَشْهَدُ عَلَى التِّسْعَةِ أَنَّهُمْ فِي الْجَنَّةِ، وَلَوْ شَهِدْتُ عَلَى الْعَاشِرِ لَمْ آثَمْ. قَالَ: قُلْتُ: وَمَا ذَاكَ؟ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «اثْبُتْ حِرَاءُ، فَإِنَّهُ لَيْسَ عَلَيْكَ إِلَّا نَبِيٌّ، أَوْ صِدِّيقٌ، أَوْ شَهِيدٌ» قَالَ: قُلْتُ: مَنْ هُمْ؟ فَقَالَ: رَسُولُ اللَّهِ ﷺ، وَأَبُو بَكْرٍ، وَعُمَرُ، وَعُثْمَانُ، وَعَلِيٌّ، وَالزُّبَيْرُ، وَطَلْحَةُ، وَعَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ، وَسَعْدُ بْنُ مَالِكٍ، قَالَ: ثُمَّ سَكَتَ، قَالَ: قُلْتُ: وَمَنِ الْعَاشِرُ؟ قَالَ: قَالَ: أَنَا. [راجع: ١٦٣٠]

تخريج: صحيح لغيره، وهذا إسناد حسن.

1645. It was narrated from 'Abdullah bin Zalim at-Taimi that Sa'eed bin Zaid bin 'Amr bin Nufail said: I bear witness that 'Ali is one of the people of Paradise. I said: How is that? He said: He is one of the nine, and if you want me to name the tenth, I shall name him. He said: Hira' shook, and the Messenger of Allah (ﷺ) said: "Be still, Hira', for there is no one on you but a Prophet or a Siddeeq or a martyr." He said: The Messenger of Allah (ﷺ), Abu Bakr, 'Umar, 'Ali, 'Uthman, Talhah, az-Zubair, 'Abdur-

١٦٤٥- حَدَّثَنَا مُعَاوِيَةُ بْنُ عَمْرٍو: حَدَّثَنَا زَائِدَةُ: حَدَّثَنَا حُصَيْنُ بْنُ عَبْدِ الرَّحْمَنِ عَنْ هِلَالِ بْنِ يَسَافٍ، عَنْ عَبْدِ اللَّهِ بْنِ ظَالِمٍ التَّيْمِيِّ، عَنْ سَعِيدِ بْنِ زَيْدِ بْنِ عَمْرِو بْنِ نُفَيْلٍ قَالَ: أَشْهَدُ أَنَّ عَلِيًّا مِنْ أَهْلِ الْجَنَّةِ. قُلْتُ: وَمَا ذَاكَ؟ قَالَ: هُوَ فِي التِّسْعَةِ، وَلَوْ شِئْتُ أَنْ أُسَمِّيَ الْعَاشِرَ سَمَّيْتُهُ، قَالَ: اهْتَزَّ حِرَاءُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «اثْبُتْ حِرَاءُ، فَإِنَّهُ لَيْسَ عَلَيْكَ إِلَّا نَبِيٌّ، أَوْ صِدِّيقٌ، أَوْ شَهِيدٌ» قَالَ: رَسُولُ اللَّهِ ﷺ، وَأَبُو بَكْرٍ، وَعُمَرُ،

Rahman bin 'Awf, Sa'd and me - meaning Sa'eed himself.

وَعَلِيٌّ، وَعُثْمَانُ، وَطَلْحَةُ، وَالزُّبَيْرُ، وَعَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ، وَسَعْدٌ، وَأَنَا يَعْنِي سَعِيدٌ نَفْسَهُ. [راجع: ١٦٣٠]

Comments: [*Saheeh* because of corroborating evidence and its *isnad* is *Hasan*]

تخريج: صحيح لغيره، وهذا إسناد حسن.

1646. 'Abdur-Rahman bin 'Amr bin Sahl narrated that Sa'eed bin Zaid said: I heard the Messenger of Allah (ﷺ) say: "Whoever takes any land unlawfully, his neck will be encircled with it down through seven earths."

١٦٤٦- حَدَّثَنَا إِبْرَاهِيمُ بْنُ أَبِي الْعَبَّاسِ: حَدَّثَنَا أَبُو أُوَيْسٍ قَالَ: قَالَ الزُّهْرِيُّ: أَخْبَرَنِي طَلْحَةُ بْنُ عَبْدِ اللَّهِ بْنِ عَوْفٍ: أَنَّ عَبْدَ الرَّحْمَنِ بْنَ عَمْرِو بْنِ سَهْلٍ أَخْبَرَهُ: أَنَّ سَعِيدَ ابْنَ زَيْدٍ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ ظَلَمَ مِنَ الْأَرْضِ شَيْئًا، فَإِنَّهُ يُطَوَّقُهُ فِي سَبْعِ أَرَضِينَ». [راجع: ١٦٣٩]

Comments: [*Saheeh* because of corroborating evidence, al-Bukhari (2452) and Muslim (1610) and its *isnad* is *Hasan*]

تخريج: صحيح لغيره. خ: (٢٤٥٢)، م: (١٦١٠). وهذا إسناد حسن.

1647. It was narrated that Sa'eed bin Zaid said: The Messenger of Allah (ﷺ) mentioned (i.e., warned against) turmoils (*fitnahs*) like pieces of dark night. I think he said: "People may rush to become involved in them very quickly." It was said: Are all of them (those who get involved in them) doomed or some of them? He said: "The killing will be enough (reason) for them (all to be doomed)."

١٦٤٧- حَدَّثَنَا حَمَّادُ بْنُ أُسَامَةَ: أَخْبَرَنِي مِسْعَرٌ عَنْ عَبْدِ الْمَلِكِ بْنِ مَيْسَرَةَ، عَنْ هِلَالِ ابْنِ يَسَافٍ، عَنْ عَبْدِ اللَّهِ بْنِ ظَالِمٍ، عَنْ سَعِيدِ بْنِ زَيْدٍ قَالَ: ذَكَرَ رَسُولُ اللَّهِ ﷺ فِتَنًا كَقِطَعِ اللَّيْلِ الْمُظْلِمِ، أُرَاهُ قَالَ: «قَدْ يَذْهَبُ فِيهَا النَّاسُ أَسْرَعَ ذَهَابٍ» قَالَ: فَقِيلَ: أَكُلُّهُمْ هَالِكٌ أَمْ بَعْضُهُمْ؟ قَالَ: «حَسْبُهُمْ أَوْ بِحَسْبِهِمْ - الْقَتْلُ».

Comments: [Its *isnad* is *hasan*]

تخريج: إسناده حسن.

1648. It was narrated from Nufail bin Hisham bin Sa'eed bin Zaid bin 'Amr bin Nufail, from his father, that his grandfather said: The Messenger of Allah (ﷺ) was in Makkah along with Zaid bin Harithah, and Zaid bin 'Amr bin

١٦٤٨- حَدَّثَنَا يَزِيدُ: حَدَّثَنَا الْمَسْعُودِيُّ عَنْ نُفَيْلِ بْنِ هِشَامِ بْنِ سَعِيدِ بْنِ زَيْدِ بْنِ عَمْرِو بْنِ نُفَيْلٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ بِمَكَّةَ هُوَ وَزَيْدُ بْنُ حَارِثَةَ، فَمَرَّ بِهِمَا زَيْدُ بْنُ عَمْرِو بْنِ نُفَيْلٍ، فَدَعَوَاهُ إِلَى سُفْرَةٍ

Nufail passed by them. They called him to eat some food they had with them and he said: O son of my brother, I do not eat what has been slaughtered on stone altars. After that the Prophet (ﷺ) was never seen eating anything that had been slaughtered on stone altars. I said: O Messenger of Allah, my father was as you saw and as you heard; if he had lived to see you he would have followed you; pray for forgiveness for him. He said: "Yes, I will pray for forgiveness for him. He will be resurrected on the Day of Resurrection as one nation on his own."

Comments: [Its *isnad* is *da'eef*]

لَهُمَا، فَقَالَ: يَا ابْنَ أَخِي، إِنِّي لَا آكُلُ مِمَّا ذُبِحَ عَلَى النُّصُبِ. قَالَ: فَمَا رُئِيَ النَّبِيُّ ﷺ، بَعْدَ ذَلِكَ أَكَلَ شَيْئًا مِمَّا ذُبِحَ عَلَى النُّصُبِ. قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ، إِنَّ أَبِي كَانَ كَمَا قَدْ (١/ ١٩٠) رَأَيْتَ وَبَلَغَكَ، وَلَوْ أَدْرَكَكَ لَآمَنَ بِكَ وَاتَّبَعَكَ، فَاسْتَغْفِرْ لَهُ. قَالَ: «نَعَمْ، فَأَسْتَغْفِرُ لَهُ، فَإِنَّهُ يُبْعَثُ يَوْمَ الْقِيَامَةِ أُمَّةً وَحْدَهُ». [وانظر: ٥٣٦٩]

تخريج: إسناد ضعيف، المسعودي قد اختلط ويزيد روى عنه بعد الاختلاط ونفيل بن هشام وكذا أبوه لم يوثقهما غير ابن حبان.

1649. It was narrated that Abu Salamah said: Marwan said to us: Go out and reconcile between these two: Sa'eed bin Zaid and Arwa bint Uwais. We came to Sa'eed bin Zaid and he said: Do you think I have taken any of her rights? I bear witness that I heard the Messenger of Allah (ﷺ) say: "Whoever takes a handspan of land unlawfully, his neck will be encircled with it down through seven earths. Whoever takes anybody as a *mawla* without the permission (of those who manumitted him), may the curse of Allah be upon him. And whoever seizes the wealth of his brother by means of his oath, may Allah not bless it for him."

Comments: [Its *isnad* is *qawi*, al-Bukhari (2452) and Muslim (1610)]

١٦٤٩- حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا ابْنُ أَبِي ذِئْبٍ عَنِ الْحَارِثِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي سَلَمَةَ قَالَ: قَالَ لَنَا مَرْوَانُ: انْطَلِقُوا فَأَصْلِحُوا بَيْنَ هَذَيْنِ: سَعِيدِ بْنِ زَيْدٍ، وَأَرْوَى بِنْتِ أُوَيْسٍ، فَأَتَيْنَا سَعِيدَ بْنَ زَيْدٍ فَقَالَ: أَتُرَوْنَ أَنِّي قَدِ انْتَقَصْتُ مِنْ حَقِّهَا شَيْئًا؟ أَشْهَدُ لَسَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ أَخَذَ شِبْرًا مِنَ الْأَرْضِ بِغَيْرِ حَقِّهِ، طُوِّقَهُ مِنْ سَبْعِ أَرَضِينَ، وَمَنْ تَوَلَّى قَوْمًا بِغَيْرِ إِذْنِهِمْ، فَعَلَيْهِ لَعْنَةُ اللَّهِ، وَمَنِ اقْتَطَعَ مَالَ أَخِيهِ بِيَمِينِهِ، فَلَا بَارَكَ اللَّهُ لَهُ فِيهِ». [راجع: ١٦٤٠]

تخريج: إسناده قوي. خ: (٢٤٥٢)، م: (١٦١٠).

1650. It was narrated that 'Amr bin Huraith said: I came to Madinah and I divided some

١٦٥٠- حَدَّثَنَا أَبُو سَعِيدٍ: حَدَّثَنَا قَيْسُ بْنُ الرَّبِيعِ: حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ عُمَيْرٍ عَنْ

wealth between me and my brother. Sa'eed bin Zaid said: The Messenger of Allah (ﷺ) said: "Allah does not bless the price of land or a house if it is not put again into land or a house."

Comments: [Its *isnad* is *da'eef*]

عَمْرِو بْنِ حُرَيْثٍ قَالَ: قَدِمْتُ الْمَدِينَةَ فَقَاسَمْتُ أَخِي فَقَالَ سَعِيدُ بْنُ زَيْدٍ: إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا يُبَارَكُ فِي ثَمَنِ أَرْضٍ وَلَا دَارٍ لَا يُجْعَلُ فِي أَرْضٍ وَلَا دَارٍ».

تخريج: إسناده ضعيف، قيس بن الربيع ضعيف. وفي الباب عن حذيفة مرفوعاً وموقوفاً، والموقوف أصح.

1651. It was narrated that 'Abdullah bin 'Abdur-Rahman bin Abi Husain said: I heard that Luqman used to say: O my son, do not acquire knowledge in order to boast about what you have of knowledge when you are with scholars or to use it in argument with the foolish and to show off in gatherings... And he said: Nawfal bin Musahiq told us, from Sa'eed bin Zaid, that the Prophet (ﷺ) said: "One of the worst types of *riba* is to slander the honour of a Muslim with no justification. And this *rahim* (ties of kinship) is derived from *ar-Rahman*; whoever breaks ties of kinship, Allah will forbid Paradise to him."

Comments: [Its *isnad* is *saheeh*]

١٦٥١- حَدَّثَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي حُسَيْنٍ قَالَ: بَلَغَنِي أَنَّ لُقْمَانَ كَانَ يَقُولُ: يَا بُنَيَّ، لَا تَعَلَّمِ الْعِلْمَ لِتُبَاهِيَ بِهِ الْعُلَمَاءَ، أَوْ تُمَارِيَ بِهِ السُّفَهَاءَ، وَتُرَائِيَ بِهِ فِي الْمَجَالِسِ... فَذَكَرَهُ. وَقَالَ: حَدَّثَنَا نَوْفَلُ بْنُ مُسَاحِقٍ، عَنْ سَعِيدِ ابْنِ زَيْدٍ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «مِنْ أَرْبَى الرِّبَا الْاسْتِطَالَةُ فِي عِرْضِ الْمُسْلِمِ بِغَيْرِ حَقٍّ، وَإِنَّ هَذِهِ الرَّحِمَ شِجْنَةٌ مِنَ الرَّحْمَنِ، فَمَنْ قَطَعَهَا حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ».

تخريج: قول لقمان بلاغ، فهو منقطع، وأما القسم المرفوع، فإسناده صحيح.

1652. It was narrated that Sa'eed bin Zaid said: The Messenger of Allah (ﷺ) said: "Whoever is killed defending his property is a martyr; whoever is killed defending his family is a martyr; whoever is killed defending his religion is a martyr; whoever is killed defending his life is a martyr."

Comments: [Its *isnad* is *qawi*]

١٦٥٢- حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ الْهَاشِمِيُّ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ عَنْ أَبِيهِ، عَنْ أَبِي عُبَيْدَةَ بْنِ مُحَمَّدِ ابْنِ عَمَّارِ بْنِ يَاسِرٍ، عَنْ طَلْحَةَ بْنِ عَبْدِ اللَّهِ بْنِ عَوْفٍ، عَنْ سَعِيدِ بْنِ زَيْدٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ قُتِلَ دُونَ مَالِهِ، فَهُوَ شَهِيدٌ، وَمَنْ قُتِلَ دُونَ أَهْلِهِ، فَهُوَ شَهِيدٌ، وَمَنْ قُتِلَ دُونَ دِينِهِ، فَهُوَ شَهِيدٌ، وَمَنْ قُتِلَ دُونَ دَمِهِ، فَهُوَ شَهِيدٌ». [راجع: ١٦٢٨]

تخريج: إسناده قوي.

1653. It was narrated from Talhah bin 'Abdullah bin 'Awf that Sa'eed bin Zaid said: I heard the Messenger of Allah (ﷺ)... and he narrated a similar *hadeeth*.

Comments: [Its *isnad* is *qawi*]

١٦٥٣- حَدَّثَنَا يَعْقُوبُ: حَدَّثَنَا أَبِي عَنْ أَبِيهِ، عَنْ أَبِي عُبَيْدَةَ بْنِ مُحَمَّدِ بْنِ عَمَّارٍ، عَنْ طَلْحَةَ بْنِ عَبْدِ اللَّهِ بْنِ عَوْفٍ، عَنْ سَعِيدِ بْنِ زَيْدٍ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ ... فَذَكَرَ مِثْلَهُ. [راجع: ١٦٢٨]

تخريج: إسناده قوي.

1654. It was narrated that Ibraheem bin Muhajir [said]: I was told by someone who heard 'Amr bin Huraith narrate that Sa'eed bin Zaid said: I heard the Messenger of Allah (ﷺ) say: "O Arabs, praise Allah Who has waived the '*ushoor*' [a kind of tax or levy] from you."

Comments: [Its *isnad* is *da'eef*]

١٦٥٤- حَدَّثَنَا الْفَضْلُ بْنُ دُكَيْنٍ: حَدَّثَنَا إِسْرَائِيلُ عَنْ إِبْرَاهِيمَ بْنِ مُهَاجِرٍ: حَدَّثَنِي مَنْ سَمِعَ عَمْرَو بْنَ حُرَيْثٍ يُحَدِّثُ عَنْ سَعِيدِ بْنِ زَيْدٍ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «يَا مَعْشَرَ الْعَرَبِ، احْمَدُوا اللَّهَ الَّذِي رَفَعَ عَنْكُمُ الْعُشُورَ».

تخريج: إسناده ضعيف. إبراهيم بن المهاجر لين الحديث والراوي عن عمرو بن حريث لا يعرف.

مُسنَدُ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ الزُّهْرِيِّ ﷺ
Musnad of 'Abdur-Rahman bin 'Awf az-Zuhri ﷺ

١٦٥٥- حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ إِسْحَاقَ، عَنِ الزُّهْرِيِّ، عَنْ مُحَمَّدِ بْنِ جُبَيْرِ بْنِ مُطْعِمٍ، عَنْ أَبِيهِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ عَنِ النَّبِيِّ ﷺ قَالَ: «شَهِدْتُ حِلْفَ الْمُطَيَّبِينَ مَعَ عُمُومَتِي وَأَنَا غُلَامٌ، فَمَا أُحِبُّ أَنَّ لِي حُمْرَ النَّعَمِ، وَإِنِّي أَنْكُثُهُ». [انظر: ١٦٧٦]

قَالَ الزُّهْرِيُّ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَمْ يُصِبِ الْإِسْلَامُ حِلْفًا إِلَّا زَادَهُ شِدَّةً، وَلَا حِلْفَ فِي الْإِسْلَامِ». وَقَدْ أَلَّفَ رَسُولُ اللَّهِ ﷺ بَيْنَ قُرَيْشٍ وَالْأَنْصَارِ.

تخريج: إسناده صحيح.

1655. It was narrated from 'Abdur-Rahman bin 'Awf that the Prophet (ﷺ) said: "I was present at the Treaty of *al-Mutayyabeen* with my paternal uncles when I was a boy, and I would not like to have red camels in return for breaking (that deal)."

Az-Zuhri said: The Messenger of Allah (ﷺ) said: "Islam did not come after any alliance but it made it stronger; but there are no alliances in Islam," The Messenger of Allah (ﷺ) created a bond between Quraish and the Ansar.

Comments: [Its *isnad* is *Saheeh*]

١٦٥٦- حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ: حَدَّثَنِي مُحَمَّدُ بْنُ إِسْحَاقَ عَنْ مَكْحُولٍ، عَنْ كُرَيْبٍ، عَنِ ابْنِ عَبَّاسٍ أَنَّهُ قَالَ لَهُ عُمَرُ: يَا غُلَامُ، هَلْ سَمِعْتَ مِنْ رَسُولِ اللَّهِ ﷺ، أَوْ مِنْ أَحَدٍ مِنْ أَصْحَابِهِ: إِذَا شَكَّ الرَّجُلُ فِي صَلَاتِهِ مَاذَا يَصْنَعُ؟ قَالَ: فَبَيْنَا هُوَ كَذَلِكَ إِذْ أَقْبَلَ عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ فَقَالَ: فِيمَ أَنْتُمَا؟ فَقَالَ عُمَرُ: سَأَلْتُ هَذَا الْغُلَامَ هَلْ سَمِعَ مِنْ رَسُولِ اللَّهِ ﷺ، أَوْ أَحَدٍ مِنْ أَصْحَابِهِ: إِذَا شَكَّ

1656. It was narrated from Ibn 'Abbas (ﷺ) that 'Umar (ﷺ) said to him: O boy, did you hear from the Messenger of Allah (ﷺ) or from one of his Companions anything about what a man should do if he is not sure about his prayer? Whilst he was saying that, 'Abdur-Rahman bin 'Awf came and said: What are you talking about? 'Umar said: I asked this boy whether he heard anything from the Messenger of Allah (ﷺ) or from one of his Companions about what a man

should do if he is not sure about his prayer. 'Abdur-Rahman said: I heard the Messenger of Allah (ﷺ) say: "If one of you is not sure about his prayer and does not know whether he prayed one or two [*rak'ahs*], let him assume it is one; and if he does not know whether he prayed two or three, let him assume that it is two; and if he does not know whether he prayed three or four, let him assume that it is three; then let him prostrate twice when he finishes his prayer, whilst he is still sitting, before he says the *salam*."

الرَّجُلُ فِي صَلَاتِهِ مَاذَا يَصْنَعُ؟ فَقَالَ عَبْدُ الرَّحْمَنِ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِذَا شَكَّ أَحَدُكُمْ فِي صَلَاتِهِ فَلَمْ يَدْرِ أَوَاحِدَةً صَلَّى أَمْ ثِنْتَيْنِ؟ فَلْيَجْعَلْهَا وَاحِدَةً، وَإِذَا لَمْ يَدْرِ ثِنْتَيْنِ صَلَّى أَمْ ثَلَاثًا؟ فَلْيَجْعَلْهَا ثِنْتَيْنِ، وَإِذَا لَمْ يَدْرِ أَثَلَاثًا صَلَّى أَمْ أَرْبَعًا؟ فَلْيَجْعَلْهَا ثَلَاثًا، ثُمَّ يَسْجُدْ إِذَا فَرَغَ مِنْ صَلَاتِهِ وَهُوَ جَالِسٌ، قَبْلَ أَنْ يُسَلِّمَ، سَجْدَتَيْنِ». [وانظر: ١٦٧٧، ١٦٨٩]

تخريج: حسن لغيره، وهذا الإسناد معلول.

Comments: [*Hasan* because of corroborating evidence]

1657. Sufyan narrated from 'Amr that he heard Bajalah say: I was a scribe for Jaz' bin Mu'awiyah, the paternal uncle of al-Ahnaf bin Qais. A letter came to us from 'Umar one year before he died, telling us to execute every male practitioner of witchcraft - and perhaps Sufyan said: and every female practitioner of witchcraft - and separate all *mahram* couples among the Magians, and forbid them to murmur. We executed three practitioners of witchcraft, and we separated every Magian man from his wife who was forbidden to him in marriage according to the Book of Allah. He made a great deal of food, then he placed his sword on his thigh and called the Magians. They threw down one or two mule-loads of silver and they ate but they did not murmur. 'Umar did not take the *jizyah* from the Magians until

١٦٥٧- حَدَّثَنَا سُفْيَانُ عَنْ عَمْرٍو: سَمِعَ بَجَالَةَ يَقُولُ: كُنْتُ كَاتِبًا لِجَزْءِ بْنِ مُعَاوِيَةَ عَمِّ الْأَحْنَفِ بْنِ قَيْسٍ، فَأَتَانَا كِتَابُ عُمَرَ قَبْلَ مَوْتِهِ بِسَنَةٍ: أَنِ اقْتُلُوا كُلَّ سَاحِرٍ - وَرُبَّمَا قَالَ سُفْيَانُ: وَسَاحِرَةٍ - (١/ ١٩١) وَفَرِّقُوا بَيْنَ كُلِّ ذِي مَحْرَمٍ مِنَ الْمَجُوسِ، وَانْهَوْهُمْ عَنِ الزَّمْزَمَةِ، فَقَتَلْنَا ثَلَاثَةَ سَوَاحِرَ، وَجَعَلْنَا نُفَرِّقُ بَيْنَ الرَّجُلِ وَبَيْنَ حَرِيمَتِهِ فِي كِتَابِ اللَّهِ، وَصَنَعَ جَزْءٌ طَعَامًا كَثِيرًا، وَعَرَضَ السَّيْفَ عَلَى فَخِذِهِ، وَدَعَا الْمَجُوسَ فَأَلْقَوْا وِقْرَ بَغْلٍ أَوْ بَغْلَيْنِ مِنْ وَرِقٍ، وَأَكَلُوا مِنْ غَيْرِ زَمْزَمَةٍ، وَلَمْ يَكُنْ عُمَرُ أَخَذَ - وَرُبَّمَا قَالَ سُفْيَانُ: قَبِلَ - الْجِزْيَةَ مِنَ الْمَجُوسِ، حَتَّى شَهِدَ عَبْدُالرَّحْمَنِ بْنُ عَوْفٍ: أَنَّ رَسُولَ اللَّهِ ﷺ أَخَذَهَا مِنْ مَجُوسِ هَجَرَ. [انظر: ١٦٨٥]

'Abdur-Rahman bin 'Awf bore witness that the Messenger of Allah (ﷺ) had taken it from the Magians of Hajar. My father said: Bajalah did *Hajj* with Mus'ab in 70 AH.

وَقَالَ أَبِي: قَالَ سُفْيَانُ: حَجَّ بَجَالَةُ مَعَ مُصْعَبٍ سَنَةَ سَبْعِينَ.

تخريج: إسناده صحيح. خ: (٣١٥٦).

Comments: [Its *isnad* is *saheeh*, al-Bukhari (3156)]

1658. It was narrated from Malik bin Aws: I heard 'Umar say to 'Abdur-Rahman, Talhah, az-Zubair and Sa'd: I adjure you by Allah, by Whose power heaven and earth exist - and he said on one occasion: by Whose leave heaven and earth exist - do you know that the Messenger of Allah (ﷺ) said: "We [Prophets] are not to be inherited from; what we leave behind is charity"? They said: By Allah, yes.

١٦٥٨- حَدَّثَنَا سُفْيَانُ عَنْ عَمْرٍو، عَنِ الزُّهْرِيِّ، عَنْ مَالِكِ بْنِ أَوْسٍ: سَمِعْتُ عُمَرَ يَقُولُ لِعَبْدِ الرَّحْمَنِ، وَطَلْحَةَ، وَالزُّبَيْرِ، وَسَعْدٍ: نَشَدْتُكُمْ بِاللَّهِ الَّذِي تَقُومُ بِهِ السَّمَاءُ وَالْأَرْضُ _ وَقَالَ مَرَّةً: الَّذِي بِإِذْنِهِ تَقُومُ السَّمَاءُ وَالْأَرْضُ _ أَعَلِمْتُمْ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّا لَا نُورَثُ، مَا تَرَكْنَا صَدَقَةٌ» قَالُوا: اللَّهُمَّ نَعَمْ. [راجع: ١٧٢]

Comments: [Its *isnad* is *saheeh*, al-Bukhari (3094) and Muslim (1757)]

تخريج: إسناده صحيح. خ: (٣٠٩٤)، م: (١٧٥٧) بدون ذكر طلحة.

1659. It was narrated from Ibraheem bin 'Abdullah bin Qariz that his father told him that he entered upon 'Abdur-Rahman bin 'Awf when he was sick. 'Abdur-Rahman said to him: May your relatives uphold ties of kinship with you. The Prophet (ﷺ) said: "Allah, may He be glorified and exalted, said: 'I am ar-Rahman and I have created *ar-rahim* (ties of kinship) and have derived its name from My name. Whoever upholds ties of kinship, I will uphold ties with him and whoever breaks ties of kinship, I shall break ties with him and cut him off."

١٦٥٩- حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَخْبَرَنَا هِشَامٌ الدَّسْتُوَائِيُّ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ اللَّهِ بْنِ قَارِظٍ: أَنَّ أَبَاهُ حَدَّثَهُ: أَنَّهُ دَخَلَ عَلَى عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ وَهُوَ مَرِيضٌ، فَقَالَ لَهُ عَبْدُ الرَّحْمَنِ: وَصَلَتْكَ رَحِمٌ، إِنَّ النَّبِيَّ ﷺ قَالَ: «قَالَ اللَّهُ عَزَّ وَجَلَّ: أَنَا الرَّحْمَنُ، خَلَقْتُ الرَّحِمَ، وَشَقَقْتُ لَهَا مِنِ اسْمِي، فَمَنْ يَصِلْهَا، أَصِلْهُ، وَمَنْ يَقْطَعْهَا أَقْطَعْهُ فَأَبُتَّهُ _ أَوْ قَالَ: مَنْ يَبُتَّهَا أَبُتَّهُ». [انظر: ١٦٨٧]

Comments: [*Saheeh* because of corroborating evidence]

تخريج: صحيح لغيره، وهذا الإسناد معلول، وقد اضطرب أصحاب يحيى عليه فيه.

1660. An-Nadr bin Shaiban said: I met Abu Salamah bin 'Abdur-Rahman and said: Tell me of something you heard from your father, that he heard from the Messenger of Allah (ﷺ) about the month of Ramadan. He said: Yes; my father told me that the Messenger of Allah (ﷺ) said: "Allah, may He be glorified and exalted, enjoined fasting Ramadan and I have made it *Sunnah* to pray *qiyam* during it [i.e., *Taraweeh*]. Whoever fasts it and prays *qiyam* during it, out of faith and seeking reward, will emerge from sins as on the day his mother bore him."

Comments: [Its *isnad* is *da'eef*]

١٦٦٠- حَدَّثَنَا أَبُو سَعِيدٍ مَوْلَى بَنِي هَاشِمٍ: حَدَّثَنَا الْقَاسِمُ بْنُ الْفَضْلِ: حَدَّثَنَا النَّضْرُ بْنُ شَيْبَانَ قَالَ: لَقِيتُ أَبَا سَلَمَةَ بْنَ عَبْدِ الرَّحْمَنِ قُلْتُ: حَدِّثْنِي عَنْ شَيْءٍ سَمِعْتَهُ مِنْ أَبِيكَ، سَمِعَهُ مِنْ رَسُولِ اللَّهِ ﷺ فِي شَهْرِ رَمَضَانَ. قَالَ: نَعَمْ، حَدَّثَنِي أَبِي عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «إِنَّ اللَّهَ عَزَّ وَجَلَّ فَرَضَ صِيَامَ رَمَضَانَ، وَسَنَنْتُ قِيَامَهُ، فَمَنْ صَامَهُ وَقَامَهُ إِيمَانًا وَاحْتِسَابًا، خَرَجَ مِنَ الذُّنُوبِ كَيَوْمَ وَلَدَتْهُ أُمُّهُ». [وانظر: ١٦٨٨]

تخريج: إسناده ضعيف، النضر بن شيبان ضعيف وفي قول أبي سلمة: «حدثني أبي» نظر، لأن أبا سلمة لم يصح سماعه من أبيه.

1661. It was narrated that 'Abdur-Rahman bin 'Awf said: The Messenger of Allah (ﷺ) said: "If a woman prays her five [daily prayers], fasts her month, guards her chastity and obeys her husband, it will be said to her: Enter Paradise by whichever of the gates of Paradise you wish."

Comments: [*Hasan* because of corroborating evidence; this is a *da'eef isnad* because of the weakness of Ibn Lahee'ah]

١٦٦١- حَدَّثَنَا يَحْيَى بْنُ إِسْحَاقَ: حَدَّثَنَا ابْنُ لَهِيعَةَ عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي جَعْفَرٍ: أَنَّ ابْنَ قَارِظٍ أَخْبَرَهُ عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا صَلَّتِ الْمَرْأَةُ خَمْسَهَا، وَصَامَتْ شَهْرَهَا، وَحَفِظَتْ فَرْجَهَا، وَأَطَاعَتْ زَوْجَهَا، قِيلَ لَهَا: ادْخُلِي الْجَنَّةَ مِنْ أَيِّ أَبْوَابِ الْجَنَّةِ شِئْتِ».

تخريج: حسن لغيره، وهذا إسناد ضعيف لضف ابن لهيعة.

1662. It was narrated that 'Abdur-Rahman bin 'Awf said: The Messenger of Allah (ﷺ) went out and I followed him until he entered a grove of palm trees. Then he prostrated and remained in prostration for a long time, until I was afraid that Allah had taken his

١٦٦٢- حَدَّثَنَا أَبُو سَلَمَةَ مَنْصُورُ بْنُ سَلَمَةَ الْخُزَاعِيُّ: حَدَّثَنَا لَيْثٌ عَنْ يَزِيدَ بْنِ الْهَادِ، عَنْ عَمْرِو بْنِ أَبِي عَمْرٍو، عَنْ أَبِي الْحُوَيْرِثِ، عَنْ مُحَمَّدِ بْنِ جُبَيْرِ بْنِ مُطْعِمٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ قَالَ: خَرَجَ رَسُولُ

soul. I went to look, and he raised his head and said: "What is the matter, O 'Abdur-Rahman?" I told him what it was and he said: "Jibreel (ﷺ) said to me: 'Shall I not tell you the glad tidings? Allah, may He be glorified and exalted, says to you: "Whoever sends blessings upon you, I shall send blessings upon him, and whoever sends *salams* upon you, I shall send *salams* upon him."'"

Comments: [*Hasan* because of corroborating evidence; this is a *da'eef isnad*]

اللَّهِ ﷺ، فَاتَّبَعْتُهُ حَتَّى دَخَلَ نَخْلًا، فَسَجَدَ، فَأَطَالَ السُّجُودَ حَتَّى خِفْتُ _ أَوْ خَشِيتُ _ أَنْ يَكُونَ اللَّهُ قَدْ تَوَفَّاهُ أَوْ قَبَضَهُ قَالَ: فَجِئْتُ أَنْظُرُ، فَرَفَعَ رَأْسَهُ، فَقَالَ: «مَا لَكَ يَا عَبْدَ الرَّحْمَنِ؟» قَالَ: فَذَكَرْتُ ذَلِكَ لَهُ، قَالَ: فَقَالَ: «إِنَّ جِبْرِيلَ عَلَيْهِ السَّلَامُ قَالَ لِي: أَلَا أُبَشِّرُكَ؟ إِنَّ اللَّهَ عَزَّ وَجَلَّ يَقُولُ لَكَ: مَنْ صَلَّى عَلَيْكَ صَلَّيْتُ عَلَيْهِ، وَمَنْ سَلَّمَ عَلَيْكَ سَلَّمْتُ عَلَيْهِ». [انظر: ١٦٦٤]

تخريج: حسن لغره، وهذا إسناد ضعيف، أبو الحويرث فيه ضعف من قبل حفظه.

1663. It was narrated that 'Abdur-Rahman bin 'Awf said: I entered the mosque and saw the Messenger of Allah (ﷺ) coming out of the mosque, so I followed him. And he narrated the *hadeeth*...

Comments: [*Hasan* because of corroborating evidence; it is a repeat of the previous report]

١٦٦٣- حَدَّثَنَا يُونُسُ: حَدَّثَنَا لَيْثٌ عَنْ يَزِيدَ، عَنْ عَمْرٍو، عَنْ عَبْدِ الرَّحْمَنِ بنِ أَبِي الْحُوَيْرِثِ، عَنْ مُحَمَّدِ بْنِ جُبَيْرٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ قَالَ: دَخَلْتُ الْمَسْجِدَ، فَرَأَيْتُ رَسُولَ اللَّهِ ﷺ خَارِجًا مِنَ الْمَسْجِدِ، فَاتَّبَعْتُهُ... فَذَكَرَ الْحَدِيثَ. [انظر: ١٦٦٤]

تخريج: حسن لغيره، وهو مكرر ماقبله.

1664. It was narrated that 'Abdur-Rahman bin 'Awf said: The Messenger of Allah (ﷺ) came out of the mosque and went towards where the *zakah* was kept. He went in and turned to face the *qiblah*, then he fell down in prostration and remained in prostration for a long time, until I thought that Allah, may He be glorified and exalted, had taken his soul. I drew close to him and sat down, and he raised his head and

١٦٦٤- حَدَّثَنَا أَبُو سَعِيدٍ مَوْلَى بَنِي هَاشِمٍ: حَدَّثَنَا سُلَيْمَانُ بْنُ بِلَالٍ: حَدَّثَنَا عَمْرُو بْنُ أَبِي عَمْرٍو عَنْ عَبْدِ الْوَاحِدِ بْنِ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ قَالَ: خَرَجَ رَسُولُ اللَّهِ ﷺ، فَتَوَجَّهَ نَحْوَ صَدَقَتِهِ، فَدَخَلَ فَاسْتَقْبَلَ الْقِبْلَةَ، فَخَرَّ سَاجِدًا، فَأَطَالَ السُّجُودَ، حَتَّى ظَنَنْتُ أَنَّ اللَّهَ عَزَّ وَجَلَّ قَبَضَ نَفْسَهُ فِيهَا، فَدَنَوْتُ مِنْهُ، ثُمَّ جَلَسْتُ، فَرَفَعَ رَأْسَهُ فَقَالَ: «مَنْ هَذَا؟»

said: "Who is this?" I said: 'Abdur-Rahman. He said: "What do you want?" I said: O Messenger of Allah, you prostrated for so long that I thought Allah, may He be glorified and exalted, had taken your soul. He said: "Jibreel (ﷺ) came to me and gave me glad tidings. Allah, may He be glorified and exalted, says: Whoever sends blessings upon you, I shall send blessings upon him, and whoever sends *salams* upon you, I shall send *salams* upon him. So I prostrated to Allah, may He be glorified and exalted, out of gratitude."

قُلْتُ: عَبْدُ الرَّحْمَنِ، قَالَ: «مَا شَأْنُكَ؟» قُلْتُ: يَا رَسُولَ اللَّهِ، سَجَدْتَ سَجْدَةً خَشِيتُ أَنْ يَكُونَ اللَّهُ عَزَّ وَجَلَّ قَدْ قَبَضَ نَفْسَكَ فِيهَا، فَقَالَ: «إِنَّ جِبْرِيلَ عَلَيْهِ السَّلَامُ أَتَانِي فَبَشَّرَنِي، فَقَالَ: إِنَّ اللَّهَ عَزَّ وَجَلَّ يَقُولُ: مَنْ صَلَّى عَلَيْكَ صَلَّيْتُ عَلَيْهِ، وَمَنْ سَلَّمَ عَلَيْكَ سَلَّمْتُ عَلَيْهِ، فَسَجَدْتُ لِلَّهِ عَزَّ وَجَلَّ شُكْرًا».

[راجع: ١٦٦٢]

تخريج: حسن لغيره، وهذا إسناد ضعيف، عبد الواحد بن محمد مجهول، ولعله لم يسمع من جده عبدالرحمن بن عوف.

Comments: [*Hasan* because of corroborating evidence and its *isnad* is *da'eef*]

1665. It was narrated from 'Abdullah bin al-Waleed that he heard Abu Salamah bin 'Abdur-Rahman narrate from his father that he was with the Prophet (ﷺ) on a journey. The Prophet (ﷺ) went to relieve himself, then the time for prayer came and they got up to pray, and asked 'Abdur-Rahman to lead them in prayer. Then the Prophet (ﷺ) came and prayed one *rak'ah* with the people behind him. When he said the *salam*, he said: "You did the right thing" or "You did well."

١٦٦٥- حَدَّثَنَا هَيْثَمٌ (١/ ١٩٢) بْنُ خَارِجَةَ _ قَالَ أَبُو عَبْد الرَّحْمَنِ: وَسَمِعْتُهُ أَنَا مِنَ الْهَيْثَمِ بْنِ خَارِجَةَ-: حَدَّثَنَا رِشْدِينُ عَنْ عَبْدِ اللَّهِ بْنِ الْوَلِيدِ، أَنَّهُ سَمِعَ أَبَا سَلَمَةَ بْنَ عَبْدِ الرَّحْمَنِ يُحَدِّثُ عَنْ أَبِيهِ: أَنَّهُ كَانَ مَعَ النَّبِيِّ ﷺ فِي سَفَرٍ، فَذَهَبَ النَّبِيُّ ﷺ لِحَاجَتِهِ، فَأَدْرَكَهُمْ وَقْتُ الصَّلَاةِ، فَأَقَامُوا الصَّلَاةَ، فَتَقَدَّمَهُمْ عَبْدُ الرَّحْمَنِ، فَجَاءَ النَّبِيُّ ﷺ، فَصَلَّى مَعَ النَّاسِ خَلْفَهُ رَكْعَةً، فَلَمَّا سَلَّمَ قَالَ: «أَصَبْتُمْ، أَوْ أَحْسَنْتُمْ».

تخريج: صحيح لغيره. وهذا إسناد ضعيف، رشدين بن سعد ضعيف عندالجمهور.

Comments: [*Saheeh* because of corroborating evidence. This is a *da'eef isnad*]

1666. It was narrated that Ibn 'Abbas said: I heard 'Abdur-Rahman bin 'Awf say: I heard the Messenger of Allah (ﷺ) say: "If there is an epidemic in some land

١٦٦٦- حَدَّثَنَا رَوْحٌ: حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي حَفْصَةَ: حَدَّثَنَا الزُّهْرِيُّ عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: سَمِعْتُ عَبْدَ

and you are not there, then do not enter it; if it is in a land where you are, do not leave it."

Comments: [Its *isnad* is *qawi*, al-Bukhari (5729) and Muslim (2219)]

الرَّحْمَنِ بْنَ عَوْفٍ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِذَا كَانَ الْوَبَاءُ بِأَرْضٍ وَلَسْتَ بِهَا، فَلَا تَدْخُلْهَا، وَإِذَا كَانَ بِأَرْضٍ وَأَنْتَ بِهَا، فَلَا تَخْرُجْ مِنْهَا». [انظر: ١٦٧٨، ١٦٧٩، ١٦٨٣، ١٦٨٤]

تخريج: إسناده قوي. خ: (٥٧٢٩)، م: (٢٢١٩).

1667. It was narrated from 'Abdur-Rahman bin 'Awf that some people of the Arabs came to the Messenger of Allah (ﷺ) in Madinah and became Muslim, and they fell sick with the sickness (fever) of Madinah. They fell sick and left Madinah, and were met by a group of his Companions - meaning Companions of the Prophet (ﷺ) - who said to them: Why are you leaving? They said: We have got the fever of Madinah so we decided to leave Madinah. They said: Don't you have a good example in the Messenger of Allah? Some of them (the Companions) said: They have become hypocrites and some of them said: They have not become hypocrites, they are still Muslims. Then Allah, may He be glorified and exalted, revealed the verse: "Then what is the matter with you that you are divided into two parties about the hypocrites? Allah has cast them back (to disbelief) because of what they have earned" [an-Nisa' 4:88].

Comments: [Its *isnad* is *da'eef*]

١٦٦٧- **حَدَّثَنَا** أَسْوَدُ بْنُ عَامِرٍ: حَدَّثَنَا حَمَّادُ ابْنُ سَلَمَةَ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ يَزِيدَ ابْنِ عَبْدِ اللَّهِ بْنِ قُسَيْطٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ: أَنَّ قَوْمًا مِنَ الْعَرَبِ أَتَوْا رَسُولَ اللَّهِ ﷺ الْمَدِينَةَ فَأَسْلَمُوا، وَأَصَابَهُمْ وَبَاءٌ بِالْمَدِينَةِ: حُمَّاهَا، فَأُرْكِسُوا، فَخَرَجُوا مِنَ الْمَدِينَةِ، فَاسْتَقْبَلَهُمْ نَفَرٌ مِنْ أَصْحَابِهِ - يَعْنِي أَصْحَابَ النَّبِيِّ ﷺ - فَقَالُوا لَهُمْ: مَا لَكُمْ رَجَعْتُمْ؟ قَالُوا: أَصَابَنَا وَبَاءُ الْمَدِينَةِ، فَاجْتَوَيْنَا الْمَدِينَةَ. فَقَالُوا: أَمَا لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ؟ فَقَالَ بَعْضُهُمْ: نَافَقُوا، وَقَالَ بَعْضُهُمْ: لَمْ يُنَافِقُوا، هُمْ مُسْلِمُونَ، فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: ﴿فَمَا لَكُمْ فِي الْمُنَافِقِينَ فِئَتَيْنِ وَاللَّهُ أَرْكَسَهُم بِمَا كَسَبُوا﴾ الآيَةَ. (النساء: ٨٨.)

تخريج: إسناده ضعيف، ابن اسحاق مدلس وقد عنعن وأبو سلمة لم يسمع من أبيه.

1668. It was narrated that 'Abdullah bin 'Amir bin Rabee'ah

١٦٦٨- **حَدَّثَنَا** هَاشِمُ بْنُ الْقَاسِمِ: حَدَّثَنَا شَرِيكٌ عَنْ عَاصِمِ بْنِ عُبَيْدِ اللَّهِ، عَنْ عَبْدِاللَّهِ

ابْنِ عَامِرِ بْنِ رَبِيعَةَ قَالَ: سَمِعَ عُمَرُ بْنُ الْخَطَّابِ ﷺ صَوْتَ ابْنِ الْمُغْتَرِفِ ـ أَوِ ابْنِ الْغَرِفِ ـ الْحَادِي فِي جَوْفِ اللَّيْلِ، وَنَحْنُ مُنْطَلِقُونَ إِلَى مَكَّةَ، فَأَوْضَعَ عُمَرُ رَاحِلَتَهُ حَتَّى دَخَلَ مَعَ الْقَوْمِ، فَإِذَا هُوَ مَعَ عَبْدِ الرَّحْمَنِ، فَلَمَّا طَلَعَ الْفَجْرُ قَالَ عُمَرُ: هَيْءَ الْآنَ، اسْكُتِ الْآنَ، قَدْ طَلَعَ الْفَجْرُ، اذْكُرُوا اللَّهَ. قَالَ: ثُمَّ أَبْصَرَ عَلَى عَبْدِ الرَّحْمَنِ خُفَّيْنِ، قَالَ: وَخُفَّانِ؟! فَقَالَ: قَدْ لَبِسْتُهُمَا مَعَ مَنْ هُوَ خَيْرٌ مِنْكَ، أَوْ مَعَ رَسُولِ اللَّهِ ﷺ. فَقَالَ عُمَرُ: عَزَمْتُ عَلَيْكَ إِلَّا نَزَعْتَهُمَا، فَإِنِّي أَخَافُ أَنْ يَنْظُرَ النَّاسُ إِلَيْكَ، فَيَقْتَدُونَ بِكَ.

تخريج: إسناده ضعيف، شريك بن عبدالله ضعيف سوء حفظه وعاصم بن عبيدالله ضعيف.

said: 'Umar bin al-Khattab (ﷺ) heard the voice of Ibn al-Mughtarif - or Ibn al-Gharif - the camel driver [one who urges camels on with his singing or chanting] in the middle of the night, when we were setting out for Makkah. 'Umar made his camel speed up until he joined the people, and found himself with 'Abdur-Rahman. When dawn broke, 'Umar said: Now keep quiet, for dawn has broken; remember Allah. Then he saw 'Abdur-Rahman wearing *khuffain* (leather slippers) and he said: Leather slippers?! He said: I wore them with someone whom was better than you, or with the Messenger of Allah (ﷺ). 'Umar said: I urge you to take them off, for I am afraid that the people will see you and follow your example.

Comments: [Its *isnad* is *da'eef*]

١٦٦٩- قَالَ وَ حَدَّثَنَاهُ إِسْحَاقُ بْنُ عِيسَى: حَدَّثَنَا شَرِيكٌ، فَذَكَرَهُ بِإِسْنَادِهِ وَقَالَ: لَبِسْتُهُمَا مَعَ رَسُولِ اللَّهِ ﷺ.

تخريج: إسناده ضعيف. راجع ماقبله.

1669. Ishaq bin 'Eesa told us: Shareek told us:... and he narrated it with the same *isnad* and said: We wore them with the Messenger of Allah (ﷺ).

Comments: [Its *isnad* is *da'eef*; see the previous report]

١٦٧٠- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ: أَخْبَرَنَا هِشَامُ بْنُ عُرْوَةَ عَنْ عُرْوَةَ: أَنَّ عَبْدَالرَّحْمَنِ بْنَ عَوْفٍ قَالَ: أَقْطَعَنِي رَسُولُ اللَّهِ ﷺ وَعُمَرَ بْنَ الْخَطَّابِ أَرْضَ كَذَا وَكَذَا، فَذَهَبَ الزُّبَيْرُ إِلَى آلِ عُمَرَ، فَاشْتَرَى نَصِيبَهُ مِنْهُمْ، فَأَتَى عُثْمَانَ بْنَ عَفَّانَ، فَقَالَ: إِنَّ عَبْدَ

1670. It was narrated from 'Urwah that 'Abdur-Rahman bin 'Awf said: The Messenger of Allah (ﷺ) allocated the land of such and such to me and 'Umar bin al-Khattab. Az-Zubair went to the family of 'Umar and bought his share from them. Then he went to 'Uthman bin 'Affan and

said: 'Abdur-Rahman bin 'Awf is claiming that the Messenger of Allah (ﷺ) allocated the land of such and such to him and 'Umar bin al-Khattab, and I have bought the share of 'Umar's family. 'Uthman said: 'Abdur-Rahman is a man whose testimony is good, whether it is for him or against him.

Comments: [Its men are *thiqat*]

الرَّحْمَنِ بْنَ عَوْفٍ زَعَمَ أَنَّ رَسُولَ اللَّهِ ﷺ أَقْطَعَهُ وَعُمَرَ بْنَ الْخَطَّابِ أَرْضَ كَذَا وَكَذَا، وَإِنِّي اشْتَرَيْتُ نَصِيبَ آلِ عُمَرَ. فَقَالَ عُثْمَانُ: عَبْدُ الرَّحْمَنِ جَائِزُ الشَّهَادَةِ، لَهُ وَعَلَيْهِ.

تخريج: رجاله ثقات إلا أن في سماع عروة من عبدالرحمن بن عوف وقفة.

1671. It was narrated from Ibn as-Sa'di that the Prophet (ﷺ) said: "*Hijrah* (migration) will never cease so long as there is an enemy to be fought." Mu'awiyah, 'Abdur-Rahman bin 'Awf and 'Abdullah bin 'Amr bin al-'As said: The Prophet (ﷺ) said: "*Hijrah* is of two types: one is forsaking (*tahjur*) bad deeds and the other is migrating (*hijrah*) for the sake of Allah and His Messenger. *Hijrah* will never cease so long as repentance can be accepted, for repentance will never cease to be accepted until the sun rises from its place of setting; when it rises thus, a seal will be placed on every heart with what is in it, and people will no longer have to strive."

Comments: [Its *isnad* is *hasan*]

١٦٧١- حَدَّثَنَا الْحَكَمُ بْنُ نَافِعٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَيَّاشٍ عَنْ ضَمْضَمِ بْنِ زُرْعَةَ، عَنْ شُرَيْحِ بْنِ عُبَيْدٍ يَرُدُّهُ إِلَى مَالِكِ بْنِ يُخَامِرَ، عَنِ ابْنِ السَّعْدِيِّ أَنَّ النَّبِيَّ ﷺ قَالَ: «لَا تَنْقَطِعُ الْهِجْرَةُ مَا دَامَ الْعَدُوُّ يُقَاتَلُ». فَقَالَ مُعَاوِيَةُ وَعَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ وَعَبْدُ اللَّهِ بْنُ عَمْرِو بْنِ الْعَاصِ أَنَّ النَّبِيَّ ﷺ قَالَ: «إِنَّ الْهِجْرَةَ خَصْلَتَانِ: إِحْدَاهُمَا أَنْ تَهْجُرَ السَّيِّئَاتِ، وَالْأُخْرَى أَنْ تُهَاجِرَ إِلَى اللَّهِ وَرَسُولِهِ، وَلَا تَنْقَطِعُ الْهِجْرَةُ مَا تُقُبِّلَتِ التَّوْبَةُ، وَلَا تَزَالُ التَّوْبَةُ مَقْبُولَةً، حَتَّى تَطْلُعَ الشَّمْسُ مِنَ الْمَغْرِبِ، فَإِذَا طَلَعَتْ، طُبِعَ عَلَى كُلِّ قَلْبٍ بِمَا فِيهِ، وَكُفِيَ النَّاسُ الْعَمَلَ».

تخريج: إسناده حسن.

1672. Sulaiman bin Moosa narrated that 'Abdur-Rahman bin 'Awf said: When the Majoosi [Magian] came out from the presence of the Messenger of Allah (ﷺ) I asked him, and he told me that the Prophet (ﷺ) had given him the choice between

١٦٧٢- حَدَّثَنَا أَبُو الْمُغِيرَةِ: حَدَّثَنَا سَعِيدُ بْنُ عَبْدِ الْعَزِيزِ: حَدَّثَنِي سُلَيْمَانُ بْنُ مُوسَى عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ قَالَ: لَمَّا خَرَجَ الْمَجُوسِيُّ مِنْ عِنْدِ رَسُولِ اللَّهِ ﷺ، سَأَلْتُهُ، فَأَخْبَرَنِي أَنَّ النَّبِيَّ ﷺ خَيَّرَهُ بَيْنَ الْجِزْيَةِ وَالْقَتْلِ، فَاخْتَارَ الْجِزْيَةَ.

paying the *jizyah* or execution, and he chose to pay the *jizyah*.

Comments: [Its *isnad* is *da'eef*]

تخريج: إسناده ضعيف، سعيد بن عبدالعزيز اختلط بأخرة وسليمان بن موسى لم يدرك عبدالرحمن بن عوف.

1673. It was narrated from Salih bin Ibraheem bin 'Abdur-Rahman bin 'Awf, from his father, from his grandfather 'Abdur-Rahman bin 'Awf, that he said: Whilst I was standing in the ranks on the day of Badr, I looked to my right and my left, and I saw that I was between two boys of the Ansar who were very young. I wished that I was standing between two who were stronger than them. One of them gestured to me and said: O uncle, do you know Abu Jahl? I said: Yes; what do you want with him, O son of my brother? He said: I have been told that he reviles the Messenger of Allah (ﷺ). By the One in Whose hand is my soul, if I see him I will not leave him until the one of us who is destined to die first is dead. Then the other one gestured to me and said something similar. And I was impressed by that. It was not long before I saw Abu Jahl moving about among the people. I said: Do you not see? This is the one you were asking about. They hastened towards him and struck him with their swords until they killed him. Then they went to the Messenger of Allah (ﷺ) and told him. He said: "Which of you killed him?" Each of them said: I killed him. He said: "Have you wiped your swords yet?" They said: No. So he looked at their swords then he said: "Both

١٦٧٣- حَدَّثَنَا أَبُو سَلَمَةَ يُوسُفُ بْنُ يَعْقُوبَ الْمَاجِشُونُ عَنْ (١/١٩٣) صَالِحِ بْنِ إِبْرَاهِيمَ ابْنِ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ أَنَّهُ قَالَ: إِنِّي لَوَاقِفٌ يَوْمَ بَدْرٍ فِي الصَّفِّ نَظَرْتُ عَنْ يَمِينِي، وَعَنْ شِمَالِي، فَإِذَا أَنَا بَيْنَ غُلَامَيْنِ مِنَ الْأَنْصَارِ، حَدِيثَةٍ أَسْنَانُهُمَا، تَمَنَّيْتُ لَوْ كُنْتُ بَيْنَ أَضْلَعَ مِنْهُمَا، فَغَمَزَنِي أَحَدُهُمَا، فَقَالَ: يَا عَمِّ، هَلْ تَعْرِفُ أَبَا جَهْلٍ؟ قَالَ: قُلْتُ: نَعَمْ، وَمَا حَاجَتُكَ يَا ابْنَ أَخِي؟ قَالَ: بَلَغَنِي أَنَّهُ سَبَّ رَسُولَ اللَّهِ ﷺ، وَالَّذِي نَفْسِي بِيَدِهِ، لَوْ رَأَيْتُهُ لَمْ يُفَارِقْ سَوَادِي سَوَادَهُ، حَتَّى يَمُوتَ الْأَعْجَلُ مِنَّا. قَالَ: فَغَمَزَنِي الْآخَرُ، فَقَالَ لِي مِثْلَهَا، قَالَ: فَتَعَجَّبْتُ لِذَلِكَ، قَالَ: فَلَمْ أَنْشَبْ أَنْ نَظَرْتُ إِلَى أَبِي جَهْلٍ يَزُولُ فِي النَّاسِ، فَقُلْتُ لَهُمَا: أَلَا تَرَيَانِ؟ هَذَا صَاحِبُكُمَا الَّذِي تَسْأَلَانِ عَنْهُ: فَابْتَدَرَاهُ، فَاسْتَقْبَلَهُمَا، فَضَرَبَاهُ حَتَّى قَتَلَاهُ، ثُمَّ انْصَرَفَا إِلَى رَسُولِ اللَّهِ ﷺ، فَأَخْبَرَاهُ فَقَالَ: «أَيُّكُمَا قَتَلَهُ؟» فَقَالَ كُلُّ وَاحِدٍ مِنْهُمَا: أَنَا قَتَلْتُهُ. قَالَ: «هَلْ مَسَحْتُمَا سَيْفَيْكُمَا؟» قَالَا: لَا، فَنَظَرَ رَسُولُ اللَّهِ ﷺ فِي السَّيْفَيْنِ، فَقَالَ: «كِلَاكُمَا قَتَلَهُ» وَقَضَى بِسَلَبِهِ لِمُعَاذِ بْنِ عَمْرِو بْنِ الْجَمُوحِ، وَهُمَا مُعَاذُ بْنُ عَمْرِو بْنِ الْجَمُوحِ وَمُعَاذُ ابْنُ عَفْرَاءَ.

of you killed him." And he decreed that his belongings should be taken by Mu'adh bin 'Amr bin al-Jamooh. The two men were Mu'adh bin 'Amr bin al-Jamooh and Mu'adh Ibn 'Afra'.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (3141) and Muslim (1752)]

تخريج: إسناده صحيح. خ: (٣١٤١)، م: (١٧٥٢).

1674. It was narrated from 'Umar bin Abi Salamah, that his father said: The preacher of the people of Palestine told me: I heard 'Abdur-Rahman bin 'Awf say: The Messenger of Allah (ﷺ) said: "By the One in Whose hand is the soul of Muhammad, there are three things which I could certainly swear an oath about: no wealth decreases because of charity, so give in charity; no one forgives a wrong done to him, seeking thereby the Countenance of Allah, but Allah will raise him in status thereby - Abu Sa'eed the freed slave of Banu Hashim said: but Allah will increase him in honour thereby - on the Day of Resurrection; and no one starts asking of people but Allah will increase him in poverty."

Comments: [*Hasan* because of corroborating evidence; this is a *da'eef isnad*]

١٦٧٤- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ عُمَرَ بْنِ أَبِي سَلَمَةَ، عَنْ أَبِيهِ قَالَ: حَدَّثَنِي قَاصُّ أَهْلِ فِلَسْطِينَ قَالَ: سَمِعْتُ عَبْدَ الرَّحْمَنِ بْنَ عَوْفٍ يَقُولُ: إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «ثَلَاثٌ، وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ، إِنْ كُنْتُ لَحَالِفًا عَلَيْهِنَّ: لَا يَنْقُصُ مَالٌ مِنْ صَدَقَةٍ، فَتَصَدَّقُوا، وَلَا يَعْفُو عَبْدٌ عَنْ مَظْلَمَةٍ يَبْتَغِي بِهَا وَجْهَ اللَّهِ إِلَّا رَفَعَهُ اللَّهُ بِهَا عِزًّا ـ و قَالَ أَبُو سَعِيدٍ مَوْلَى بَنِي هَاشِمٍ: إِلَّا زَادَهُ اللَّهُ بِهَا عِزًّا يَوْمَ الْقِيَامَةِ ـ وَلَا يَفْتَحُ عَبْدٌ بَابَ مَسْأَلَةٍ إِلَّا فَتَحَ اللَّهُ عَلَيْهِ بَابَ فَقْرٍ».

تخريج: حسن لغيره، وهذا إسناد ضعيف لجهالة قاص أهل فلسطين عمر بن أبي سلمة ضعيف.

1675. It was narrated from 'Abdur-Rahman bin 'Awf that the Prophet (ﷺ) said: "Abu Bakr will be in Paradise, 'Umar will be in Paradise, 'Ali will be in Paradise, 'Uthman will be in Paradise, Talhah will be in Paradise, az-Zubair will be in Paradise, 'Abdur-Rahman bin 'Awf will be

١٦٧٥- حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ الدَّرَاوَرْدِيُّ عَنْ عَبْدِ الرَّحْمَنِ ابْنِ حُمَيْدٍ، عَنْ أَبِيهِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ: أَنَّ النَّبِيَّ ﷺ قَالَ: «أَبُو بَكْرٍ فِي الْجَنَّةِ، وَعُمَرُ فِي الْجَنَّةِ وَعَلِيٌّ فِي الْجَنَّةِ، وَعُثْمَانُ فِي الْجَنَّةِ، وَطَلْحَةُ فِي الْجَنَّةِ، وَالزُّبَيْرُ فِي الْجَنَّةِ،

in Paradise, Sa'd bin Abi Waqqas will be in Paradise, Sa'eed bin Zaid bin 'Amr bin Nufail will be in Paradise and Abu 'Ubaidah bin al-Jarrah will be in Paradise."

Comments: [Its *isnad* is *qawi*]

وَعَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ فِي الْجَنَّةِ، وَسَعْدُ بْنُ أَبِي وَقَّاصٍ فِي الْجَنَّةِ، وَسَعِيدُ بْنُ زَيْدِ بْنِ عَمْرِو ابْنِ نُفَيْلٍ فِي الْجَنَّةِ، وَأَبُو عُبَيْدَةَ بْنُ الْجَرَّاحِ فِي الْجَنَّةِ». [راجع: ١٦٢٩]

تخريج: إسناده قوي.

1676. It was narrated that 'Abdur-Rahman bin 'Awf said: The Messenger of Allah (ﷺ) said: "I was present at the treaty of al-Mutayyabeen with my paternal uncles when I was a boy, and I would not like to have red camels in return for breaking (that deal)."

Comments: [Its *isnad* is *saheeh*]

١٦٧٦- حَدَّثَنَا إِسْمَاعِيلُ: حَدَّثَنَا ابْنُ إِسْحَاقَ ـ يَعْنِي عَبْدَ الرَّحْمَنِ ـ عَنِ الزُّهْرِيِّ، عَنْ مُحَمَّدِ بْنِ جُبَيْرٍ، عَنْ أَبِيهِ، عَنْ عَبْدِ الرَّحْمَنِ ابْنِ عَوْفٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «شَهِدْتُ غُلَامًا مَعَ عُمُومَتِي حِلْفَ الْمُطَيَّبِينَ، فَمَا أُحِبُّ أَنَّ لِي حُمْرَ النَّعَمِ وَإِنِّي أَنْكُثُهُ». [راجع: ١٦٥٥]

تخريج: إسناده صحيح.

1677. Makhool said: The Messenger of Allah (ﷺ) said: "If one of you prays and is uncertain about his prayer, if he is not sure whether it was one or two (*rak'ahs*), let him assume it was one; if he is not sure whether it was two or three, let him assume it was two; if he is not sure whether it was three or four, let him assume it was three, until he doubts only that he may have done too much, then let him prostrate twice before he says the *salam*, then let him say the *salam*." Muhammad bin Ishaq said: and Husain bin 'Abdullah said to me: Did he tell you the isnad? I said: No. He said: But he told me that Kuraib, the freed slave of Ibn

١٦٧٧- حَدَّثَنَا إِسْمَاعِيلُ: حَدَّثَنَا مُحَمَّدُ بْنُ إِسْحَاقَ: حَدَّثَنِي مَكْحُولٌ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا صَلَّى أَحَدُكُمْ فَشَكَّ فِي صَلَاتِهِ، فَإِنْ شَكَّ فِي الْوَاحِدَةِ وَالثِّنْتَيْنِ، فَلْيَجْعَلْهُمَا وَاحِدَةً، وَإِنْ شَكَّ فِي الثِّنْتَيْنِ وَالثَّلَاثِ، فَلْيَجْعَلْهُمَا ثِنْتَيْنِ وَإِنْ شَكَّ فِي الثَّلَاثِ وَالْأَرْبَعِ، فَلْيَجْعَلْهُمَا ثَلَاثًا، حَتَّى يَكُونَ الْوَهْمُ فِي الزِّيَادَةِ، ثُمَّ يَسْجُدْ سَجْدَتَيْنِ قَبْلَ أَنْ يُسَلِّمَ، ثُمَّ يُسَلِّمْ». قَالَ مُحَمَّدُ بْنُ إِسْحَاقَ: وَقَالَ لِي حُسَيْنُ بْنُ عَبْدِ اللَّهِ: هَلْ أَسْنَدَهُ لَكَ؟ فَقُلْتُ: لَا، فَقَالَ: لَكِنَّهُ حَدَّثَنِي أَنَّ كُرَيْبًا مَوْلَى ابْنِ عَبَّاسٍ حَدَّثَهُ عَنِ ابْنِ عَبَّاسٍ، قَالَ: جَلَسْتُ إِلَى عُمَرَ بْنِ الْخَطَّابِ.

فَقَالَ: يَا ابْنَ عَبَّاسٍ، إِذَا اشْتَبَهَ عَلَى الرَّجُلِ فِي صَلَاتِهِ، فَلَمْ يَدْرِ أَزَادَ أَمْ نَقَصَ؟ قُلْتُ: وَاللَّهِ يَا أَمِيرَ الْمُؤْمِنِينَ مَا أَدْرِي، مَا سَمِعْتُ فِي ذَلِكَ شَيْئًا. فَقَالَ عُمَرُ: وَاللَّهِ مَا أَدْرِي. قَالَ: فَبَيْنَا نَحْنُ عَلَى ذَلِكَ إِذْ جَاءَ عَبْدُ الرَّحْمَنِ ابْنُ عَوْفٍ، فَقَالَ: مَا هَذَا الَّذِي تَذَاكَرَانِ؟ فَقَالَ لَهُ عُمَرُ: ذَكَرْنَا الرَّجُلَ يَشُكُّ فِي صَلَاتِهِ كَيْفَ يَصْنَعُ؟ فَقَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ... هَذَا الْحَدِيثَ. [راجع: ١٦٥٦]

تخريج: حسن لغيره، وهذا إسناد ضعيف لضعف حسين بن عبدالله.

'Abbas, told him that Ibn 'Abbas said: I sat with 'Umar bin al-Khattab and he said: O Ibn 'Abbas, if a man is not sure about his prayer, and does not know whether he prayed too many or too few [*rak'ahs*], (what should he do)? I said: By Allah, O Ameer al-Mu'mineen, I do not know; I did not hear anything about that. 'Umar said: By Allah, I do not know either. Whilst we were like that, 'Abdur-Rahman bin 'Awf came and said: What are you talking about? 'Umar said to him: We were talking about a man who is not certain about his prayer; what should he do? He said: I heard the Messenger of Allah (ﷺ) say:... and he narrated the same *hadeeth*.

Comments: [*Hasan* because of corroborating evidence; this is a *da'eef isnad*]

١٦٧٨- حَدَّثَنَا حَجَّاجٌ وَيَزِيدُ الْمَعْنَى، قَالَا: أَخْبَرَنَا ابْنُ أَبِي ذِئْبٍ عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَامِرِ بْنِ رَبِيعَةَ: أَنَّ عَبْدَ الرَّحْمَنِ بْنَ عَوْفٍ أَخْبَرَ عُمَرَ بْنَ الْخَطَّابِ ـ وَهُوَ يَسِيرُ فِي طَرِيقِ الشَّامِ ـ عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ هَذَا السُّقْمَ عُذِّبَ بِهِ الْأُمَمُ قَبْلَكُمْ، فَإِذَا سَمِعْتُمْ بِهِ فِي أَرْضٍ، فَلَا تَدْخُلُوهَا عَلَيْهِ، وَإِذَا وَقَعَ بِأَرْضٍ وَأَنْتُمْ بِهَا، فَلَا تَخْرُجُوا فِرَارًا مِنْهُ». قَالَ: فَرَجَعَ عُمَرُ بْنُ الْخَطَّابِ مِنَ الشَّامِ. [راجع: ١٦٦٦]

تخريج: إسناده صحيح. خ: (٥٧٢٩)، م: (٢٢١٩).

1678. It was narrated from Salim, from 'Abdullah, that 'Abdur-Rahman bin 'Awf told 'Umar bin al-Khattab, when he was marching towards Syria, that the Prophet (ﷺ) said: "The people who came before you were punished with this sickness. If you hear of it in some land, do not enter it; and if it happens in a land where you are, do not leave it, fleeing from it." So 'Umar bin al-Khattab turned back from Syria.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (5729) and Muslim (2219)]

١٦٧٩- (١/ ١٩٤) حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ عَبْدِ الْحَمِيدِ بْنِ عَبْدِ

1679. It was narrated that 'Abdullah bin 'Abbas said: 'Umar bin al-Khattab set out, heading

الرَّحْمَنِ بْنِ زَيْدِ بْنِ الْخَطَّابِ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ الْحَارِثِ بْنِ نَوْفَلٍ، عَنْ عَبْدِ اللَّهِ ابْنِ عَبَّاسٍ قَالَ: خَرَجَ عُمَرُ بْنُ الْخَطَّابِ يُرِيدُ الشَّامَ... فَذَكَرَ الْحَدِيثَ، قَالَ: وَكَانَ عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ غَائِبًا، فَجَاءَ، فَقَالَ: إِنَّ عِنْدِي مِنْ هَذَا عِلْمًا، سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِذَا سَمِعْتُمْ بِهِ فِي أَرْضٍ، فَلَا تَقْدَمُوا عَلَيْهِ، وَإِذَا وَقَعَ بِأَرْضٍ، وَأَنْتُمْ بِهَا، فَلَا تَخْرُجُوا فِرَارًا مِنْهُ». [راجع: ١٦٦٦]

تخريج: إسناده صحيح. خ: (٥٧٢٩)، م: (٢٢١٩).

towards Syria... and he narrated the same *hadeeth*. He said: 'Abdur-Rahman bin 'Awf was not there, then he came and said: I know something about this. I heard the Messenger of Allah (ﷺ) say: "If you hear of it being in some land, do not go there; if it occurs in some land and you are there, do not leave it, fleeing from it."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (5729) and Muslim (2219)]

١٦٨٠- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ: حَدَّثَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ: أَنَّ رَدَّادًا اللَّيْثِيَّ أَخْبَرَهُ عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ: أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «قَالَ اللَّهُ عَزَّ وَجَلَّ: أَنَا الرَّحْمَنُ خَلَقْتُ الرَّحِمَ، وَشَقَقْتُ لَهَا مِنِ اسْمِي اسْمًا، فَمَنْ وَصَلَهَا وَصَلْتُهُ، وَمَنْ قَطَعَهَا بَتَتُّهُ». [راجع: ١٦٥٩]

تخريج: صحيح لغيره. ردّاد الليثي مقبول، وقد توبع.

1680. It was narrated from 'Abdur-Rahman bin 'Awf that he heard the Messenger of Allah (ﷺ) say: "Allah, may He be glorified and exalted, said: 'I am ar-Rahman and I have created *ar-rahim* (ties of kinship) and have derived its name from My name. Whoever upholds ties of kinship, I will uphold ties with him and whoever breaks ties of kinship, I shall cut him off.'"

Comments: [*Saheeh* because of corroborating evidence]

١٦٨١- حَدَّثَنَا بِشْرُ بْنُ شُعَيْبِ بْنِ أَبِي حَمْزَةَ: حَدَّثَنِي أَبِي عَنِ الزُّهْرِيِّ: حَدَّثَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ: أَنَّ أَبَا الرَّدَّادِ اللَّيْثِيَّ أَخْبَرَهُ عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: قَالَ اللَّهُ عَزَّ وَجَلَّ: «أَنَا الرَّحْمَنُ، وَأَنَا خَلَقْتُ الرَّحِمَ، وَاشْتَقَقْتُ لَهَا مِنِ اسْمِي، فَمَنْ وَصَلَهَا، وَصَلَهُ اللَّهُ، وَمَنْ قَطَعَهَا بَتَّهُ». [راجع: ١٦٥٩]

1681. It was narrated from 'Abdur-Rahman bin 'Awf that he heard the Messenger of Allah (ﷺ) say: "Allah, may He be glorified and exalted, said: 'I am ar-Rahman and I have created *ar-rahim* (ties of kinship) and have derived its name from My name. Whoever upholds ties of kinship, I will uphold ties with him and

whoever breaks ties of kinship, I shall cut him off.'"

تخريج: صحيح لغيره. راجع ماقبله.

Comments: [*Saheeh* because of corroborating evidence; see the previous report]

1682. It was narrated from 'Abdullah bin 'Amir bin Rabee'ah that 'Umar bin al-Khattab set out towards Syria. When he was in Sargh, he heard that an epidemic had broken out in Syria. 'Abdur-Rahman bin 'Awf told him that the Messenger of Allah (ﷺ) said: "If you hear of it in some land, do not go there; if it occurs in some land and you are there, do not leave it, fleeing from it." So 'Umar bin al-Khattab returned from Sargh.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (5729) and Muslim (2219)]

١٦٨٢- حَدَّثَنَا إِسْحَاقُ بْنُ عِيسَى: أَخْبَرَنِي مَالِكٌ عَنِ الزُّهْرِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ عَامِرِ ابْنِ رَبِيعَةَ: أَنَّ عُمَرَ بْنَ الْخَطَّابِ خَرَجَ إِلَى الشَّامِ، فَلَمَّا جَاءَ سَرْغَ، بَلَغَهُ أَنَّ الْوَبَاءَ قَدْ وَقَعَ بِالشَّامِ، فَأَخْبَرَهُ عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا سَمِعْتُمْ بِهِ بِأَرْضٍ فَلَا تَقْدَمُوا عَلَيْهِ، وَإِذَا وَقَعَ بِأَرْضٍ، وَأَنْتُمْ بِهَا، فَلَا تَخْرُجُوا فِرَارًا مِنْهُ» فَرَجَعَ عُمَرُ بْنُ الْخَطَّابِ مِنْ سَرْغَ. [راجع: ١٦٧٨]

تخريج: إسناده صحيح. خ: (٥٧٢٩)، م: (٢٢١٩).

1683. It was narrated from 'Abdullah bin 'Abbas that 'Umar bin al-Khattab set out for Syria, then when he was in Sargh, he was met by the commanders of the troops, Abu 'Ubaidah bin al-Jarrah and his companions, and they told him that an epidemic had broken out in Syria.... and he narrated the same *hadeeth*. He said: 'Abdur-Rahman bin 'Awf came, who had been away on an errand, and said: I know something about this. I heard the Messenger of Allah (ﷺ) say: "If it [the epidemic] is in a land and you are there, do not leave it, fleeing from it; and if you hear of it in some land, do not go there.

١٦٨٣- حَدَّثَنَا إِسْحَاقُ بْنُ عِيسَى: أَخْبَرَنِي مَالِكٌ عَنِ الزُّهْرِيِّ، عَنْ عَبْدِ الْحَمِيدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ زَيْدِ بْنِ الْخَطَّابِ، عَنْ عَبْدِ اللَّهِ ابْنِ عَبْدِ اللَّهِ بْنِ الْحَارِثِ بْنِ نَوْفَلٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ: أَنَّ عُمَرَ بْنَ الْخَطَّابِ خَرَجَ إِلَى الشَّامِ، حَتَّى إِذَا كَانَ بِسَرْغَ، لَقِيَهُ أُمَرَاءُ الْأَجْنَادِ: أَبُو عُبَيْدَةَ بْنُ الْجَرَّاحِ وَأَصْحَابُهُ، فَأَخْبَرُوهُ أَنَّ الْوَبَاءَ قَدْ وَقَعَ بِالشَّامِ... فَذَكَرَ الْحَدِيثَ. قَالَ: فَجَاءَ عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ، وَكَانَ مُتَغَيِّبًا فِي بَعْضِ حَاجَتِهِ، فَقَالَ: إِنَّ عِنْدِي مِنْ هَذَا عِلْمًا، سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِذَا كَانَ بِأَرْضٍ، وَأَنْتُمْ بِهَا، فَلَا

He said: So 'Umar praised Allah, then he turned back.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (5729) and Muslim (2219)]

تَخْرُجُوا فِرَارًا مِنْهُ، وَإِذَا سَمِعْتُمْ بِهِ بِأَرْضٍ، فَلَا تَقْدَمُوا عَلَيْهِ» قَالَ: فَحَمِدَ اللَّهَ عُمَرُ، ثُمَّ انْصَرَفَ. [راجع: ١٦٦٦]

تخريج: إسناده صحيح. خ: (٥٧٢٩)، م: (٢٢١٩).

1684. It was narrated that 'Abdur-Rahman bin 'Awf said: I heard the Messenger of Allah (ﷺ) say: "If you hear of it in some land and you are not there, then do not enter it (that land); if it occurs when you are there, then do not leave it fleeing from it."

Comments: [Its *isnad* is *hasan*; it is similar in meaning to the previous report]

١٦٨٤- حَدَّثَنَا أَبُو الْعَلَاءِ الْحَسَنُ بْنُ سَوَّارٍ: حَدَّثَنَا هِشَامُ بْنُ سَعْدٍ عَنِ الزُّهْرِيِّ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِذَا سَمِعْتُمْ بِهِ بِأَرْضٍ وَلَسْتُمْ بِهَا، فَلَا تَدْخُلُوهَا، وَإِذَا وَقَعَ وَأَنْتُمْ فِيهَا، فَلَا تَخْرُجُوا فِرَارًا مِنْهَا».

تخريج: إسناده حسن، وهوفي معنى ماقبله.

1685. It was narrated that Bajalah said: 'Umar did not want to take the *jizyah* from the Magians until 'Abdur-Rahman bin 'Awf testified that the Messenger of Allah (ﷺ) had taken it from the Magians of Hajar.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (3152)]

١٦٨٥- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي عَمْرُو بْنُ دِينَارٍ عَنْ بَجَالَةَ التَّمِيمِيِّ قَالَ: لَمْ يُرِدْ عُمَرُ أَنْ يَأْخُذَ الْجِزْيَةَ مِنَ الْمَجُوسِ، حَتَّى شَهِدَ عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ: أَنَّ رَسُولَ اللَّهِ ﷺ أَخَذَهَا مِنْ مَجُوسِ هَجَرَ. [راجع: ١٦٥٧]

تخريج: إسناده صحيح. خ: (٣١٥٢).

1686. It was narrated that Abu Salamah said: Abur-Raddad fell sick and 'Abdur-Rahman bin 'Awf visited him. Abur-Raddad said: The best of them and the one who most upholds ties of kinship, as far as I know, is Abu Muhammad. 'Abdur-Rahman bin 'Awf said: I heard the Messenger of Allah (ﷺ) say: "Allah, may He

١٦٨٦- حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ قَالَ: اشْتَكَى أَبُو الرَّدَّادِ، فَعَادَهُ عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ، فَقَالَ أَبُو الرَّدَّادِ: خَيْرُهُمْ وَأَوْصَلُهُمْ مَا عَلِمْتُ أَبَا مُحَمَّدٍ. فَقَالَ عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ: إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «قَالَ اللَّهُ عَزَّ وَجَلَّ: أَنَا اللَّهُ، وَأَنَا الرَّحْمَنُ، خَلَقْتُ الرَّحِمَ، وَشَقَقْتُ لَهَا

مِنَ اسْمِي، فَمَنْ وَصَلَهَا، وَصَلْتُهُ، وَمَنْ قَطَعَهَا بَتَتُّهُ». [راجع: ١٦٨٠]

تخريج: صحيح لغيره. أبو الرداد الليثي مجهول، وقد توبع.

be glorified and exalted, said: 'I am Allah and I am ar-Rahman. I have created *ar-rahim* (ties of kinship) and have derived its name from My name. Whoever upholds ties of kinship, I will uphold ties with him and whoever breaks ties of kinship, I shall cut him off.'"

Comments: [*Saheeh* because of corroborating evidence.]

١٦٨٧- حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَخْبَرَنَا هِشَامٌ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ اللَّهِ بْنِ قَارِظٍ: أَنَّ أَبَاهُ حَدَّثَهُ: أَنَّهُ دَخَلَ عَلَى عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ وَهُوَ مَرِيضٌ، فَقَالَ لَهُ عَبْدُ الرَّحْمَنِ: وَصَلَتْكَ رَحِمٌ، إِنَّ النَّبِيَّ ﷺ قَالَ: «قَالَ اللَّهُ: أَنَا الرَّحْمَنُ، وَخَلَقْتُ الرَّحِمَ، وَشَقَقْتُ لَهَا مِنَ اسْمِي، فَمَنْ يَصِلْهَا أَصِلْهُ، وَمَنْ يَقْطَعْهَا أَقْطَعْهُ، أَوْ قَالَ: مَنْ يَبُتَّهَا أَبْتُتْهُ». [راجع: ١٦٥٩]

تخريج: صحيح لغيره. عبدالله بن قارظ لم يوجد له ترجمة، لكنه توبع.

1687. It was narrated from Ibraheem bin 'Abdullah bin Qariz that his father told him that he entered upon 'Abdur-Rahman bin 'Awf when he was sick, and 'Abdur-Rahman said to him: May your *rahim* uphold ties of kinship with you. The Prophet (ﷺ) said: "Allah, may He be glorified and exalted, said: 'I am Allah and I am ar-Rahman. I have created *ar-rahim* (ties of kinship) and have derived its name from My name. Whoever upholds ties of kinship, I will uphold ties with him and whoever breaks ties of kinship, I shall cut him off."

Comments: [A *saheeh hadeeth* - see 1659]

١٦٨٨- حَدَّثَنَا سُرَيْجُ بْنُ النُّعْمَانِ: حَدَّثَنَا نُوحُ بْنُ قَيْسٍ عَنْ نَصْرِ بْنِ عَلِيٍّ الْجَهْضَمِيِّ، عَنِ النَّضْرِ بْنِ (١/ ١٩٥) شَيْبَانَ الْحُدَّانِيِّ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ قَالَ: قُلْتُ لَهُ: أَلَا تُحَدِّثُنِي حَدِيثًا عَنْ أَبِيكَ سَمِعَهُ أَبُوكَ مِنْ رَسُولِ اللَّهِ ﷺ؟ فَقَالَ: أَقْبَلَ رَمَضَانُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ رَمَضَانَ شَهْرٌ افْتَرَضَ اللَّهُ عَزَّ وَجَلَّ صِيَامَهُ، وَإِنِّي سَنَنْتُ لِلْمُسْلِمِينَ

1688. It was narrated from an-Nadr bin Shaiban al-Huddani that Abu Salamah bin 'Abdur-Rahman said: I said to him: Why don't you tell me a *hadeeth* from your father that your father heard from the Messenger of Allah (ﷺ)? He said: Ramadan came and the Messenger of Allah (ﷺ) said: "Ramadan is a month that Allah has enjoined fasting and I have established the *Sunnah* of praying *qiyam* during it

for the Muslims. Whoever fasts it out of faith and seeking reward will emerge from his sins as on the day his mother bore him."

Comments: [Its *isnad* is *da'eef.* See 1660]

قِيَامَهُ، فَمَنْ صَامَهُ إِيمَانًا وَاحْتِسَابًا، خَرَجَ مِنَ الذُّنُوبِ كَيَوْمَ وَلَدَتْهُ أُمُّهُ». [راجع: ١٦٦٠]

تخريج: إسناده ضعيف، النضر بن شيبان ضعيف ولم يصح سماع أبي سلمة من أبيه.

1689. It was narrated from 'Ubaidullah bin 'Abdullah, from Ibn 'Abbas, that he was discussing the issue of prayer with 'Umar. 'Abdur-Rahman bin 'Awf came to them and said: Shall I not tell you of a *hadeeth* that I heard from the Messenger of Allah (ﷺ)? They said: Yes. He said: I bear witness that I heard the Messenger of Allah (ﷺ) say: "Whoever offers a prayer and thinks that he did less than he should, let him continue praying until he thinks that he did more than he should."

Comments: [Its *isnad* is *da'eef*]

١٦٨٩- قَالَ أَبُو عَبْدِ الرَّحْمَنِ: وَجَدْتُ هَذَا الْحَدِيثَ فِي كِتَابِ أَبِي بِخَطِّ يَدِهِ: حَدَّثَنَا مُحَمَّدُ بْنُ يَزِيدَ عَنْ إِسْمَاعِيلَ بْنِ مُسْلِمٍ، عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنِ ابْنِ عَبَّاسٍ: أَنَّهُ كَانَ يُذَاكِرُ عُمَرَ شَأْنَ الصَّلَاةِ، فَانْتَهَى إِلَيْهِمْ عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ، فَقَالَ: أَلَا أُحَدِّثُكُمْ بِحَدِيثٍ سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ ﷺ؟ قَالُوا: بَلَى، قَالَ: فَأَشْهَدُ أَنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ صَلَّى صَلَاةً يَشُكُّ فِي النُّقْصَانِ، فَلْيُصَلِّ حَتَّى يَشُكَّ فِي الزِّيَادَةِ».

تخريج: إسناده ضعيف، إسماعيل بن مسلم ضعيف جداً وقد تقدم من طريق آخر مطولاً بمعناه برقم: (١٦٥٦) وهو حسن.

حَدِيثُ أَبِي عُبَيْدَةَ بْنِ الْجَرَّاحِ وَاسْمُهُ عَامِرُ بْنُ عَبْدِ اللَّهِ ﷺ.

Hadeeth of Abu 'Ubaidah bin al-Jarrah, whose name was 'Amir bin 'Abdullah ﷺ

١٦٩٠- حَدَّثَنَا زِيَادُ بْنُ الرَّبِيعِ أَبُو خِدَاشٍ: حَدَّثَنَا وَاصِلٌ مَوْلَى أَبِي عُيَيْنَةَ عَنْ بَشَّارِ بْنِ أَبِي سَيْفٍ الْجَرْمِيِّ، [عَنِ الْوَلِيدِ بْنِ عَبْدِ الرَّحْمَنِ الْجُرَشِيِّ] عَنْ عِيَاضِ بْنِ غُطَيْفٍ قَالَ: دَخَلْنَا عَلَى أَبِي عُبَيْدَةَ بْنِ الْجَرَّاحِ نَعُودُهُ مِنْ شَكْوَى أَصَابَهُ، وَامْرَأَتُهُ تُحَيْفَةُ قَاعِدَةٌ عِنْدَ رَأْسِهِ، قُلْنَا: كَيْفَ بَاتَ أَبُو عُبَيْدَةَ؟ قَالَتْ: وَاللَّهِ، لَقَدْ بَاتَ بِأَجْرٍ. فَقَالَ أَبُو عُبَيْدَةَ: مَا بِتُّ بِأَجْرٍ، وَكَانَ مُقْبِلًا بِوَجْهِهِ عَلَى الْحَائِطِ، فَأَقْبَلَ عَلَى الْقَوْمِ بِوَجْهِهِ، فَقَالَ: أَلَا تَسْأَلُونَنِي عَمَّا قُلْتُ؟ قَالُوا: مَا أَعْجَبَنَا مَا قُلْتَ، فَنَسْأَلُكَ عَنْهُ. قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ أَنْفَقَ نَفَقَةً فَاضِلَةً فِي سَبِيلِ اللَّهِ، فَبِسَبْعِمِائَةٍ، وَمَنْ أَنْفَقَ عَلَى نَفْسِهِ وَأَهْلِهِ، أَوْ عَادَ مَرِيضًا، أَوْ مَازَ أَذًى، فَالْحَسَنَةُ بِعَشْرِ أَمْثَالِهَا، وَالصَّوْمُ جُنَّةٌ مَا لَمْ يَخْرِقْهَا، وَمَنِ ابْتَلَاهُ اللَّهُ بِبَلَاءٍ فِي جَسَدِهِ، فَهُوَ لَهُ حِطَّةٌ». [انظر: ١٧٠٠، ١٧٠١]

1690. It was narrated that 'Iyad bin 'Ghutaif said: We entered upon Abu 'Ubaidah bin al-Jarrah to visit him when he was sick, and his wife Tuhaifah was sitting by his head. We said: How is Abu 'Ubaidah? She said: By Allah, he is gaining reward. Abu 'Ubaidah said: I am not gaining reward. He was facing the wall and he turned to face the people and said: Why don't you ask me about what I said? They said: We did not like what you said, so we did not ask you about it. He said: I heard the Messenger of Allah (ﷺ) say: "Whoever spends wealth for the sake of Allah will be rewarded seven hundred fold, and whoever spends on himself and his family, or visits a sick person, or removes something harmful (from the road), his good deed will be rewarded tenfold. And fasting is a shield unless he makes a hole in it. If Allah tests a person with physical sickness, it is a means of forgiveness for his sins."

تخريج: إسناده حسن.

Comments: [Its *isnad* is *hasan*]

١٦٩١- حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ مَيْمُونٍ: حَدَّثَنَا سَعْدُ بْنُ سَمُرَةَ بْنِ

1691. It was narrated that Abu 'Ubaidah said: The last words the Prophet (ﷺ) spoke were: "Expel

جُنْدُبٍ عَنْ أَبِيهِ، عَنْ أَبِي عُبَيْدَةَ قَالَ: آخِرُ مَا تَكَلَّمَ بِهِ النَّبِيُّ ﷺ: «أَخْرِجُوا يَهُودَ أَهْلِ الْحِجَازِ، وَأَهْلِ نَجْرَانَ مِنْ جَزِيرَةِ الْعَرَبِ، وَاعْلَمُوا أَنَّ شِرَارَ النَّاسِ الَّذِينَ اتَّخَذُوا قُبُورَ أَنْبِيَائِهِمْ مَسَاجِدَ». [انظر: ١٦٩٤، ١٦٩٩]

تخريج: إسناده صحيح.

the Jews of the Hijaz and the people of Najran from the Arabian Peninsula. And know that the most evil of people are those who take the graves of their Prophets as places of worship."

Comments: [Its *isnad* is *saheeh*]

١٦٩٢- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ خَالِدٍ، عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ، عَنْ عَبْدِ اللَّهِ بْنِ سُرَاقَةَ، عَنْ أَبِي عُبَيْدَةَ بْنِ الْجَرَّاحِ عَنِ النَّبِيِّ ﷺ: أَنَّهُ ذَكَرَ الدَّجَّالَ، فَحَلَّاهُ بِحِلْيَةٍ لَا أَحْفَظُهَا، قَالُوا: يَا رَسُولَ اللَّهِ، كَيْفَ قُلُوبُنَا يَوْمَئِذٍ؟ كَالْيَوْمِ؟ فَقَالَ: «أَوْ خَيْرٌ». [انظر: ١٦٩٣]

1692. It was narrated from 'Abdullah bin Suraqah, from Abu 'Ubaidah bin al-Jarrah, from the Prophet (ﷺ) that he mentioned the *Dajjal* and described him in a way I cannot remember. They said: O Messenger of Allah, how will our hearts be on that day? Will they be like they are today? He said: Or better.

Comments: [Its *isnad* is *da'eef*]

تخريج: إسناده ضعيف، عبدالله بن سراقة لم يوثقه غير ابن حبان والعجلي ولم يرو عنه غير عبدالله بن شقيق ولا يعرف سماع ابن سراقة من أبي عبيدة.

١٦٩٣- حَدَّثَنَا عَفَّانُ وَعَبْدُ الصَّمَدِ قَالَا: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ: أَخْبَرَنَا خَالِدٌ الْحَذَّاءُ عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ، عَنْ عَبْدِ اللَّهِ بْنِ سُرَاقَةَ، عَنْ أَبِي عُبَيْدَةَ بْنِ الْجَرَّاحِ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّهُ لَمْ يَكُنْ نَبِيٌّ بَعْدَ نُوحٍ إِلَّا وَقَدْ أَنْذَرَ الدَّجَّالَ قَوْمَهُ، وَإِنِّي أُنْذِرُكُمُوهُ» قَالَ: فَوَصَفَهُ لَنَا رَسُولُ اللَّهِ ﷺ وَقَالَ: «لَعَلَّهُ يُدْرِكُهُ بَعْضُ مَنْ رَآنِي، أَوْ سَمِعَ كَلَامِي». قَالُوا: يَا رَسُولَ اللَّهِ، كَيْفَ قُلُوبُنَا يَوْمَئِذٍ؟ أَمِثْلُهَا الْيَوْمَ؟ قَالَ: «أَوْ خَيْرٌ». [راجع: ١٦٩٢]

1693. It was narrated from 'Abdullah bin Suraqah, that Abu 'Ubadah bin al-Jarrah said: I heard the Messenger of Allah (ﷺ) say: "There was no Prophet after Nooh but he warned his people about the Dajjal, and I am warning you of him." Then the Messenger of Allah (ﷺ) described him to us and said: "Perhaps some of those who saw me or heard my words will live to see him." They said: O Messenger of Allah, how will our hearts be on that day? Will they be as they are today? He said: "Or better."

Comments: [Its *isnad* is *da'eef* like the previous report]

تخريج: إسناده ضعيف كسابقه.

١٦٩٤- حَدَّثَنَا أَبُو أَحْمَدَ الزُّبَيْرِيُّ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ مَيْمُونٍ عَنْ سَعْدِ بْنِ سَمُرَةَ، عَنْ سَمُرَةَ بْنِ جُنْدُبٍ، عَنْ أَبِي عُبَيْدَةَ بْنِ الْجَرَّاحِ قَالَ: كَانَ آخِرُ مَا تَكَلَّمَ بِهِ نَبِيُّ اللَّهِ ﷺ أَنْ: «أَخْرِجُوا يَهُودَ الْحِجَازِ مِنْ جَزِيرَةِ الْعَرَبِ، وَاعْلَمُوا أَنَّ شِرَارَ النَّاسِ الَّذِينَ يَتَّخِذُونَ الْقُبُورَ مَسَاجِدَ». [راجع: ١٦٩١]

تخريج: إسناده صحيح.

1694. It was narrated from Sa'd bin Samurah, from Samurah bin Jundub, that Abu 'Ubaidah bin al-Jarrah said: The last words the Prophet of Allah (ﷺ) spoke were: "Expel the Jews of the Hijaz from the Arabian Peninsula, and realise that the worst of people are those who take graves as places of worship."

Comments: [Its *isnad* is *saheeh*]

١٦٩٥- حَدَّثَنَا إِسْمَاعِيلُ بْنُ عُمَرَ: حَدَّثَنَا إِسْرَائِيلُ عَنِ الْحَجَّاجِ بْنِ أَرْطَاةَ، عَنِ الْوَلِيدِ ابْنِ أَبِي مَالِكٍ، عَنِ الْقَاسِمِ، عَنْ أَبِي أُمَامَةَ قَالَ: أَجَارَ رَجُلٌ مِنَ الْمُسْلِمِينَ رَجُلًا، وَعَلَى الْجَيْشِ أَبُو عُبَيْدَةَ بْنُ الْجَرَّاحِ، فَقَالَ خَالِدُ بْنُ الْوَلِيدِ وَعَمْرُو بْنُ الْعَاصِ: لَا تُجِيرُوهُ. فَقَالَ أَبُو عُبَيْدَةَ: نُجِيرُهُ، سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «يُجِيرُ عَلَى الْمُسْلِمِينَ أَحَدُهُمْ».

تخريج: حسن لغيره، وهذا إسناد ضعيف، الحجاج بن أرطاة مدلس وقد عنعن.

1695. It was narrated from al-Qasim that Abu Umamah said: A man among the Muslims granted protection to a man when Abu 'Ubaidah bin al-Jarrah was in charge of the army. Khalid bin al-Waleed and 'Amr bin al-'As said: You should not acknowledge his protection. But Abu 'Ubaidah said: We will grant him protection; I heard the Messenger of Allah (ﷺ) say: "One of the Muslims may grant protection and it is binding upon all the Muslims."

Comments: [*Hasan* because of corroborating evidence; this is a *da'eef isnad*]

١٦٩٦- حَدَّثَنَا أَبُو الْمُغِيرَةِ: حَدَّثَنَا صَفْوَانُ ابْنُ عَمْرٍو: حَدَّثَنَا أَبُو حِسْبَةَ مُسْلِمُ بْنُ أُكَيْسَ مَوْلَى عَبْدِ اللَّهِ بْنِ عَامِرٍ عَنْ أَبِي عُبَيْدَةَ (١/ ١٩٦) ابْنِ الْجَرَّاحِ قَالَ: ذَكَرَ مَنْ دَخَلَ عَلَيْهِ فَوَجَدَهُ يَبْكِي، فَقَالَ: مَا يُبْكِيكَ يَا أَبَا عُبَيْدَةَ؟ فَقَالَ: نَبْكِي أَنَّ رَسُولَ اللَّهِ ﷺ ذَكَرَ يَوْمًا مَا يَفْتَحُ اللَّهُ عَلَى الْمُسْلِمِينَ، وَيُفِيءُ عَلَيْهِمْ حَتَّى

1696. Abu Hisbah Muslim bin Ukyas, the freed slave of 'Abdullah bin 'Amir, narrated from Abu 'Ubaidah bin al-Jarrah: a man entered upon him [Abu 'Ubaidah] and found him weeping. He said: Why are you weeping, O Abu 'Ubaidah? He said: We are weeping because the Messenger of Allah (ﷺ) mentioned one day the victories that Allah would grant to

ذَكَرَ الشَّامَ، فَقَالَ: «إِنْ يُنْسَأْ فِي أَجَلِكَ يَا أَبَا عُبَيْدَةَ، فَحَسْبُكَ مِنَ الْخَدَمِ ثَلَاثَةٌ: خَادِمٌ يَخْدُمُكَ، وَخَادِمٌ يُسَافِرُ مَعَكَ، وَخَادِمٌ يَخْدُمُ أَهْلَكَ وَيَرُدُّ عَلَيْهِمْ، وَحَسْبُكَ مِنَ الدَّوَابِّ ثَلَاثَةٌ: دَابَّةٌ لِرَحْلِكَ، وَدَابَّةٌ لِثَقَلِكَ، وَدَابَّةٌ لِغُلَامِكَ» ثُمَّ هَذَا أَنَا، أَنْظُرُ إِلَى بَيْتِي قَدِ امْتَلَأَ رَقِيقًا، وَأَنْظُرُ إِلَى مَرْبَطِي قَدِ امْتَلَأَ دَوَابَّ وَخَيْلًا، فَكَيْفَ أَلْقَى رَسُولَ اللَّهِ ﷺ بَعْدَ هَذَا؟ وَقَدْ أَوْصَانَا رَسُولُ اللَّهِ ﷺ: «إِنَّ أَحَبَّكُمْ إِلَيَّ، وَأَقْرَبَكُمْ مِنِّي، مَنْ لَقِيَنِي عَلَى مِثْلِ الْحَالِ الَّتِي فَارَقَنِي عَلَيْهَا».

تخريج: إسناده ضعيف، مسلم بن أكيس مجهول، وروايته عن أبي عبيدة مرسلة.

the Muslims and how much booty He would grant them, and he even mentioned Syria. He said: "If you live long, O Abu 'Ubaidah, three servants will be enough for you: a servant to serve you, a servant to travel with you and a servant to serve your family and take care of them. And three mounts will be sufficient for you: a mount to carry you, a mount to carry your luggage and a mount to carry your slave." And now here I am, look at my house, it is filled with slaves, and look at my stable, it is filled with mounts and horses. How can I meet the Messenger of Allah (ﷺ) after this? The Messenger of Allah (ﷺ) advised us: "The dearest of you to me and the closest of you to me is the one who meets me in the same state as he was when he left me."

Comments: [Its *isnad* is *da'eef*]

١٦٩٧- **حَدَّثَنَا** يَعْقُوبُ: حَدَّثَنَا أَبِي عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ: حَدَّثَنِي أَبَانُ بْنُ صَالِحٍ عَنْ شَهْرِ بْنِ حَوْشَبٍ الْأَشْعَرِيِّ، عَنْ رَابِّهِ: رَجُلٍ مِنْ قَوْمِهِ كَانَ خَلَفَ عَلَى أُمِّهِ بَعْدَ أَبِيهِ، كَانَ شَهِدَ طَاعُونَ عَمَوَاسَ، قَالَ: لَمَّا اشْتَعَلَ الْوَجَعُ، قَامَ أَبُو عُبَيْدَةَ بْنُ الْجَرَّاحِ فِي النَّاسِ خَطِيبًا، فَقَالَ: أَيُّهَا النَّاسُ، إِنَّ هَذَا الْوَجَعَ رَحْمَةُ رَبِّكُمْ، وَدَعْوَةُ نَبِيِّكُمْ، وَمَوْتُ الصَّالِحِينَ قَبْلَكُمْ، وَإِنَّ أَبَا عُبَيْدَةَ يَسْأَلُ اللَّهَ أَنْ يَقْسِمَ لَهُ مِنْهُ حَظَّهُ. قَالَ: فَطُعِنَ فَمَاتَ رَحِمَهُ اللَّهُ، وَاسْتُخْلِفَ عَلَى النَّاسِ مُعَاذُ بْنُ

1697. It was narrated from Shahr bin Hawshab al-Ash'ari, from Rabbih, a man from among his people who married Shahr's mother after his father died, that he witnessed the plague of 'Amwas. He said: When the epidemic grew severe, Abu 'Ubaidah bin al-Jarrah stood up to address the people and said: O people, this epidemic is a mercy from your Lord and the answer to the prayer of your Prophet, and this is how the righteous before you died. Abu 'Ubaidah is asking Allah to give him his share of it. Then he got the plague and died, may Allah have

mercy on him. Mu'adh bin Jabal succeeded him as the people's leader and stood up to address them after he died. He said: O people, this epidemic is a mercy from your Lord and the answer to the prayer of your Prophet, and this is how the righteous before you died. Mu'adh is asking Allah to grant a share of it to the family of Mu'adh. Then his son 'Abdur-Rahman bin Mu'adh got the plague and died. Then he asked his Lord for his own share of it, and [symptoms of the plague] appeared on his hand. I saw him looking at it, then he turned his hand over, then he said [to his hand]: I would not like to have anything in this world in return for what you have got. When he died, 'Amr bin al-'As succeeded him as the people's leader. He stood up to address them and said: O people, if this epidemic breaks out, then it will spread like wildfire, so flee from it to the mountains. Abu Wathilah al-Hudhali said to him: You are lying, by Allah. I accompanied the Messenger of Allah (ﷺ) when you were no better than this donkey of mine. He said: By Allah, I will not respond to what you said. By Allah, we will never stay with it. Then he went out and the people went out and scattered from him, and Allah warded it off from them. News of 'Amr's opinion reached 'Umar bin al-Khattab and by Allah he did not dislike it. Abu 'Abdur-Rahman 'Abdullah bin Ahmad bin Hanbal

جَبَلٍ، فَقَامَ خَطِيبًا بَعْدَهُ، فَقَالَ: أَيُّهَا النَّاسُ، إِنَّ هَذَا الْوَجَعَ رَحْمَةُ رَبِّكُمْ، وَدَعْوَةُ نَبِيِّكُمْ، وَمَوْتُ الصَّالِحِينَ قَبْلَكُمْ، وَإِنَّ مُعَاذًا يَسْأَلُ اللَّهَ أَنْ يَقْسِمَ لِآلِ مُعَاذٍ مِنْهُ حَظَّهُ. قَالَ: فَطُعِنَ ابْنُهُ عَبْدُ الرَّحْمَنِ بْنُ مُعَاذٍ، فَمَاتَ، ثُمَّ قَامَ فَدَعَا رَبَّهُ لِنَفْسِهِ، فَطُعِنَ فِي رَاحَتِهِ، فَلَقَدْ رَأَيْتُهُ يَنْظُرُ إِلَيْهَا، ثُمَّ يُقَبِّلُ ظَهْرَ كَفِّهِ، ثُمَّ يَقُولُ: مَا أُحِبُّ أَنَّ لِي بِمَا فِيكِ شَيْئًا مِنَ الدُّنْيَا. فَلَمَّا مَاتَ اسْتُخْلِفَ عَلَى النَّاسِ عَمْرُو ابْنُ الْعَاصِ، فَقَامَ فِينَا خَطِيبًا، فَقَالَ: أَيُّهَا النَّاسُ، إِنَّ هَذَا الْوَجَعَ إِذَا وَقَعَ، فَإِنَّمَا يَشْتَعِلُ اشْتِعَالَ النَّارِ، فَتَجَبَّلُوا مِنْهُ فِي الْجِبَالِ. قَالَ: فَقَالَ لَهُ أَبُو وَاثِلَةَ الْهُذَلِيُّ: كَذَبْتَ، وَاللَّهِ لَقَدْ صَحِبْتُ رَسُولَ اللَّهِ ﷺ، وَأَنْتَ شَرٌّ مِنْ حِمَارِي هَذَا، قَالَ: وَاللَّهِ مَا أَرُدُّ عَلَيْكَ مَا تَقُولُ، وَايْمُ اللَّهِ لَا نُقِيمُ عَلَيْهِ، ثُمَّ خَرَجَ، وَخَرَجَ النَّاسُ، فَتَفَرَّقُوا عَنْهُ وَدَفَعَهُ اللَّهُ عَنْهُمْ، قَالَ: فَبَلَغَ ذَلِكَ عُمَرَ بْنَ الْخَطَّابِ مِنْ رَأْيِ عَمْرٍو، فَوَاللَّهِ مَا كَرِهَهُ.

قَالَ أَبُو عَبْدِ الرَّحْمَنِ عَبْدُ اللَّهِ بْنُ أَحْمَدَ بْنِ حَنْبَلٍ: أَبَانُ بْنُ صَالِحٍ جَدُّ أَبِي عَبْدِ الرَّحْمَنِ مُشْكُدَانَةَ.

تخريج: إسناده ضعيف، شهر بن حوشب ضعيف، وشيخه فيه مجهول.

said: Aban bin Salih was the grandfather of Abu 'Abdur-Rahman Mushkudanah.

Comments: [Its *isnad* is *da'eef*]

1698. It was narrated that 'Amir said: The Messenger of Allah (ﷺ) sent the army of Dhatus-Salasil; he appointed Abu 'Ubaidah in charge of the Muhajireen and 'Amr bin al-'As in charge of the Bedouin, and he said to them both: "Cooperate with one another." And they were instructed to raid [the tribe of] Bakr. So 'Amr set out and raided [the tribe of] Quda'ah, because Bakr were his maternal uncles. Al-Mugheerah bin Shu'bah went to Abu 'Ubaidah and said: The Messenger of Allah (ﷺ) has appointed you over us, but the son of so and so [i.e., 'Amr] is leading the people and you should have nothing to do with him [because he did the wrong thing]. Abu 'Ubaidah said: The Messenger of Allah (ﷺ) commanded us to cooperate with one another, and I shall obey the Messenger of Allah (ﷺ) even if 'Amr disobeys him.

١٦٩٨- حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عَدِيٍّ عَنْ دَاوُدَ، عَنْ عَامِرٍ قَالَ: بَعَثَ رَسُولُ اللَّهِ ﷺ جَيْشَ ذَاتِ السَّلَاسِلِ، فَاسْتَعْمَلَ أَبَا عُبَيْدَةَ عَلَى الْمُهَاجِرِينَ، وَاسْتَعْمَلَ عَمْرَو بْنَ الْعَاصِ عَلَى الْأَعْرَابِ، فَقَالَ لَهُمَا: «تَطَاوَعَا». قَالَ: وَكَانُوا يُؤْمَرُونَ أَنْ يُغِيرُوا عَلَى بَكْرٍ، فَانْطَلَقَ عَمْرٌو، فَأَغَارَ عَلَى قُضَاعَةَ، لِأَنَّ بَكْرًا أَخْوَالُهُ، فَانْطَلَقَ الْمُغِيرَةُ بْنُ شُعْبَةَ إِلَى أَبِي عُبَيْدَةَ، فَقَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ اسْتَعْمَلَكَ عَلَيْنَا، وَإِنَّ ابْنَ فُلَانٍ قَدِ ارْتَبَعَ أَمْرَ الْقَوْمِ وَلَيْسَ لَكَ مَعَهُ أَمْرٌ، فَقَالَ أَبُو عُبَيْدَةَ: إِنَّ رَسُولَ اللَّهِ ﷺ أَمَرَنَا أَنْ نَتَطَاوَعَ، فَأَنَا أُطِيعُ رَسُولَ اللَّهِ ﷺ وَإِنْ عَصَاهُ عَمْرٌو.

تخريج: رجاله ثقات إلا أنه مرسل.

Comments: [Its men are *thiqat* but it is *Mursal*]

1699. It was narrated that Abu 'Ubaidah bin al-Jarrah said: The last words spoken by the Prophet (ﷺ) were: "Expel the Jews of the Hijaz and the people of Najran from the Arabian Peninsula."

Comments: [*Saheeh*]

١٦٩٩- حَدَّثَنَا وَكِيعٌ: حَدَّثَنِي إِبْرَاهِيمُ بْنُ مَيْمُونٍ مَوْلَى آلِ سَمُرَةَ عَنْ إِسْحَاقَ بْنِ سَعْدِ ابْنِ سَمُرَةَ، عَنْ أَبِيهِ، عَنْ أَبِي عُبَيْدَةَ بْنِ الْجَرَّاحِ قَالَ: إِنَّ آخِرَ مَا تَكَلَّمَ بِهِ النَّبِيُّ ﷺ، قَالَ: «أَخْرِجُوا يَهُودَ أَهْلِ الْحِجَازِ، وَأَهْلِ نَجْرَانَ مِنْ جَزِيرَةِ الْعَرَبِ». [راجع: ١٦٩١]

تخريج: صحيح، وقول وكيع فيه: «عن إسحاق بن سعد بن سمرة» وهم، والصواب: سعد بن سمرة.

1700. It was narrated that 'Iyad bin Ghutaif said: We entered upon Abu 'Ubaidah to visit him when he was sick. He said: I heard the Messenger of Allah (ﷺ) say: "Whoever spends wealth for the sake of Allah will be rewarded seven hundred fold, and whoever spends on himself and his family, or visits a sick person, or removes something harmful (from the road), his good deed will be rewarded tenfold. And fasting is a shield unless he makes a hole in it. If Allah tests a person with physical sickness, it is a means of forgiveness for his sins."

Comments: [Its *isnad* is *hasan*]

١٧٠٠- حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَخْبَرَنَا هِشَامٌ عَنْ وَاصِلٍ، عَنِ الْوَلِيدِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ عِيَاضِ بْنِ غُطَيْفٍ قَالَ: دَخَلْنَا عَلَى أَبِي عُبَيْدَةَ نَعُودُهُ، قَالَ: إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ أَنْفَقَ نَفَقَةً فَاضِلَةً فِي سَبِيلِ اللَّهِ، فَبِسَبْعِمِائَةٍ، وَمَنْ أَنْفَقَ عَلَى نَفْسِهِ، أَوْ عَلَى أَهْلِهِ، أَوْ عَادَ مَرِيضًا، أَوْ مَازَ أَذًى عَنْ طَرِيقٍ، فَهِيَ حَسَنَةٌ بِعَشْرِ أَمْثَالِهَا، وَالصَّوْمُ جُنَّةٌ مَا لَمْ يَخْرِقْهَا، وَمَنِ ابْتَلَاهُ اللَّهُ بِبَلَاءٍ فِي جَسَدِهِ، فَهُوَ لَهُ حِطَّةٌ». [راجع: ١٦٩٠]

تخريج: إسناده حسن إن كان واصل سمعه من الوليد بن عبدالرحمن.

1701. It was narrated that 'Iyad bin Ghutaif said: We entered upon Abu 'Ubaidah... and he narrated the same *hadeeth*.

Comments: [Its *isnad* is *hasan*]

١٧٠١- حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا جَرِيرُ بْنُ حَازِمٍ: حَدَّثَنَا بَشَّارُ بْنُ أَبِي سَيْفٍ عَنِ الْوَلِيدِ ابْنِ عَبْدِ الرَّحْمَنِ، عَنْ عِيَاضِ بْنِ غُطَيْفٍ قَالَ: دَخَلْنَا عَلَى أَبِي عُبَيْدَةَ... فَذَكَرَ الْحَدِيثَ. [راجع: ١٦٩٠]

تخريج: إسناده حسن.

حَدِيثُ (١٩٧/١) عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرٍ ؓ

The *Hadeeth* of 'Abdur-Rahman bin Abi Bakr ؓ

1702. It was narrated that 'Abdur-Rahman bin Abi Bakr said: Abu Bakr (ؓ) came with a guest or guests, then he went to the Prophet (ﷺ) in the evening. When he came back, my mother said to him: You stayed away from your guest (or guests) since night began. He said: Didn't you give them supper? She said: No. She said: I offered it to him (or them) but they refused (or he refused). Abu Bakr got angry and swore that he would not eat, and the guest (or guests) swore that they would not eat until he ate. Then Abu Bakr said: This is from the *Shaitan*. So he called for the food and ate, and they ate too. They did not lift any morsel to their mouths but more than that appeared beneath it. He said: O sister of Banu Firas, what is this? She said: What a surprise, now it is more than it was before we ate! So they ate and sent some of it to the Prophet (ﷺ). And he mentioned that he ate some of it.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (6141) and Muslim (2057)]

١٧٠٢- حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عَدِيٍّ عَنْ سُلَيْمَانَ- يَعْنِي التَّيْمِيَّ- عَنْ أَبِي عُثْمَانَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرٍ قَالَ: جَاءَ أَبُو بَكْرٍ ؓ بِضَيْفٍ لَهُ - أَوْ بِأَضْيَافٍ لَهُ - قَالَ: فَأَمْسَى عِنْدَ النَّبِيِّ ﷺ، قَالَ: فَلَمَّا أَمْسَى قَالَتْ لَهُ أُمِّي: احْتَبَسْتَ عَنْ ضَيْفِكَ - أَوْ أَضْيَافِكَ- مُذِ اللَّيْلَةِ. قَالَ: أَمَا عَشَّيْتِهِمْ؟ قَالَتْ: لَا، قَالَتْ: عَرَضْتُ ذَاكَ عَلَيْهِ - أَوْ عَلَيْهِمْ- فَأَبَوْا - أَوْ فَأَبَى -. قَالَ: فَغَضِبَ أَبُو بَكْرٍ، وَحَلَفَ أَنْ لَا يَطْعَمَهُ، وَحَلَفَ الضَّيْفُ - أَوِ الْأَضْيَافُ - أَنْ لَا يَطْعَمُوهُ حَتَّى يَطْعَمَهُ، فَقَالَ أَبُو بَكْرٍ: إِنْ كَانَتْ هَذِهِ مِنَ الشَّيْطَانِ. قَالَ: فَدَعَا بِالطَّعَامِ، فَأَكَلَ، وَأَكَلُوا، قَالَ: فَجَعَلُوا لَا يَرْفَعُونَ لُقْمَةً إِلَّا رَبَتْ مِنْ أَسْفَلِهَا أَكْثَرَ مِنْهَا، فَقَالَ: يَا أُخْتَ بَنِي فِرَاسٍ، مَا هَذَا؟ قَالَ: فَقَالَتْ: قُرَّةُ عَيْنٍ، إِنَّهَا الْآنَ لَأَكْثَرُ مِنْهَا قَبْلَ أَنْ نَأْكُلَ، فَأَكَلُوا وَبَعَثَ بِهَا إِلَى النَّبِيِّ. فَذَكَرَ أَنَّهُ أَكَلَ مِنْهَا. [انظر: ١٧٠٤، ١٧١٢، ١٧١٣]

تخريج: إسناده صحيح. خ: (٦١٤١)، م: (٢٠٥٧).

1703. It was narrated from 'Abdur-Rahman bin Abi Bakr that he said: We were one hundred

١٧٠٣- حَدَّثَنَا عَارِمٌ: حَدَّثَنَا مُعْتَمِرُ بْنُ سُلَيْمَانَ عَنْ أَبِيهِ، عَنْ أَبِي عُثْمَانَ، عَنْ

عَبْدِالرَّحْمَنِ بْنِ أَبِي بَكْرٍ أَنَّهُ قَالَ: كُنَّا مَعَ النَّبِيِّ ﷺ ثَلَاثِينَ وَمِائَةً، فَقَالَ النَّبِيُّ ﷺ: «هَلْ مَعَ أَحَدٍ مِنْكُمْ طَعَامٌ؟» فَإِذَا مَعَ رَجُلٍ صَاعٌ مِنْ طَعَامٍ، أَوْ نَحْوُهُ، فَعُجِنَ، ثُمَّ جَاءَ رَجُلٌ مُشْرِكٌ مُشْعَانٌّ طَوِيلٌ بِغَنَمٍ يَسُوقُهَا، فَقَالَ النَّبِيُّ ﷺ: «أَبَيْعًا أَمْ عَطِيَّةً؟» أَوْ قَالَ: «أَمْ هَدِيَّةً؟» قَالَ: لَا، بَلْ بَيْعٌ. فَاشْتَرَى مِنْهُ شَاةً، فَصُنِعَتْ، وَأَمَرَ نَبِيُّ اللهِ ﷺ بِسَوَادِ الْبَطْنِ أَنْ يُشْوَى، قَالَ: وَايْمُ اللَّهِ، مَا مِنَ الثَّلَاثِينَ وَالْمِائَةِ، إِلَّا قَدْ حَزَّ لَهُ رَسُولُ اللَّهِ ﷺ حُزَّةً مِنْ سَوَادِ بَطْنِهَا، إِنْ كَانَ شَاهِدًا أَعْطَاهَا إِيَّاهُ، وَإِنْ كَانَ غَائِبًا خَبَأَ لَهُ. قَالَ: وَجَعَلَ مِنْهَا قَصْعَتَيْنِ، قَالَ: فَأَكَلْنَا أَجْمَعُونَ وَشَبِعْنَا، وَفَضَلَ فِي الْقَصْعَتَيْنِ، فَجَعَلْنَاهُ عَلَى الْبَعِيرِ، أَوْ كَمَا قَالَ. [انظر: ١٧١١]

تخريج: إسناده صحيح. خ: (٢٦١٦)، م: (٢٠٥٦).

and thirty men with the Prophet (ﷺ), and the Prophet (ﷺ) said: "Does any one among you have any food?" One man had a *sa'* of foodstuff or the like, so he made some dough. Then a man, a tall *mushrik* with dishevelled hair, came along with some sheep that he was driving. The Prophet (ﷺ) said: "Will you sell one or give it as a gift?" He said: No, I will sell it. So he bought a sheep from him and it was slaughtered and prepared. The Messenger of Allah (ﷺ) ordered that its liver be grilled. By Allah, there was no one among those one hundred and thirty who was not given his share of that liver by the Messenger of Allah (ﷺ); if the man was present, he gave it to him, and if he was absent he set it aside for him. And he set out two large bowls from which we all ate our fill, and there was some left over in the two bowls, which I loaded onto a camel.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (2616) and Muslim (2056)]

١٧٠٤- حَدَّثَنَا عَارِمٌ وَعَفَّانُ قَالَا: حَدَّثَنَا مُعْتَمِرُ بْنُ سُلَيْمَانَ: قَالَ عَفَّانُ فِي حَدِيثِهِ: قَالَ سَمِعْتُ أَبِي: حَدَّثَنَا أَبُو عُثْمَانَ: أَنَّهُ حَدَّثَهُ عَبْدُ الرَّحْمَنِ بْنُ أَبِي بَكْرٍ: أَنَّ أَصْحَابَ الصُّفَّةِ كَانُوا أُنَاسًا فُقَرَاءَ، وَأَنَّ رَسُولَ اللَّهِ ﷺ قَالَ مَرَّةً: «مَنْ كَانَ عِنْدَهُ طَعَامُ اثْنَيْنِ، فَلْيَذْهَبْ بِثَالِثٍ ـ وَقَالَ عَفَّانُ: بِثَلَاثَةٍ ـ وَمَنْ كَانَ عِنْدَهُ طَعَامُ أَرْبَعَةٍ فَلْيَذْهَبْ بِخَامِسٍ،

1704. Abdur-Rahman bin Abi Bakr narrated that *Ashabus-Suffah* were poor people. The Messenger of Allah (ﷺ) said on one occasion: "Whoever has food for two, let him take a third person with him - 'Affan said: three people; whoever has food for four, let him take a fifth and sixth person with him," or words to that effect. Abu Bakr came with three people and the Prophet (ﷺ) took ten people with him, and Abu Bakr took three.

سَادِسٍ» أَوْ كَمَا قَالَ، وَإِنَّ أَبَا بَكْرٍ جَاءَ بِثَلَاثَةٍ، وَانْطَلَقَ النَّبِيُّ ﷺ بِعَشَرَةٍ، وَأَبُو بَكْرٍ بِثَلَاثَةٍ _ قَالَ عَفَّانُ: بِسَادِسٍ _. [راجع: ١٧٠٢]

تخريج: إسناده صحيح. خ: (٦٠٢)، م: (٢٠٥٧).

Comments: [Its *isnad* is *saheeh,* al-Bukhari (602) and Muslim (2057)]

١٧٠٥- حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَمْرٍو _ يَعْنِي ابْنَ دِينَارٍ _ أَخْبَرَهُ عَمْرُو بْنُ أَوْسٍ الثَّقَفِيُّ: أَخْبَرَنِي عَبْدُ الرَّحْمَنِ بْنُ أَبِي بَكْرٍ قَالَ: أَمَرَنِي رَسُولُ اللَّهِ ﷺ أَنْ أُرْدِفَ عَائِشَةَ إِلَى التَّنْعِيمِ فَأُعْمِرَهَا. [انظر: ١٧١٠]

تخريج: إسناده صحيح. خ: (١٧٨٤)، م: (١٢١٢).

1705. It was narrated from 'Amr - i.e., bin Dinar - that 'Amr bin Aws ath-Thaqafi told him: 'Abdur-Rahman bin Abi Bakr told me: The Messenger of Allah (ﷺ) instructed me to take 'A'ishah behind me on my mount to at-Tan'eem, then let her do *'umrah.*

Comments: [Its *isnad* is *saheeh,* al-Bukhari (1784) and Muslim (1212)]

١٧٠٦- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ بَكْرٍ السَّهْمِيُّ: حَدَّثَنَا هِشَامُ بْنُ حَسَّانَ عَنِ الْقَاسِمِ بْنِ مِهْرَانَ، عَنْ مُوسَى بْنِ عُبَيْدٍ، عَنْ مَيْمُونِ بْنِ مِهْرَانَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ رَبِّي أَعْطَانِي سَبْعِينَ أَلْفًا مِنْ أُمَّتِي يَدْخُلُونَ الْجَنَّةَ بِغَيْرِ حِسَابٍ». فَقَالَ عُمَرُ: يَا رَسُولَ اللَّهِ، فَهَلَّا اسْتَزَدْتَهُ؟ قَالَ: «قَدِ اسْتَزَدْتُهُ، فَأَعْطَانِي مَعَ كُلِّ رَجُلٍ سَبْعِينَ أَلْفًا» قَالَ عُمَرُ: فَهَلَّا اسْتَزَدْتَهُ؟ قَالَ: «قَدِ اسْتَزَدْتُهُ، فَأَعْطَانِي مَعَ كُلِّ رَجُلٍ سَبْعِينَ أَلْفًا» قَالَ عُمَرُ: فَهَلَّا اسْتَزَدْتَهُ؟ قَالَ: «قَدِ اسْتَزَدْتُهُ، فَأَعْطَانِي هَكَذَا». وَفَرَّجَ عَبْدُ اللَّهِ بْنُ بَكْرٍ بَيْنَ يَدَيْهِ، وَقَالَ عَبْدُ اللَّهِ: وَبَسَطَ بَاعَيْهِ، وَحَدَّثَنَا عَبْدُ اللَّهِ. و قَالَ هِشَامٌ: وَهَذَا مِنَ اللَّهِ لَا يُدْرَى مَا عَدَدُهُ.

1706. It was narrated from 'Abdur-Rahman bin Abi Bakr that the Messenger of Allah (ﷺ) said: "My Lord has granted me seventy thousand of my *ummah* who will enter Paradise without being brought to account." 'Umar said: O Messenger of Allah, why didn't you ask for more? He said: "I did ask for more, and He granted me with each man seventy thousand. "'Umar said: Why didn't you ask for more? He said: "I did ask for more and He granted me with every man seventy thousand." 'Umar said: Why didn't you ask for more? He said: "I did ask for more, and He granted me like this -" and 'Abdullah bin Bakr held his hands apart, stretching out his arms and making a scooping motion. Hisham said: This is from Allah, the number of which is not known.

Comments: [Its *isnad* is *da'eef*]

تخريج: إسناده ضعيف، القاسم بن مهران لايعرف وموسى بن عبيد مجهول. وقوله: «إن ربي أعطاني.... بغير حساب» صحيح لغيره.

1707. It was narrated that 'Abdur-Rahman bin Abi Bakr said: The Messenger of Allah (ﷺ) said: "Allah, may He be glorified and exalted, will call the debtor on the Day of Resurrection and make him stand before Him, then He will say: O My slave, how did you dispose of the people's money? He will say: O Lord, You know that I did not squander it; rather it was lost in a flood or a fire, or it was stolen or lost (in trade). Then Allah, may He be glorified and exalted, will call for something and will put it in his balance, and his good deeds will outweigh it."

Comments: [Its *isnad* is *da'eef*, Sadaqah bin Moosa is *da'eef* and Qais bin Zaid is unknown]

١٧٠٧- حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا صَدَقَةُ بْنُ مُوسَى عَنْ أَبِي عِمْرَانَ الْجَوْنِيِّ، عَنْ قَيْسِ بْنِ زَيْدٍ، عَنْ قَاضِي الْمِصْرَيْنِ، عَنْ عَبْدِ الرَّحْمَنِ ابْنِ أَبِي بَكْرٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ عَزَّ وَجَلَّ لَيَدْعُو بِصَاحِبِ الدَّيْنِ يَوْمَ الْقِيَامَةِ، فَيُقِيمُهُ بَيْنَ يَدَيْهِ، فَيَقُولُ: أَيْ عَبْدِي، فِيمَ أَذْهَبْتَ مَالَ النَّاسِ؟ فَيَقُولُ: أَيْ رَبِّ، قَدْ عَلِمْتَ أَنِّي لَمْ أُفْسِدْهُ، إِنَّمَا ذَهَبَ فِي غَرَقٍ أَوْ حَرَقٍ أَوْ سَرِقَةٍ أَوْ وَضِيعَةٍ، فَيَدْعُو اللَّهُ عَزَّ وَجَلَّ بِشَيْءٍ فَيَضَعُهُ فِي مِيزَانِهِ، فَتَرْجَحُ حَسَنَاتُهُ». [انظر: ١٧٠٨]

تخريج: إسناده ضعيف، صدقة بن موسى ضعيف وقيس بن زيد مجهول.

1708. It was narrated from 'Abdur-Rahman bin Abi Bakr that the Messenger of Allah (ﷺ) said: "Allah will call the debtor on the Day of Resurrection until he is made to stand before Him, and it will be said: O son of Adam, why did you take this debt? Why did you neglect people's dues? He will say: O Lord, You know that I took it but I did not use it for food or drink or clothing, and I was not negligent, but what happened to me was a fire or theft or loss (in trade). Allah, may He be glorified and exalted, will say: My slave has spoken the

١٧٠٨- حَدَّثَنَا عَبْدُ الصَّمَدِ: حَدَّثَنَا صَدَقَةُ: حَدَّثَنَا أَبُو عِمْرَانَ: حَدَّثَنِي قَيْسُ بْنُ زَيْدٍ عَنْ قَاضِي الْمِصْرَيْنِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرٍ: أَنَّ (١/١٩٨) رَسُولَ اللَّهِ ﷺ قَالَ: «يَدْعُو اللَّهُ بِصَاحِبِ الدَّيْنِ يَوْمَ الْقِيَامَةِ حَتَّى يُوقَفَ بَيْنَ يَدَيْهِ، فَيُقَالُ: يَا ابْنَ آدَمَ، فِيمَ أَخَذْتَ هَذَا الدَّيْنَ، وَفِيمَ ضَيَّعْتَ حُقُوقَ النَّاسِ؟ فَيَقُولُ: يَا رَبِّ، إِنَّكَ تَعْلَمُ أَنِّي أَخَذْتُهُ فَلَمْ آكُلْ، وَلَمْ أَشْرَبْ، وَلَمْ أَلْبَسْ وَلَمْ أُضَيِّعْ، وَلَكِنْ أَتَى عَلَى يَدَيَّ إِمَّا حَرَقٌ، وَإِمَّا سَرَقٌ، وَإِمَّا وَضِيعَةٌ، فَيَقُولُ اللَّهُ عَزَّوَجَلَّ:

صَدَقَ عَبْدِي، أَنَا أَحَقُّ مَنْ قَضَى عَنْكَ الْيَوْمَ، فَيَدْعُو اللَّهُ بِشَيْءٍ فَيَضَعُهُ فِي كِفَّةِ مِيزَانِهِ، فَتَرْجَحُ حَسَنَاتُهُ عَلَى سَيِّئَاتِهِ، فَيَدْخُلُ الْجَنَّةَ بِفَضْلِ رَحْمَتِهِ». [راجع: ١٧٠٧]

تخريج: إسناده ضعيف، راجع ماقبله.

truth. I am the most deserving to pay it off for you today. Then Allah will call for something and will put it in the pan of his balance, and his good deeds will outweigh his bad deeds, then he will enter Paradise by grace of His mercy."

Comments: [Its *isnad* is *da'eef*; see the previous report]

١٧٠٩- **حَدَّثَنَا** عَلِيُّ بْنُ إِسْحَاقَ: أَخْبَرَنَا عَبْدُ اللَّهِ ـ يَعْنِي ابْنَ الْمُبَارَكِ ـ: أَخْبَرَنَا زَكَرِيَّا ابْنُ إِسْحَاقَ عَنِ ابْنِ أَبِي نَجِيحٍ: أَنَّ أَبَاهُ حَدَّثَهُ: أَنَّهُ أَخْبَرَهُ مَنْ سَمِعَ عَبْدَ الرَّحْمَنِ بْنَ أَبِي بَكْرٍ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «ارْحَلْ هَذِهِ النَّاقَةَ، ثُمَّ أَرْدِفْ أُخْتَكَ، فَإِذَا هَبَطْتُمَا مِنْ أَكَمَةِ التَّنْعِيمِ، فَأَهِلَّا وَأَقْبِلَا» وَذَلِكَ لَيْلَةَ الصَّدَرِ. [انظر: ١٧١٠]

تخريج: صحيح لغيره. خ: (١٧٨٤)، م: (١٢١٢). وهذا إسناد ضعيف لجهالة الراوي الذي سمع عبدالرحمن بن أبي بكر.

1709. It was narrated from Ibn Abu Najeeh that his father told him that someone who heard 'Abdur-Rahman bin Abi Bakr told him that [the latter] said: The Messenger of Allah (ﷺ) said: "Ride this she-camel and put your sister behind you, then when you come down from the hill of at-Tan'eem, both of you should enter *ihram* and come here." That was on the day when the pilgrims do the *tawaf* of farewell before leaving Makkah.

Comments: [*Saheeh* because of corroborating evidence, al-Bukhari (1784) and Muslim (1212)]

١٧١٠- **حَدَّثَنَا** دَاوُدُ بْنُ مِهْرَانَ الدَّبَّاغُ: حَدَّثَنَا دَاوُدُ ـ يَعْنِي الْعَطَّارَ ـ عَنِ ابْنِ خُثَيْمٍ، عَنْ يُوسُفَ بْنِ مَاهَكَ، عَنْ حَفْصَةَ ابْنَةِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرٍ الصِّدِّيقِ، عَنْ أَبِيهَا: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ لِعَبْدِ الرَّحْمَنِ: «أَرْدِفْ أُخْتَكَ ـ يَعْنِي عَائِشَةَ ـ فَأَعْمِرْهَا مِنَ التَّنْعِيمِ، فَإِذَا هَبَطْتَ بِهَا مِنَ الْأَكَمَةِ فَمُرْهَا فَلْتُحْرِمْ، فَإِنَّهَا عُمْرَةٌ مُتَقَبَّلَةٌ». [راجع: ١٧٠٥]

تخريج: إسناده صحيح. خ: (١٧٨٤)، م: (١٢١٢).

1710. It was narrated from Hafsah the daughter of 'Abdur-Rahman bin Abi Bakr, from her father, that the Messenger of Allah (ﷺ) said to 'Abdur-Rahman: "Put your sister - meaning 'A'ishah - behind you on your mount and take her for *'Umrah* from at-Tan'eem. When you bring her down from the hill, tell her to enter *ihram*, and it will be an *'Umrah* that will be accepted by Allah."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1784) and Muslim (1212)]

1711. It was narrated from 'Abdur-Rahman bin Abi Bakr that he said: We were one hundred and thirty men with the Prophet (ﷺ), and the Prophet (ﷺ) said: "Does any one among you have any food?" One man had a *sa'* of foodstuff or the like, so he made some dough. Then a man, a tall *mushrik* with dishevelled hair, came along with some sheep that he was driving. The Prophet (ﷺ) said: "Will you sell one or give it as a gift?" He said: No, I will sell it. So he bought a sheep from him and it was slaughtered and prepared. The Messenger of Allah (ﷺ) ordered that its liver be grilled. By Allah, there was no one among those one hundred and thirty who was not given his share of that liver by the Messenger of Allah (ﷺ); if the man was present, he gave it to him, and if he was absent he set it aside for him. And he set out two large bowls from which we all ate our fill, and there was some left over, which I loaded onto a camel.

١٧١١- حَدَّثَنَا عَارِمٌ: حَدَّثَنَا مُعْتَمِرُ بْنُ سُلَيْمَانَ عَنْ أَبِيهِ، عَنْ أَبِي عُثْمَانَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرٍ أَنَّهُ قَالَ: كُنَّا مَعَ النَّبِيِّ ﷺ ثَلَاثِينَ وَمِائَةً، فَقَالَ النَّبِيُّ ﷺ: «هَلْ مَعَ أَحَدٍ مِنْكُمْ طَعَامٌ؟» فَإِذَا مَعَ رَجُلٍ صَاعٌ مِنْ طَعَامٍ أَوْ نَحْوُهُ، فَعُجِنَ، ثُمَّ جَاءَ رَجُلٌ مُشْرِكٌ مُشْعَانٌّ طَوِيلٌ بِغَنَمٍ يَسُوقُهَا، فَقَالَ النَّبِيُّ ﷺ: «أَبَيْعًا أَمْ عَطِيَّةً؟» أَوْ قَالَ: «أَمْ هِبَةً؟» قَالَ: لَا، بَلْ بَيْعٌ. فَاشْتَرَى مِنْهُ شَاةً، فَصُنِعَتْ، وَأَمَرَ نَبِيُّ اللَّهِ ﷺ بِسَوَادِ الْبَطْنِ أَنْ يُشْوَى، قَالَ: وَايْمُ اللَّهِ، مَا مِنَ الثَّلَاثِينَ وَالْمِائَةِ إِلَّا قَدْ حَزَّ رَسُولُ اللَّهِ ﷺ لَهُ حُزَّةً مِنْ سَوَادِ بَطْنِهَا، إِنْ كَانَ شَاهِدًا أَعْطَاهُ إِيَّاهُ، وَإِنْ كَانَ غَائِبًا خَبَأَ لَهُ، قَالَ: وَجَعَلَ مِنْهَا قَصْعَتَيْنِ، قَالَ: فَأَكَلْنَا أَجْمَعُونَ وَشَبِعْنَا، وَفَضَلَ فِي الْقَصْعَتَيْنِ، فَحَمَلْنَاهُ عَلَى بَعِيرٍ. أَوْ كَمَا قَالَ. [راجع: ١٧٠٣]

تخريج: إسناده صحيح. خ: (٢٢١٦)، م: (٢٠٥٦).

Comments: [Its *isnad* is *saheeh*, al-Bukhari (2216) and Muslim (2056)]

1712. Abdur-Rahman bin Abi Bakr narrated that the people of *as-Suffah* were poor people and on one occasion the Messenger of Allah (ﷺ) said: "Whoever has enough food for two people, let him take three with him, and whoever has enough food for four people, let him take a fifth or a sixth with him," or words to that effect. Abu Bakr took three people

١٧١٢- حَدَّثَنَا عَارِمٌ: حَدَّثَنَا مُعْتَمِرُ بْنُ سُلَيْمَانَ عَنْ أَبِيهِ: حَدَّثَنَا أَبُو عُثْمَانَ أَنَّهُ حَدَّثَهُ عَبْدُ الرَّحْمَنِ بْنُ أَبِي بَكْرٍ: أَنَّ أَصْحَابَ الصُّفَّةِ كَانُوا أُنَاسًا فُقَرَاءَ، وَأَنَّ رَسُولَ اللَّهِ ﷺ قَالَ مَرَّةً: «مَنْ كَانَ عِنْدَهُ طَعَامُ اثْنَيْنِ، فَلْيَذْهَبْ بِثَالِثٍ، مَنْ كَانَ عِنْدَهُ طَعَامُ أَرْبَعَةٍ فَلْيَذْهَبْ بِخَامِسٍ، بِسَادِسٍ» أَوْ كَمَا قَالَ،

with him and the Prophet of Allah (ﷺ) took ten. Abu Bakr took three and he (the narrator) said: That was me and my father and my mother - and I do not know if he said: - and my wife and a servant whom we shared with the household of Abu Bakr. Abu Bakr ate dinner with the Prophet (ﷺ), then he stayed until *'Isha'* prayer was offered, then he went back and stayed until the Messenger of Allah (ﷺ) became drowsy, and he came after as much of the night had passed as Allah willed. His wife said to him: What kept you away from your guests? Or she said: your guest. He said: Have you not given them dinner? She said: They refused (to eat) until you came. They brought the food to them, but they insisted on not eating. I went and hid myself, and he said: O ignorant fellow! And he reprimanded me and berated me. He said: Eat, but you may not enjoy it. And he said: By Allah, I will never eat it. By Allah, we did not take any morsel but there appeared beneath it more of it, until we had eaten our fill and there was more of it than before. Abu Bakr looked at it and saw that it was as it had been before or more than that. He said to his wife: O sister of Banu Firas, what is this? She said: No, O pleasure of my eye, now it is three times more than it was before. Abu Bakr ate some of it and said: That was from the *Shaitan* - meaning

وَإِنَّ أَبَا بَكْرٍ جَاءَ بِثَلَاثَةٍ، وَانْطَلَقَ نَبِيُّ اللَّهِ ﷺ بِعَشَرَةٍ، وَأَبُو بَكْرٍ بِثَلَاثَةٍ، قَالَ: فَهُوَ أَنَا وَأَبِي وَأُمِّي ـ وَلَا أَدْرِي هَلْ قَالَ: وَامْرَأَتِي ـ وَخَادِمٌ بَيْنَ بَيْتِنَا وَبَيْتِ أَبِي بَكْرٍ، وَإِنَّ أَبَا بَكْرٍ تَعَشَّى عِنْدَ رَسُولِ اللَّهِ ﷺ، ثُمَّ لَبِثَ حَتَّى صُلِّيَتِ الْعِشَاءُ، ثُمَّ رَجَعَ، فَلَبِثَ حَتَّى نَعَسَ رَسُولُ اللَّهِ ﷺ، فَجَاءَ بَعْدَمَا مَضَى مِنَ اللَّيْلِ مَا شَاءَ اللَّهُ، قَالَتْ لَهُ امْرَأَتُهُ: مَا حَبَسَكَ عَنْ أَضْيَافِكَ ـ أَوْ قَالَتْ: ضَيْفِكَ؟ ـ قَالَ: أَوَمَا عَشَّيْتِهِمْ؟ قَالَتْ: أَبَوْا حَتَّى تَجِيءَ، قَدْ عَرَضُوا عَلَيْهِمْ فَغَلَبُوهُمْ. قَالَ: فَذَهَبْتُ أَنَا فَاخْتَبَأْتُ، قَالَ: وَقَالَ: يَا عَنْتَرُ أَوْ يَا غُنْثَرُ. فَجَدَّعَ وَسَبَّ، وَقَالَ: كُلُوا، لَا هَنِيًّا، وَقَالَ: وَاللَّهِ لَا أَطْعَمُهُ أَبَدًا. قَالَ: وَحَلَفَ الضَّيْفُ أَنْ لَا يَطْعَمَهُ حَتَّى يَطْعَمَهُ أَبُوبَكْرٍ، قَالَ: فَقَالَ أَبُو بَكْرٍ: هَذِهِ مِنَ الشَّيْطَانِ. قَالَ: فَدَعَا بِالطَّعَامِ فَأَكَلَ، قَالَ: فَايْمُ اللَّهِ، مَا كُنَّا نَأْخُذُ مِنْ لُقْمَةٍ إِلَّا رَبَا مِنْ أَسْفَلِهَا أَكْثَرَ مِنْهَا، قَالَ: حَتَّى شَبِعُوا، وَصَارَتْ أَكْثَرَ مِمَّا كَانَتْ قَبْلَ ذَلِكَ، فَنَظَرَ إِلَيْهَا أَبُو بَكْرٍ، فَإِذَا هِيَ كَمَا هِيَ، أَوْ أَكْثَرُ، فَقَالَ لِامْرَأَتِهِ: يَا أُخْتَ بَنِي فِرَاسٍ، مَا هَذَا؟ قَالَتْ: لَا وَقُرَّةِ عَيْنِي، لَهِيَ الْآنَ أَكْثَرُ مِنْهَا قَبْلَ ذَلِكَ بِثَلَاثِ مِرَارٍ. فَأَكَلَ مِنْهَا أَبُوبَكْرٍ، وَقَالَ: إِنَّمَا كَانَ ذَلِكَ مِنَ الشَّيْطَانِ ـ يَعْنِي يَمِينَهُ ـ ، ثُمَّ أَكَلَ مِنْهَا لُقْمَةً، ثُمَّ حَمَلَهَا إِلَى رَسُولِ اللَّهِ ﷺ، فَأَصْبَحَتْ عِنْدَهُ. قَالَ: وَكَانَ بَيْنَنَا وَبَيْنَ قَوْمٍ

عَقْدٌ، فَمَضَى الْأَجَلُ، فَعَرَّفْنَا اثْنَيْ عَشَرَ رَجُلًا مَعَ كُلِّ رَجُلٍ أُنَاسٌ، اللَّهُ أَعْلَمُ كَمْ مَعَ كُلِّ رَجُلٍ، غَيْرَ أَنَّهُ بَعَثَ مَعَهُمْ، فَأَكَلُوا مِنْهَا أَجْمَعُونَ، أَوْ كَمَا قَالَ. [راجع: ١٧٠٢]

تخريج: إسناده صحيح. خ: (٦١٤١)، م: (٢٠٥٧).

his oath. Then he ate a morsel of it and took it to the Messenger of Allah (ﷺ), and the Messenger of Allah (ﷺ) found it in the morning. He said: There was a treaty between us and some people which came to an end, and we appointed twelve men, each of whom had many men with him, and Allah knows best how many were with each man, and all of them ate from it.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (6141) and Muslim (2057). See 1702]

١٧١٣- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا (١/١٩٩) مُعْتَمِرُ بْنُ سُلَيْمَانَ قَالَ: سَمِعْتُ أَبِي يَقُولُ: حَدَّثَنَا أَبُو عُثْمَانَ أَنَّهُ حَدَّثَهُ عَبْدُ الرَّحْمَنِ بْنُ أَبِي بَكْرٍ: أَنَّ أَصْحَابَ الصُّفَّةِ كَانُوا أُنَاسًا فُقَرَاءَ، وَأَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ كَانَ عِنْدَهُ طَعَامُ اثْنَيْنِ، فَلْيَذْهَبْ بِثَلَاثَةٍ، وَمَنْ كَانَ عِنْدَهُ طَعَامُ أَرْبَعَةٍ، فَلْيَذْهَبْ بِخَامِسٍ، بِسَادِسٍ». أَوْ كَمَا قَالَ، وَإِنَّ أَبَا بَكْرٍ جَاءَ بِثَلَاثَةٍ، وَانْطَلَقَ نَبِيُّ اللَّهِ ﷺ بِعَشَرَةٍ، قَالَ: فَهُوَ أَنَا وَأَبِي وَأُمِّي ـ وَلَا أَدْرِي هَلْ قَالَ: امْرَأَتِي ـ وَخَادِمٌ بَيْنَ بَيْتِنَا وَبَيْتِ أَبِي بَكْرٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُ. [راجع: ١٧٠٢]

تخريج: راجع ماقبله.

1713. Abu 'Uthman narrated that 'Abdur -Rahman bin Abi Bakr told him that *Ashabus-Suffah* were poor people. The Messenger of Allah (ﷺ) said: "Whoever has food for two, let him take a third person with him; whoever has food for four, let him take a fifth and sixth person with him," or words to that effect. Abu Bakr brought three people with him and the Prophet of Allah (ﷺ) took ten people with him. He said: That was me and my father and my mother - and I do not know if he said: - and my wife and a servant whom we shared with the household of Abu Bakr (ﷺ).

Comments: [See the previous report]

حَدِيثُ زَيْدِ بْنِ خَارِجَةَ ﷺ

Hadeeth of Zaid bin Kharijah ﷺ

١٧١٤ - حَدَّثَنَا عَلِيُّ بْنُ بَحْرٍ: حَدَّثَنَا عِيسَى ابْنُ يُونُسَ: حَدَّثَنَا عُثْمَانُ بْنُ حَكِيمٍ: حَدَّثَنَا خَالِدُ بْنُ سَلَمَةَ: أَنَّ عَبْدَ الْحَمِيدِ بْنَ عَبْدِ الرَّحْمَنِ دَعَا مُوسَى بْنَ طَلْحَةَ حِينَ عَرَّسَ عَلَى ابْنِهِ، فَقَالَ: يَا أَبَا عِيسَى، كَيْفَ بَلَغَكَ فِي الصَّلَاةِ عَلَى النَّبِيِّ ﷺ؟ فَقَالَ مُوسَى: سَأَلْتُ زَيْدَ بْنَ خَارِجَةَ عَنِ الصَّلَاةِ عَلَى النَّبِيِّ ﷺ، فَقَالَ زَيْدٌ: أَنَا سَأَلْتُ رَسُولَ اللَّهِ ﷺ نَفْسِي: كَيْفَ الصَّلَاةُ عَلَيْكَ؟ قَالَ: «صَلُّوا، وَاجْتَهِدُوا، ثُمَّ قُولُوا: اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ، وَعَلَى آلِ مُحَمَّدٍ، كَمَا بَارَكْتَ عَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ».

تخريج: إسناده صحيح.

1714. Khalid bin Salamah said: 'Abdul-Hameed bin 'Abdur-Rahman invited Moosa bin Talhah when his son got married. He said: O Abu Moosa, what have you heard about sending blessings upon the Prophet (ﷺ)? Moosa said: I asked Zaid bin Kharijah about sending blessings upon the Prophet (ﷺ) and Zaid said: I asked the Messenger of Allah (ﷺ) about that myself. I said: How should one send blessings upon you? He said: "Send blessings upon me and try your best, then say: O Allah, bless Muhammad and the family of Muhammad as You blessed the family of Ibraheem, verily You are Most Praiseworthy, Most Glorious."

Comments: [Its *isnad* is *saheeh*]

حَدِيثُ الْحَارِثِ بْنِ خَزَمَةَ ﵁

The *Hadeeth* of al-Harith bin Khazamah ﵁

1715. It was narrated from Yahya bin 'Abbas that his father 'Abbad bin 'Abdullah bin az-Zubair said: al-Harith bin Khazamah brought these two verses at the end of Bara'ah [at-Tawbah]: "Verily, there has come unto you a Messenger (Muhammad ﷺ) from amongst yourselves. It grieves him that you should receive any injury or difficulty. He (Muhammad ﷺ) is anxious over you; for the believers (he ﷺ is) full of pity, kind, and merciful. But if they turn away, say (O Muhammad ﷺ): 'Allah is sufficient for me. *La ilaha illa Huwa* (none has the right to be worshipped but He) in Him I put my trust and He is the Lord of the Mighty Throne.'" [at-Tawbah 9:128, 129] to 'Umar bin al-Khattab, who said: Who else will testify to this? He said: I do not know; by Allah, I bear witness that I heard them from the Messenger of Allah (ﷺ) and I understood them and memorised them. And 'Umar said: And by Allah, I bear witness that I heard them from the Messenger of Allah (ﷺ). Then he said: If they were three verses, I would have made them a *soorah* on its own; look for a *soorah* of the Qur'an and put them with it. Then I put them at the end of Bara'ah [at-Tawbah].

١٧١٥- حَدَّثَنَا عَلِيُّ بْنُ بَحْرٍ: حَدَّثَنَا مُحَمَّدُ ابْنُ سَلَمَةَ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ يَحْيَى ابْنِ عَبَّادٍ، عَنْ أَبِيهِ عَبَّادِ بْنِ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ قَالَ: أَتَى الْحَارِثُ بْنُ خَزَمَةَ بِهَاتَيْنِ الْآيَتَيْنِ مِنْ آخِرِ بَرَاءَةَ: ﴿لَقَدْ جَاءَكُمْ رَسُولٌ مِنْ أَنْفُسِكُمْ﴾ (التوبة: ١٢٨، ١٢٩) إِلَى عُمَرَ بْنِ الْخَطَّابِ، فَقَالَ: مَنْ مَعَكَ عَلَى هَذَا؟ قَالَ: لَا أَدْرِي، وَاللَّهِ إِنِّي أَشْهَدُ لَسَمِعْتُهَا مِنْ رَسُولِ اللَّهِ ﷺ، وَوَعَيْتُهَا، وَحَفِظْتُهَا. فَقَالَ عُمَرُ: وَأَنَا أَشْهَدُ لَسَمِعْتُهَا مِنْ رَسُولِ اللَّهِ ﷺ، ثُمَّ قَالَ: لَوْ كَانَتْ ثَلَاثَ آيَاتٍ، لَجَعَلْتُهَا سُورَةً عَلَى حِدَةٍ، فَانْظُرُوا سُورَةً مِنَ الْقُرْآنِ، فَضَعُوهَا فِيهَا، فَوَضَعْتُهَا فِي آخِرِ بَرَاءَةَ.

تخريج: إسناده ضعيف لتدليس محمد بن إسحاق ولانقطاعه، عباد بن عبدالله لم يدرك قصة جمع القرآن.

Comments: [Its *isnad* is *da'eef* because of *tadlees* of Muhammad bin Ishaq and because it is interrupted]

حَدِيثُ سَعْدٍ مَوْلَى أَبِي بَكْرٍ ﷺ

Hadeeth of Sa'd, the freed slave of Abu Bakr ﷺ

1716. It was narrated from al-Hasan that Sa'd, the freed slave of Abu Bakr, said: I brought some dates to the Messenger of Allah (ﷺ) and they started taking two at a time. The Messenger of Allah (ﷺ) said: "Do not take two at a time."

Comments: [*Saheeh*, because of corroborating evidence; this is a *da'eef isnad*]

١٧١٦- حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ - يَعْنِي أَبَا دَاوُدَ الطَّيَالِسِيَّ -: حَدَّثَنَا أَبُو عَامِرٍ الْخَزَّازُ عَنِ الْحَسَنِ، عَنْ سَعْدٍ مَوْلَى أَبِي بَكْرٍ قَالَ: قَدَّمْتُ بَيْنَ يَدَيْ رَسُولِ اللَّهِ ﷺ تَمْرًا، فَجَعَلُوا يَقْرُنُونَ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَقْرُنُوا».

تخريج: صحيح لغيره. وهذا إسناد ضعيف، أبو عامر الخزاز سيء الحفظ والحسن البصري مدلس وقد عنعن.

1717. It was narrated from al-Hasan concerning Sa'd, the freed slave of Abu Bakr, who used to serve the Prophet (ﷺ), that the Prophet (ﷺ) liked his service and said: "O Abu Bakr, manumit Sa'd." He said: O Messenger of Allah, we have no helper except him. The Messenger of Allah (ﷺ) said: "Manumit Sa'd; other men are coming, other men are coming." Abu Dawood said: i.e., slaves.

Comments: [Its *isnad* is *da'eef*, because of the weakness of Abu Amir Al-Khazzaz]

١٧١٧- حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ: حَدَّثَنَا أَبُو عَامِرٍ عَنِ الْحَسَنِ، عَنْ سَعْدٍ مَوْلَى أَبِي بَكْرٍ وَكَانَ يَخْدُمُ النَّبِيَّ ﷺ، وَكَانَ النَّبِيُّ ﷺ يُعْجِبُهُ خِدْمَتُهُ، فَقَالَ: «يَا أَبَا بَكْرٍ، أَعْتِقْ سَعْدًا» فَقَالَ: يَا رَسُولَ اللَّهِ، مَا لَنَا مَاهِنٌ غَيْرُهُ. قَالَ: فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَعْتِقْ سَعْدًا، أَتَتْكَ الرِّجَالُ، أَتَتْكَ الرِّجَالُ» قَالَ أَبُو دَاوُدَ: يَعْنِي السَّبْيَ.

تخريج: إسناده ضعيف، لضعف أبي عامر الخزاز وعنعنة الحسن.

مُسْنَدُ أَهْلِ الْبَيْتِ رِضْوَانُ اللهِ عَلَيْهِمْ أَجْمَعِينَ
حَدِيثُ الْحَسَنِ بْنِ عَلِيِّ بْنِ أَبِي طَالِبٍ رَضِيَ اللهُ تَعَالَى عَنْهُمَا

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١٧١٨- حَدَّثَنَا وَكِيعٌ : حَدَّثَنَا يُونُسُ بْنُ أَبِي إِسْحَاقَ عَنْ بُرَيْدِ بْنِ أَبِي مَرْيَمَ السَّلُولِيِّ، عَنْ أَبِي الْحَوْرَاءِ، عَنِ الْحَسَنِ بْنِ عَلِيٍّ قَالَ: عَلَّمَنِي رَسُولُ اللَّهِ ﷺ كَلِمَاتٍ أَقُولُهُنَّ فِي قُنُوتِ الْوِتْرِ: «اللَّهُمَّ اهْدِنِي فِيمَنْ هَدَيْتَ، وَعَافِنِي فِيمَنْ عَافَيْتَ، وَتَوَلَّنِي فِيمَنْ تَوَلَّيْتَ، وَبَارِكْ لِي فِيمَا أَعْطَيْتَ، وَقِنِي شَرَّ مَا قَضَيْتَ، فَإِنَّكَ تَقْضِي وَلَا يُقْضَى عَلَيْكَ، إِنَّهُ لَا يَذِلُّ مَنْ وَالَيْتَ، تَبَارَكْتَ رَبَّنَا وَتَعَالَيْتَ». [انظر: ١٧٢١، ١٧٢٣، ١٧٢٧]

تخريج: إسناده حسن.

1718. It was narrated from Abul-Hawra' that al-Hasan bin 'Ali said: The Messenger of Allah (ﷺ) taught me some words to say in *Qunootal-Witr*: "O Allah, guide me along with those whom You have guided, pardon me along with those whom You have pardoned, protect me along with those whom You protect, and bless for me that which You have bestowed. Protect me from the evil You have decreed, for verily, You decree and none can decree over You. For surety, he whom You protect is never abased. O our Lord, Blessed and Exalted are You."

Comments: [Its *isnad* is *Hasan*]

١٧١٩- حَدَّثَنَا وَكِيعٌ عَنْ شَرِيكٍ، عَنْ أَبِي إِسْحَاقَ، عَنْ هُبَيْرَةَ: خَطَبَنَا الْحَسَنُ بْنُ عَلِيٍّ رَضِيَ اللهُ عَنْهُ، فَقَالَ: لَقَدْ فَارَقَكُمْ رَجُلٌ بِالْأَمْسِ لَمْ يَسْبِقْهُ الْأَوَّلُونَ بِعِلْمٍ، وَلَا يُدْرِكُهُ الْآخِرُونَ، كَانَ رَسُولُ اللَّهِ ﷺ يَبْعَثُهُ بِالرَّايَةِ، جِبْرِيلُ عَنْ يَمِينِهِ، وَمِيكَائِيلُ عَنْ شِمَالِهِ، لَا يَنْصَرِفُ حَتَّى يُفْتَحَ لَهُ. [انظر: ١٧٢٠]

1719. It was narrated from Hubairah: al-Hasan bin 'Ali (ﷺ) addressed us and said: A man [i.e., 'Ali] left you yesterday whom none of the early ones surpassed in knowledge and none of the later ones will ever catch up with him. The Messenger of Allah (ﷺ) would send him with the banner, Jibreel on his right side and Mika'eel on his left, and he would not give up until victory was granted to him.

Comments: [*Hasan;* this is a *da'eef isnad*]

تخريج: حسن، وهذا إسناد ضعيف، شريك بن عبدالله سيء الحفظ، لكنه توبع.

1720. It was narrated that 'Amr bin Hubshi said: al-Hasan bin 'Ali addressed us after 'Ali (ﷺ) was killed. He said: A man left you yesterday whom none of the early ones surpassed in knowledge and none of the latter ones will ever catch up with him. The Messenger of Allah (ﷺ) would send him and give him the banner, and he would not give up until victory had been granted to him. He did not leave behind any yellow or white (i.e., gold or silver) except seven hundred *dirhams* of his stipend that he was keeping to buy a servant for his family.

Comments: [*Hasan*]

١٧٢٠- حَدَّثَنَا وَكِيعٌ عَنْ إِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَمْرِو بْنِ حُبْشِيٍّ قَالَ: خَطَبَنَا الْحَسَنُ بْنُ عَلِيٍّ بَعْدَ قَتْلِ عَلِيٍّ رَضِيَ اللهُ عَنْهُمَا، فَقَالَ: لَقَدْ فَارَقَكُمْ رَجُلٌ بِالْأَمْسِ مَا سَبَقَهُ الْأَوَّلُونَ بِعِلْمٍ، وَلَا أَدْرَكَهُ الْآخِرُونَ، إِنْ كَانَ رَسُولُ اللَّهِ ﷺ لَيَبْعَثُهُ، وَيُعْطِيهِ الرَّايَةَ، فَلَا يَنْصَرِفُ حَتَّى يُفْتَحَ لَهُ، وَمَا تَرَكَ (١/ ٢٠٠) مِنْ صَفْرَاءَ وَلَا بَيْضَاءَ، إِلَّا سَبْعَمِائَةِ دِرْهَمٍ مِنْ عَطَائِهِ كَانَ يَرْصُدُهَا لِخَادِمٍ لِأَهْلِهِ. [راجع: ١٧١٩]

تخريج: حسن، عمرو بن حبشي مقبول. راجع ماقبله.

1721. It was narrated from al-Hasan bin 'Ali that the Messenger of Allah (ﷺ) taught him to say in *Witr*... and he narrated a *hadeeth* like that of Yoonus.

Comments: [Its *isnad* is *saheeh;* see 1718]

١٧٢١- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا سُفْيَانُ عَنْ أَبِي إِسْحَاقَ، عَنْ بُرَيْدِ بْنِ أَبِي مَرْيَمَ، عَنْ أَبِي الْحَوْرَاءِ، عَنِ الْحَسَنِ بْنِ عَلِيٍّ: أَنَّ رَسُولَ اللَّهِ ﷺ عَلَّمَهُ أَنْ يَقُولَ فِي الْوِتْرِ... فَذَكَرَ مِثْلَ حَدِيثِ يُونُسَ. [راجع: ١٧١٨]

تخريج: إسناده صحيح.

1722. It was narrated from Muhammad bin 'Ali, from al-Hasan bin 'Ali, that a funeral passed by them and the people stood up but he did not stand up. Al-Hasan said: Why did you do that? The Messenger of Allah (ﷺ) only stood up because he was offended by the smell of the Jew.

١٧٢٢- حَدَّثَنَا عَفَّانُ: أَخْبَرَنَا حَمَّادٌ عَنِ الْحَجَّاجِ بْنِ أَرْطَاةَ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ، عَنِ الْحَسَنِ بْنِ عَلِيٍّ أَنَّهُ مَرَّ بِهِمْ جَنَازَةٌ، فَقَامَ الْقَوْمُ وَلَمْ يَقُمْ، فَقَالَ الْحَسَنُ: مَا صَنَعْتُمْ؟ إِنَّمَا قَامَ رَسُولُ اللَّهِ ﷺ تَأَذِّيًا بِرِيحِ الْيَهُودِيِّ. [وانظر: ١٧٢٦]

Comments: [Its *isnad* is *da'eef* because of *Tadlees* of al-Hajjaj bin Artat and because it is interrupted]

تخريج: إسناده ضعيف لتدليس الحجاج بن أرطاة ولانقطاعه، فإن محمد بن علي لم يدرك الحسن بن علي.

1723. Yazeed bin Abi Maryam narrated that Abul-Hawra' as-Sa'di said: I said to al-Hasan bin 'Ali: What do you remember from the Messenger of Allah (ﷺ)? He said: I remember that I took a date from the *zakah* dates and put it in my mouth. The Messenger of Allah (ﷺ) took it out, with the saliva on it, and put it back with the dates. A man said to him: What is wrong if he eats this date? He said: "We do not consume charity." And he used to say: "Leave that which makes you doubt for that which does not make you doubt, for honesty leads to tranquillity but dishonesty leads to doubt." And he used to teach us this supplication: "O Allah, guide me along with those whom You have guided, pardon me along with those whom You have pardoned, protect me along with those whom You have protected, and bless for me that which You have bestowed. Protect me from the evil You have decreed, for he whom You protect is never abased." And perhaps he said: "Blessed and Exalted are You, our Lord."

Comments: [Its *isnad* is *saheeh*]

١٧٢٣- حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ شُعْبَةَ: حَدَّثَنِي بُرَيْدُ بْنُ أَبِي مَرْيَمَ عَنْ أَبِي الْحَوْرَاءِ السَّعْدِيِّ قَالَ: قُلْتُ لِلْحَسَنِ بْنِ عَلِيٍّ: مَا تَذْكُرُ مِنْ رَسُولِ اللَّهِ ﷺ؟ قَالَ: أَذْكُرُ أَنِّي أَخَذْتُ تَمْرَةً مِنْ تَمْرِ الصَّدَقَةِ، فَأَلْقَيْتُهَا فِي فَمِي، فَانْتَزَعَهَا رَسُولُ اللَّهِ ﷺ بِلُعَابِهَا، فَأَلْقَاهَا فِي التَّمْرِ، فَقَالَ لَهُ رَجُلٌ: مَا عَلَيْكَ لَوْ أَكَلَ هَذِهِ التَّمْرَةَ؟ قَالَ: «إِنَّا لَا نَأْكُلُ الصَّدَقَةَ».

قَالَ: وَكَانَ يَقُولُ: «دَعْ مَا يَرِيبُكَ إِلَى مَا لَا يَرِيبُكَ، فَإِنَّ الصِّدْقَ طُمَأْنِينَةٌ، وَإِنَّ الْكَذِبَ رِيبَةٌ». قَالَ: وَكَانَ يُعَلِّمُنَا هَذَا الدُّعَاءَ: «اللَّهُمَّ اهْدِنِي فِيمَنْ هَدَيْتَ، وَعَافِنِي فِيمَنْ عَافَيْتَ، وَتَوَلَّنِي فِيمَنْ تَوَلَّيْتَ، وَبَارِكْ لِي فِيمَا أَعْطَيْتَ، وَقِنِي شَرَّ مَا قَضَيْتَ، إِنَّهُ لَا يَذِلُّ مَنْ وَالَيْتَ» وَرُبَّمَا قَالَ: «تَبَارَكْتَ رَبَّنَا وَتَعَالَيْتَ». [وانظر: ١٧٢٤، ١٧٢٥، ١٧٢٧]

تخريج: إسناده صحيح.

1724. Rabee'ah bin Shaiban narrated that he said to al-Hasan bin 'Ali (ﷺ): What do you remember from the Messenger of Allah (ﷺ)? He said: He took me into the store room where the *zakah* was kept,

١٧٢٤- حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ: حَدَّثَنَا ثَابِتُ بْنُ عُمَارَةَ: حَدَّثَنَا رَبِيعَةُ بْنُ شَيْبَانَ أَنَّهُ قَالَ لِلْحَسَنِ ابْنِ عَلِيٍّ ﷺ: مَا تَذْكُرُ مِنْ رَسُولِ اللَّهِ ﷺ؟ قَالَ: أَدْخَلَنِي غُرْفَةَ الصَّدَقَةِ، فَأَخَذْتُ مِنْهَا

and I took a date from it and put it in my mouth. The Messenger of Allah (ﷺ) said: "Take it out, for it is not permissible for the Messenger of Allah (ﷺ) or for any other members of his household."

Comments: [Its *isnad* is *saheeh*]

تَمْرَةً، فَأَلْقَيْتُهَا فِي فَمِي، فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَلْقِهَا، فَإِنَّهَا لَا تَحِلُّ لِرَسُولِ اللَّهِ ﷺ، وَلَا لِأَحَدٍ مِنْ أَهْلِ بَيْتِهِ». [راجع: ١٧٢٣]

تخريج: إسناده صحيح.

1725. Buraid bin Abi Maryam narrated that Abul-Hawra' said: We were with Hasan bin 'Ali and he was asked: What do you remember from the Messenger of Allah (ﷺ)? He said: I was walking with him and he passed by a store room for the *zakah* dates. I took a date and put it in my mouth, and he took it out with my saliva on it. One of the people said: What is wrong if you left it? He said: "Charity is not permissible for us, the family of Muhammad." And I learned from him the five prayers.

Comments: [Its *isnad* is *saheeh*]

١٧٢٥- حَدَّثَنَا أَبُو أَحْمَدَ ـ هُوَ الزُّبَيْرِيُّ ـ: حَدَّثَنَا الْعَلَاءُ بْنُ صَالِحٍ: حَدَّثَنَا بُرَيْدُ بْنُ أَبِي مَرْيَمَ عَنْ أَبِي الْحَوْرَاءِ، قَالَ: كُنَّا عِنْدَ حَسَنِ ابْنِ عَلِيٍّ فَسُئِلَ: مَا عَقَلْتَ مِنْ رَسُولِ اللَّهِ؟ أَوْ عَنْ رَسُولِ اللَّهِ؟ قَالَ: كُنْتُ أَمْشِي مَعَهُ، فَمَرَّ عَلَى جَرِينٍ مِنْ تَمْرِ الصَّدَقَةِ، فَأَخَذْتُ تَمْرَةً، فَأَلْقَيْتُهَا فِي فِيَّ، فَأَخَذَهَا بِلُعَابِي، فَقَالَ بَعْضُ الْقَوْمِ: وَمَا عَلَيْكَ لَوْ تَرَكْتَهَا؟ قَالَ: «إِنَّا آلَ مُحَمَّدٍ لَا تَحِلُّ لَنَا الصَّدَقَةُ». قَالَ: وَعَقَلْتُ مِنْهُ الصَّلَوَاتِ الْخَمْسَ. [راجع: ١٧٢٣]

تخريج: إسناده صحيح.

1726. Yazeed - i.e., Ibn Ibraheem, who is at-Tustari - narrated to us: Muhammad narrated to us: I was told that a funeral passed by al-Hasan bin 'Ali and Ibn 'Abbas (ﷺ). Al-Hasan stood up and Ibn 'Abbas remained sitting. Al-Hasan said to Ibn 'Abbas: Did you not see when a funeral passed by the Prophet (ﷺ) and he stood up? Ibn Abbas said: Yes, and he sat. al-Hasan did not object to what Ibn 'Abbas said.

Comments: [*Hasan* because of corroborating evidence; this is a *da'eef isnad*]

١٧٢٦- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا يَزِيدُ ـ يَعْنِي ابْنَ إِبْرَاهِيمَ ـ وَهُوَ التُّسْتَرِيُّ: حَدَّثَنَا مُحَمَّدٌ قَالَ: نُبِّئْتُ أَنَّ جِنَازَةً مَرَّتْ عَلَى الْحَسَنِ بْنِ عَلِيٍّ وَابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمْ، فَقَامَ الْحَسَنُ، وَقَعَدَ ابْنُ عَبَّاسٍ، فَقَالَ الْحَسَنُ لِابْنِ عَبَّاسٍ: أَلَمْ تَرَ إِلَى النَّبِيِّ ﷺ مَرَّتْ بِهِ جِنَازَةٌ فَقَامَ؟ فَقَالَ ابْنُ عَبَّاسٍ: بَلَى، وَقَدْ جَلَسَ، فَلَمْ يُنْكِرِ الْحَسَنُ مَا قَالَ ابْنُ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا. [انظر: ١٧٢٨، ١٧٢٩، ٣١٢٦]

تخريج: حسن لغيره، وهذا إسناد ضعيف، لجهالة الراوي الذي أبهمه محمد بن سيرين.

1727. Buraid bin Abi Maryam narrated that Abul-Hawra' said: I said to al-Hasan bin 'Ali: What do you remember from the Messenger of Allah (ﷺ)? He said: I remember from the Messenger of Allah (ﷺ) that I took a date from the *zakah* dates and put it in my mouth. The Messenger of Allah (ﷺ) took it out, with the saliva on it, and put it with the other dates. It was said: O Messenger of Allah, what is wrong with letting this boy have this date? He said: "We are the family of Muhammad; charity is not permissible for us." He said: And he used to say: "Leave that which makes you doubt for that which does not make you doubt, for honesty leads to tranquillity but dishonesty leads to doubt." And he used to teach us this supplication: "O Allah, guide me along with those whom You have guided, pardon me along with those whom You have pardoned, protect me along with those whom You have protected, and bless for me that which You have bestowed. Protect me from the evil You have decreed, for verily, You decree and none can decree over You. For surety, he whom You protect is never abased." Shu'bah said: And I think he said this too: "Blessed are you, our Lord, and exalted."

Comments: [Its *isnad* is *saheeh*; see 1723]

١٧٢٧- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ بُرَيْدَ بْنَ أَبِي مَرْيَمَ يُحَدِّثُ عَنْ أَبِي الْحَوْرَاءِ، قَالَ: قُلْتُ لِلْحَسَنِ بْنِ عَلِيٍّ: مَا تَذْكُرُ مِنْ رَسُولِ اللَّهِ ﷺ؟ قَالَ: أَذْكُرُ مِنْ رَسُولِ اللَّهِ ﷺ أَنِّي أَخَذْتُ تَمْرَةً مِنْ تَمْرِ الصَّدَقَةِ، فَجَعَلْتُهَا فِي فِيَّ، قَالَ: فَنَزَعَهَا رَسُولُ اللَّهِ ﷺ بِلُعَابِهَا، فَجَعَلَهَا فِي التَّمْرِ، فَقِيلَ: يَا رَسُولَ اللَّهِ، مَا كَانَ عَلَيْكَ مِنْ هَذِهِ التَّمْرَةِ لِهَذَا الصَّبِيِّ؟ قَالَ: «إِنَّا آلَ مُحَمَّدٍ لَا تَحِلُّ لَنَا الصَّدَقَةُ». _ قَالَ: وَكَانَ يَقُولُ: «دَعْ مَا يَرِيبُكَ إِلَى مَا لَا يَرِيبُكَ فَإِنَّ الصِّدْقَ طُمَأْنِينَةٌ، وَإِنَّ الْكَذِبَ رِيبَةٌ». _ قَالَ: وَكَانَ يُعَلِّمُنَا هَذَا الدُّعَاءَ: «اللَّهُمَّ اهْدِنِي فِيمَنْ هَدَيْتَ، وَعَافِنِي فِيمَنْ عَافَيْتَ، وَتَوَلَّنِي فِيمَنْ تَوَلَّيْتَ، وَبَارِكْ لِي فِيمَا أَعْطَيْتَ، وَقِنِي شَرَّ مَا قَضَيْتَ، إِنَّكَ تَقْضِي وَلَا يُقْضَى عَلَيْكَ، إِنَّهُ لَا يَذِلُّ مَنْ وَالَيْتَ». قَالَ شُعْبَةُ: وَأَظُنُّهُ قَدْ قَالَ هَذِهِ أَيْضًا: «تَبَارَكْتَ رَبَّنَا وَتَعَالَيْتَ». [راجع: ١٧٢٣]

قَالَ شُعْبَةُ: وَقَدْ حَدَّثَنِي مَنْ سَمِعَ هَذَا مِنْهُ، ثُمَّ إِنَّ شُعبَةَ حَدَّثَ بِهَذَا الْحَدِيثِ مَخْرَجَهُ إِلَى الْمَهْدِيِّ بَعْدَ مَوْتِ أَبِيهِ، فَلَمْ يَشُكَّ فِي: «تَبَارَكْتَ وَتَعَالَيْتَ» فَقُلْتُ لِشُعْبَةَ: إِنَّكَ تَشُكُّ فِيهِ؟ فَقَالَ: لَيْسَ فِيهِ شَكٌّ.

تخريج: إسناده صحيح.

1728. It was narrated from Ibn Sireen that a funeral passed by Ibn 'Abbas and al-Hasan bin 'Ali; one of them stood up and the other remained seated. The one who stood up said: Do you not know that the Messenger of Allah (ﷺ) stood up (sometimes)? He said: Yes, and he remained seated (sometimes).

Comments: [*Hasan* because of corroborating evidence; and its *isnad* is *da'eef*]

١٧٢٨- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنْ أَيُّوبَ، عَنِ ابْنِ سِيرِينَ: أَنَّ ابْنَ عَبَّاسٍ وَالْحَسَنَ بْنَ عَلِيٍّ مَرَّتْ بِهِمَا (١/٢٠١) جِنَازَةٌ، فَقَامَ أَحَدُهُمَا وَجَلَسَ الْآخَرُ، فَقَالَ الَّذِي قَامَ: أَمَا تَعْلَمُ أَنَّ رَسُولَ اللَّهِ ﷺ قَامَ؟ قَالَ: بَلَى، وَقَعَدَ. [راجع: ١٧٢٦]

تخريج: حسن لغيره، وهذا إسناد ضعيف. فإن محمد بن سيرين لم يسمع من ابن عباس ولا من الحسن بن علي.

1729. It was narrated from Muhammad that al-Hasan bin 'Ali and Ibn 'Abbas saw a funeral; one of them stood up and the other remained seated. The one who stood up said: Didn't the Messenger of Allah (ﷺ) stand up? The one who remained seated and said: Yes, and he remained seated (sometimes).

Comments: [*Hasan* because of corroborating evidence; see the previous report]

١٧٢٩- حَدَّثَنَا عَبْدُ الْوَهَّابِ الثَّقَفِيُّ عَنْ أَيُّوبَ، عَنْ مُحَمَّدٍ: أَنَّ الْحَسَنَ بْنَ عَلِيٍّ وَابْنَ عَبَّاسٍ رَأَيَا جَنَازَةً فَقَامَ أَحَدُهُمَا وَقَعَدَ الْآخَرُ، فَقَالَ الَّذِي قَامَ: أَلَمْ يَقُمْ رَسُولُ اللَّهِ ﷺ؟ وَقَالَ الَّذِي قَعَدَ: بَلَى، وَقَعَدَ. [راجع: ١٧٢٦]

تخريج: حسن لغيره. راجع ماقبله.

حَدِيثُ الْحُسَيْنِ بْنِ عَلِيٍّ رَضِيَ اللهُ تَعَالَى عَنْهُمَا

The *hadeeth* of Al-Husain bin 'Ali ﷺ

١٧٣٠- حَدَّثَنَا وَكِيعٌ وَعَبْدُ الرَّحْمَنِ قَالَا: حَدَّثَنَا سُفْيَانُ عَنْ مُصْعَبِ بْنِ مُحَمَّدٍ، عَنْ يَعْلَى بْنِ أَبِي يَحْيَى، عَنْ فَاطِمَةَ بِنْتِ حُسَيْنٍ، عَنْ أَبِيهَا، ـ قَالَ عَبْدُ الرَّحْمَنِ: حُسَيْنِ بْنِ عَلِيٍّ ـ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لِلسَّائِلِ حَقٌّ، وَإِنْ جَاءَ عَلَى فَرَسٍ».

تخريج: إسناده ضعيف، لجهالة يعلى بن أبي يحيى.

1730. It was narrated from Fatimah bint Husain that her father - 'Abdur-Rahman said: Husain bin 'Ali - said: The Messenger of Allah (ﷺ) said: "The beggar has a right, even if he comes on a horse."

Comments: [Its *isnad* is *da'eef* because Ya'la bin Abu Yahya is unknown]

١٧٣١- أَخْبَرَنَا وَكِيعٌ: حَدَّثَنَا ثَابِتُ بْنُ عُمَارَةَ عَنْ رَبِيعَةَ بْنِ شَيْبَانَ، قَالَ: قُلْتُ لِلْحُسَيْنِ بْنِ عَلِيٍّ رَضِيَ اللهُ عَنْهُ: مَا تَعْقِلُ عَنْ رَسُولِ اللَّهِ ﷺ؟ قَالَ: صَعِدْتُ غُرْفَةً، فَأَخَذْتُ تَمْرَةً، فَلُكْتُهَا فِي فِيَّ، فَقَالَ النَّبِيُّ ﷺ: «أَلْقِهَا، فَإِنَّهَا لَا تَحِلُّ لَنَا الصَّدَقَةُ». [راجع: ١٧٢٤]

تخريج: إسناده صحيح.

1731. Thabit bin 'Umarah narrated that Rabee'ah bin Shaiban said: I said to al-Husain bin 'Ali (ﷺ): Do you remember anything from the Messenger of Allah (ﷺ)? He said: I climbed up to a room with him and took a date and put it in my mouth, but the Prophet (ﷺ) said: "Take it out, for charity is not permissible for us."

Comments: [Its *isnad* is *saheeh*]

١٧٣٢- حَدَّثَنَا ابْنُ نُمَيْرٍ وَيَعْلَى قَالَا: حَدَّثَنَا حَجَّاجٌ ـ يَعْنِي ابْنَ دِينَارٍ الْوَاسِطِيَّ ـ عَنْ شُعَيْبِ ابْنِ خَالِدٍ، عَنْ حُسَيْنِ بْنِ عَلِيٍّ رَضِيَ اللهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ مِنْ حُسْنِ إِسْلَامِ الْمَرْءِ، قِلَّةَ الْكَلَامِ فِيمَا لَا يَعْنِيهِ». [انظر: ١٧٣٧]

تخريج: حديث حسن لشواهده، وهذا إسناد ضعيف لانقطاعه، شعيب بن خالد لم يدرك الحيسن بن علي.

1732. It was narrated from Shu'aib bin Khalid, that Husain bin 'Ali said: The Messenger of Allah (ﷺ) said: "Part of a person's being a good Muslim is saying little about that which does not concern him."

Comments: [This *hadeeth* is *hasan* because of corroborating evidence; this is a *da'eef isnad* because it is *munqati'* (interrupted)]

1733. It was narrated from Husain and Ibn 'Abbas, or from one of them, that he said: The Messenger of Allah (ﷺ) stood up because of the funeral of a Jew that passed by him and said, "Its smell bothered me."

Comments: [Its *isnad* is *da'eef* because it is *munqati'* (interrupted)]

١٧٣٣- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ قَالَ: سَمِعْتُ مُحَمَّدَ بْنَ عَلِيٍّ يَزْعُمُ عَنْ حُسَيْنٍ وَابْنِ عَبَّاسٍ، أَوْ عَنْ أَحَدِهِمَا، أَنَّهُ قَالَ: إِنَّمَا قَامَ رَسُولُ اللَّهِ ﷺ مِنْ أَجْلِ جَنَازَةِ يَهُودِيٍّ مُرَّ بِهَا عَلَيْهِ، فَقَالَ: «آذَانِي رِيحُهَا». [راجع: ١٧٢٢]

تخريج: إسناده ضعيف لانقطاعه، فإن محمد بن علي لم يدرك حسيناً ولا ابن عباس.

1734. It was narrated from Fatimah, the daughter of al-Husain, from her father al-Husain bin 'Ali, that the Prophet (ﷺ) said: "There is no Muslim, male or female, who is afflicted with a calamity, and when he remembers it, even after a long time, he says, 'Verily we belong to Allah and unto Him is our return' for that, but Allah will renew (the reward) for him and will give him the same reward as on the day the calamity befell him."

Comments: [Its *isnad* is *da'eef jiddan* (very weak)]

١٧٣٤- حَدَّثَنَا يَزِيدُ وَعَبَّادُ بْنُ عَبَّادٍ قَالَا: أَخْبَرَنَا هِشَامُ بْنُ أَبِي هِشَامٍ - قَالَ عَبَّادٌ: ابْنُ زِيَادٍ - ، عَنْ أُمِّهِ، عَنْ فَاطِمَةَ ابْنَةِ الْحُسَيْنِ، عَنْ أَبِيهَا الْحُسَيْنِ بْنِ عَلِيٍّ عَنِ النَّبِيِّ ﷺ قَالَ: «مَا مِنْ مُسْلِمٍ وَلَا مُسْلِمَةٍ يُصَابُ بِمُصِيبَةٍ، فَيَذْكُرُهَا، وَإِنْ طَالَ عَهْدُهَا - قَالَ عَبَّادٌ: قَدُمَ عَهْدُهَا - فَيُحْدِثُ لِذَلِكَ اسْتِرْجَاعًا، إِلَّا جَدَّدَ اللَّهُ لَهُ عِنْدَ ذَلِكَ، فَأَعْطَاهُ مِثْلَ أَجْرِهَا يَوْمَ أُصِيبَ بِهَا».

تخريج: إسناده ضعيف جداً، هشام بن أبي هشام متروك وأمه مجهولة.

1735. It was narrated that al-Husain bin 'Ali said: My grandfather - or he said: the Prophet (ﷺ) - taught me some words to say in *Witr*... and he narrated the *hadeeth*.

Comments: [Its *isnad* is *da'eef*]

١٧٣٥- حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا شَرِيكُ بْنُ عَبْدِ اللَّهِ عَنْ أَبِي إِسْحَاقَ، عَنْ بُرَيْدِ بْنِ أَبِي مَرْيَمَ، عَنْ أَبِي الْحَوْرَاءِ، عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ قَالَ: عَلَّمَنِي جَدِّي - أَوْ قَالَ: النَّبِيُّ ﷺ - كَلِمَاتٍ أَقُولُهُنَّ فِي الْوِتْرِ... فَذَكَرَ الْحَدِيثَ. [راجع: ١٧٢١]

تخريج: إسناده ضعيف، شريك بن عبدالله سيء الحفظ.وقد تقدم الحديث برقم: (١٧٢١) في مسند الحسن بن علي، وهو الصواب.

1736. It was narrated from 'Abdullah bin 'Ali bin Husain, from his father 'Ali bin Husain, from his father that the Prophet (ﷺ) said: "The miser is the one in whose presence I am mentioned and he does not send blessings upon me."

Comments: [Its *isnad* is *qawi*; its men are *thiqat*, the men of as-Saheeh]

١٧٣٦- حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ عَمْرٍو وَأَبُو سَعِيدٍ قَالَا: حَدَّثَنَا سُلَيْمَانُ بْنُ بِلَالٍ عَنْ عُمَارَةَ بْنِ غَزِيَّةَ، عَنْ عَبْدِ اللَّهِ بْنِ عَلِيِّ بْنِ حُسَيْنٍ، عَنْ أَبِيهِ عَلِيِّ بْنِ حُسَيْنٍ، عَنْ أَبِيهِ: أَنَّ النَّبِيَّ ﷺ قَالَ: «الْبَخِيلُ مَنْ ذُكِرْتُ عِنْدَهُ، ثُمَّ لَمْ يُصَلِّ عَلَيَّ». قَالَ أَبُو سَعِيدٍ: «فَلَمْ يُصَلِّ عَلَيَّ» صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ كَثِيرًا.

تخريج: إسناده قوي.

1737. It was narrated from 'Ali bin Husain that his father (ﷺ) said: The Messenger of Allah (ﷺ) said: "Part of a person's being a good Muslim is his leaving alone that which does not concern him."

Comments: [*Hasan* because of corroborating evidence; this is a *da'eef hadeeth*]

١٧٣٧- حَدَّثَنَا مُوسَى بْنُ دَاوُدَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُمَرَ عَنِ ابْنِ شِهَابٍ، عَنْ عَلِيِّ بْنِ حُسَيْنٍ، عَنْ أَبِيهِ رَضِيَ الله عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مِنْ حُسْنِ إِسْلَامِ الْمَرْءِ، تَرْكُهُ مَا لَا يَعْنِيهِ». [راجع: ١٧٣٢]

تخريج: حسن لشواهده. وهذا إسناد ضعيف لضعف عبدالله بن عمر العمري.



حَدِيثُ عَقِيلِ بْنِ أَبِي طَالِبٍ ﷺ
Hadeeth of 'Aqeel bin Abi Talib ﷺ

1738. It was narrated that 'Abdullah bin Muhammad bin 'Aqeel said: 'Aqeel bin Abi Talib got married. He came out to us and we said: May you live in harmony and be given sons. He said: Stop; do not say that, because the Prophet (ﷺ) told us not to say that, and he said: "Say: May Allah bless you and bless her for you."

Comments: [*Saheeh* because of corroborating evidence; this is a *da'eef isnad* because it is *munqati'* (interrupted)]

١٧٣٨ - حَدَّثَنَا الْحَكَمُ بْنُ نَافِعٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَيَّاشٍ عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ، عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ عَقِيلٍ قَالَ: تَزَوَّجَ عَقِيلُ بْنُ أَبِي طَالِبٍ، فَخَرَجَ عَلَيْنَا، فَقُلْنَا: بِالرِّفَاءِ وَالْبَنِينَ، فَقَالَ: مَهْ، لَا تَقُولُوا ذَلِكَ، فَإِنَّ النَّبِيَّ ﷺ قَدْ نَهَانَا عَنْ ذَلِكَ، وَقَالَ: «قُولُوا: بَارَكَ اللَّهُ فِيكَ، وَبَارَكَ لَكَ فِيهَا».

تخريج: صحيح لغيره، وهذا إسناد ضعيف لانقطاعه، فإن عبدالله بن محمد بن عقيل لم يدرك جده.

1739. It was narrated from al-Hasan that 'Aqeel bin Abi Talib (ﷺ) married a woman from Banu Jusham. The people entered upon him and said: May you live in harmony and be given sons. He said: Do not say that. They said: What should we say, O Abu Yazeed? He said: Say: May Allah bless you and send blessings upon you. This is what we were instructed to say.

Comments: [*Saheeh* because of corroborating evidence; its *isnad* is *da'eef*]

١٧٣٩ - حَدَّثَنَا إِسْمَاعِيلُ ـ وَهُوَ ابْنُ عُلَيَّةَ ـ: أَخْبَرَنَا يُونُسُ عَنِ الْحَسَنِ: أَنَّ عَقِيلَ بْنَ أَبِي طَالِبٍ ﷺ تَزَوَّجَ امْرَأَةً مِنْ بَنِي جُشَمَ، فَدَخَلَ عَلَيْهِ الْقَوْمُ، فَقَالُوا: بِالرِّفَاءِ وَالْبَنِينَ، فَقَالَ: لَا تَقُولُوا ذَلِكَ. قَالُوا: فَمَا نَقُولُ يَا أَبَا يَزِيدَ؟ قَالَ: قُولُوا: بَارَكَ اللَّهُ لَكُمْ، وَبَارَكَ عَلَيْكُمْ، إِنَّا كَذَلِكَ كُنَّا نُؤْمَرُ.

تخريج: صحيح لغيره، وهذا إسناد ضعيف، الحسن البصري لم يسمع من عقيل.

حَدِيثُ جَعْفَرِ بْنِ أَبِي طَالِبٍ ﷺ وَهُوَ حَدِيثُ الْهِجْرَةِ

***Hadeeth* of Ja'far bin Abi Talib ﷺ**
It is *Hadeeth* of *al-Hijrah* (migration)

1740. It was narrated that Umm Salamah, the daughter of Abu Umayyah bin al-Mugheerah and the wife of the Prophet (ﷺ), said: When we came to the land of Abyssinia, we stayed there under the protection of the best of protectors, the Negus, and we felt safe to practise our religion and we worshipped Allah without being bothered or hearing anything we disliked. When news of that reached Quraish, they decided to send two tough men to the Negus concerning us and to give the Negus gifts of some of the goods of Makkah. Among the goods of Makkah that he liked best was leather, so they collected a great deal of leather and they did not leave any of his bishops without giving him a gift. Then they sent that with 'Abdullah bin Abi Rabee'ah bin al-Mugheerah al-Makhzoomi and 'Amr bin al-'As bin Wa'il as-Sahmi, and they told them what to do. They said to them: Give to each bishop a gift before you speak to the Negus concerning them [the Muslims], then give the Negus his gifts, then ask him to hand them over to you before he speaks to them. She said: They set out and

١٧٤٠- حَدَّثَنَا يَعْقُوبُ: حَدَّثَنَا أَبِي عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ: حَدَّثَنِي مُحَمَّدُ بْنُ مُسْلِمِ ابْنِ عُبَيْدِ اللَّهِ بْنِ شِهَابٍ عَنْ أَبِي بَكْرِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ الْحَارِثِ بْنِ هِشَامٍ الْمَخْزُومِيِّ، عَنْ أُمِّ سَلَمَةَ ابْنَةِ أَبِي أُمَيَّةَ بْنِ الْمُغِيرَةِ زَوْجِ النَّبِيِّ ﷺ، قَالَتْ: لَمَّا نَزَلْنَا أَرْضَ الْحَبَشَةِ (١/ ٢٠٢) جَاوَرْنَا بِهَا خَيْرَ جَارٍ، النَّجَاشِيَّ، أَمِنَّا عَلَى دِينِنَا، وَعَبَدْنَا اللَّهَ لَا نُؤْذَى، وَلَا نَسْمَعُ شَيْئًا نَكْرَهُهُ، فَلَمَّا بَلَغَ ذَلِكَ قُرَيْشًا، ائْتَمَرُوا أَنْ يَبْعَثُوا إِلَى النَّجَاشِيِّ فِينَا رَجُلَيْنِ جَلْدَيْنِ وَأَنْ يُهْدُوا لِلنَّجَاشِيِّ هَدَايَا مِمَّا يُسْتَطْرَفُ مِنْ مَتَاعِ مَكَّةَ، وَكَانَ مِنْ أَعْجَبِ مَا يَأْتِيهِ مِنْهَا إِلَيْهِ الْأَدَمُ، فَجَمَعُوا لَهُ أَدَمًا كَثِيرًا، وَلَمْ يَتْرُكُوا مِنْ بَطَارِقَتِهِ بِطْرِيقًا إِلَّا أَهْدَوْا لَهُ هَدِيَّةً، ثُمَّ بَعَثُوا بِذَلِكَ مَعَ عَبْدِ اللَّهِ بْنِ أَبِي رَبِيعَةَ بْنِ الْمُغِيرَةِ الْمَخْزُومِيِّ وَعَمْرِو بْنِ الْعَاصِ بْنِ وَائِلٍ السَّهْمِيِّ، وَأَمَرُوهُمَا أَمْرَهُمْ، وَقَالُوا لَهُمَا: ادْفَعُوا إِلَى كُلِّ بِطْرِيقٍ هَدِيَّتَهُ قَبْلَ أَنْ تُكَلِّمُوا النَّجَاشِيَّ فِيهِمْ، ثُمَّ قَدِّمُوا لِلنَّجَاشِيِّ هَدَايَاهُ، ثُمَّ سَلُوهُ أَنْ يُسْلِمَهُمْ إِلَيْكُمْ قَبْلَ أَنْ يُكَلِّمَهُمْ. قَالَتْ: فَخَرَجَا فَقَدِمَا عَلَى النَّجَاشِيِّ، وَنَحْنُ عِنْدَهُ بِخَيْرِ دَارٍ، وَعِنْدَ

came to the Negus, when we were in the best land and under the best protection, and they did not come to any bishop but they gave him his gift before they spoke to the Negus. And they said to each bishop: Some foolish young men of ours have come to the land of the king; they have left the religion of their people and they have not entered your religion; they have invented a religion that neither we nor you recognize. The nobles of their people have sent us to the king concerning them, so that we can bring them back. When we speak to the king concerning them, advise him to hand them over to us and not speak to them, for their people know best about them and how to handle them, and they know best about their faults. They [the bishops] said to them: Yes (we will do that). Then they brought their gifts to the Negus and he accepted them from them, then they spoke to him and said: O king, some foolish young men of ours have come to your land; they have left the religion of their people and they have not entered your religion; they have invented a religion that neither we nor you recognize. The nobles of their people, their fathers, uncles and clans, have sent us to you concerning them, to bring them back, for they know best how to handle them and they know best about their faults. Nothing was more hateful to

خَيْرِ جَارٍ، فَلَمْ يَبْقَ مِنْ بَطَارِقَتِهِ بِطْرِيقٌ إِلَّا دَفَعَا إِلَيْهِ هَدِيَّتَهُ قَبْلَ أَنْ يُكَلِّمَا النَّجَاشِيَّ، ثُمَّ قَالَا لِكُلِّ بِطْرِيقٍ مِنْهُمْ: إِنَّهُ قَدْ صَبَا إِلَى بَلَدِ الْمَلِكِ مِنَّا غِلْمَانٌ سُفَهَاءُ، فَارَقُوا دِينَ قَوْمِهِمْ، وَلَمْ يَدْخُلُوا فِي دِينِكُمْ، وَجَاءُوا بِدِينٍ مُبْتَدَعٍ لَا نَعْرِفُهُ نَحْنُ وَلَا أَنْتُمْ، وَقَدْ بَعَثَنَا إِلَى الْمَلِكِ فِيهِمْ أَشْرَافُ قَوْمِهِمْ لِنَرُدَّهُمْ إِلَيْهِمْ، فَإِذَا كَلَّمْنَا الْمَلِكَ فِيهِمْ، فَتُشِيرُوا عَلَيْهِ بِأَنْ يُسْلِمَهُمْ إِلَيْنَا، وَلَا يُكَلِّمَهُمْ، فَإِنَّ قَوْمَهُمْ أَعْلَى بِهِمْ عَيْنًا، وَأَعْلَمُ بِمَا عَابُوا عَلَيْهِمْ. فَقَالُوا لَهُمَا: نَعَمْ. ثُمَّ إِنَّهُمَا قَرَّبَا هَدَايَاهُمْ إِلَى النَّجَاشِيِّ فَقَبِلَهَا مِنْهُمَا، ثُمَّ كَلَّمَاهُ، فَقَالَا لَهُ: أَيُّهَا الْمَلِكُ، إِنَّهُ قَدْ صَبَا إِلَى بَلَدِكَ مِنَّا غِلْمَانٌ سُفَهَاءُ، فَارَقُوا دِينَ قَوْمِهِمْ، وَلَمْ يَدْخُلُوا فِي دِينِكَ، وَجَاءُوا بِدِينٍ مُبْتَدَعٍ لَا نَعْرِفُهُ نَحْنُ، وَلَا أَنْتَ، وَقَدْ بَعَثَنَا إِلَيْكَ فِيهِمْ أَشْرَافُ قَوْمِهِمْ مِنْ آبَائِهِمْ، وَأَعْمَامِهِمْ، وَعَشَائِرِهِمْ، لِتَرُدَّهُمْ إِلَيْهِمْ، فَهُمْ أَعْلَى بِهِمْ عَيْنًا، وَأَعْلَمُ بِمَا عَابُوا عَلَيْهِمْ، وَعَاتَبُوهُمْ فِيهِ، قَالَتْ: وَلَمْ يَكُنْ شَيْءٌ أَبْغَضَ إِلَى عَبْدِ اللَّهِ بْنِ أَبِي رَبِيعَةَ وَعَمْرِو بْنِ الْعَاصِ مِنْ أَنْ يَسْمَعَ النَّجَاشِيُّ كَلَامَهُمْ، فَقَالَتْ بَطَارِقَتُهُ حَوْلَهُ: صَدَقُوا أَيُّهَا الْمَلِكُ، قَوْمُهُمْ أَعْلَى بِهِمْ عَيْنًا، وَأَعْلَمُ بِمَا عَابُوا عَلَيْهِمْ، فَأَسْلِمْهُمْ إِلَيْهِمَا، فَلْيَرُدَّاهُمْ إِلَى بِلَادِهِمْ وَقَوْمِهِمْ. قَالَتْ: فَغَضِبَ النَّجَاشِيُّ، ثُمَّ قَالَ: لَا، هَيْمُ اللَّهِ إِذًا لَا أُسْلِمُهُمْ إِلَيْهِمَا، وَلَا أُكَادُ قَوْمًا جَاوَرُونِي، وَنَزَلُوا

'Abdullah bin Abi Rabee'ah and 'Amr bin al-'As than that the Negus should listen to what they [the Muslims] had to say. The bishops around him said: They have spoken the truth, O King; their people know best how to handle them and they know best about their faults. So hand them over to them and let them take them back to their land and their people. But the Negus got angry and said: No, by Allah, I shall never hand them over to them; I shall never expel people who came seeking my protection and settled in my land, and chose me over all others, until I summon them and ask them about what these two are saying concerning them. Then if they are as these two say, I shall hand them over to them to return them to their people, but if they are not like that, I shall keep them away from them and I shall be kind to them so long as they are under my protection. Then he sent for the Companions of the Messenger of Allah (ﷺ) and summoned them. When his messenger came to them, they met together and said to one another: What will you say to the man when you go to him? They said: By Allah, we shall say what our Prophet (ﷺ) taught us and enjoined upon us, no matter what the consequences. When they came to him, the Negus had also summoned his bishops and they had spread their books around him. He asked them: What is this religion for which you left your

بِلَادِي، وَاخْتَارُونِي عَلَى مَنْ سِوَايَ، حَتَّى أَدْعُوَهُمْ فَأَسْأَلَهُمْ مَا يَقُولُ هَذَانِ فِي أَمْرِهِمْ، فَإِنْ كَانُوا كَمَا يَقُولَانِ، أَسْلَمْتُهُمْ إِلَيْهِمَا وَرَدَدْتُهُمْ إِلَى قَوْمِهِمْ، وَإِنْ كَانُوا عَلَى غَيْرِ ذَلِكَ مَنَعْتُهُمْ مِنْهُمَا، وَأَحْسَنْتُ جِوَارَهُمْ مَا جَاوَرُونِي. قَالَتْ: ثُمَّ أَرْسَلَ إِلَى أَصْحَابِ رَسُولِ اللَّهِ ﷺ فَدَعَاهُمْ، فَلَمَّا جَاءَهُمْ رَسُولُهُ، اجْتَمَعُوا، ثُمَّ قَالَ بَعْضُهُمْ لِبَعْضٍ: مَا تَقُولُونَ لِلرَّجُلِ إِذَا جِئْتُمُوهُ؟ قَالُوا: نَقُولُ وَاللَّهِ مَا عَلِمْنَا وَمَا أَمَرَنَا بِهِ نَبِيُّنَا، كَائِنٌ فِي ذَلِكَ مَا هُوَ كَائِنٌ، فَلَمَّا جَاءُوهُ، وَقَدْ دَعَا النَّجَاشِيُّ أَسَاقِفَتَهُ، فَنَشَرُوا مَصَاحِفَهُمْ حَوْلَهُ، سَأَلَهُمْ، فَقَالَ: مَا هَذَا الدِّينُ الَّذِي فَارَقْتُمْ فِيهِ قَوْمَكُمْ، وَلَمْ تَدْخُلُوا فِي دِينِي، وَلَا فِي دِينِ أَحَدٍ مِنْ هَذِهِ الْأُمَمِ؟ قَالَتْ: فَكَانَ الَّذِي كَلَّمَهُ جَعْفَرُ بْنُ أَبِي طَالِبٍ، فَقَالَ لَهُ: أَيُّهَا الْمَلِكُ: كُنَّا قَوْمًا أَهْلَ جَاهِلِيَّةٍ، نَعْبُدُ الْأَصْنَامَ، وَنَأْكُلُ الْمَيْتَةَ، وَنَأْتِي الْفَوَاحِشَ، وَنَقْطَعُ الْأَرْحَامَ، وَنُسِيءُ الْجِوَارَ، يَأْكُلُ الْقَوِيُّ مِنَّا الضَّعِيفَ، فَكُنَّا عَلَى ذَلِكَ، حَتَّى بَعَثَ اللَّهُ إِلَيْنَا رَسُولًا مِنَّا نَعْرِفُ نَسَبَهُ وَصِدْقَهُ، وَأَمَانَتَهُ وَعَفَافَهُ، فَدَعَانَا إِلَى اللَّهِ لِنُوَحِّدَهُ وَنَعْبُدَهُ، وَنَخْلَعَ مَا كُنَّا نَحْنُ نَعْبُدُ وَآبَاؤُنَا مِنْ دُونِهِ مِنَ الْحِجَارَةِ وَالْأَوْثَانِ. وَأَمَرَنَا بِصِدْقِ الْحَدِيثِ، وَأَدَاءِ الْأَمَانَةِ، وَصِلَةِ الرَّحِمِ، وَحُسْنِ الْجِوَارِ، وَالْكَفِّ عَنِ الْمَحَارِمِ وَالدِّمَاءِ، وَنَهَانَا عَنِ الْفَوَاحِشِ وَقَوْلِ

people, and you did not enter my religion or the religion of any of these nations? The one who spoke was Ja'far bin Abi Talib. He said to him: O king, we were an ignorant people, worshipping idols, eating dead meat, committing immoral actions, severing ties of kinship and mistreating neighbours; the strong among us would devour the weak. We were like that until Allah sent to us a Messenger from among us; we knew of his lineage, his sincerity, his trustworthiness and his dignity. He called us to Allah, to believe in Him alone and to worship Him, and to give up what we and our fathers used to worship of rocks and idols. And he commanded us to speak the truth, render back trusts, uphold ties of kinship, treat neighbours well, and refrain from crimes and bloodshed; he forbade us to commit immoral actions, speak falsehood, consume the wealth of orphans and slander chaste women. He instructed us to worship Allah alone and not associate anything with Him; he enjoined us to pray, give *zakah*, and fast - and he listed the commandments of Islam - and we believed in him and followed that which he brought. So we worshipped Allah alone and did not associate anything with Him. We regarded as forbidden that which he forbade to us and we regarded as permissible that which he permitted to us. But our people turned against us: they tortured us and tried to make us give up our

الزُّورِ، وَأَكْلِ مَالِ الْيَتِيمِ، وَقَذْفِ الْمُحْصَنَةِ. وَأَمَرَنَا أَنْ نَعْبُدَ اللَّهَ وَحْدَهُ لَا نُشْرِكُ بِهِ شَيْئًا، وَأَمَرَنَا بِالصَّلَاةِ وَالزَّكَاةِ وَالصِّيَامِ _ قَالَتْ: فَعَدَّدَ عَلَيْهِ أُمُورَ الْإِسْلَامِ _ فَصَدَّقْنَاهُ وَآمَنَّا بِهِ وَاتَّبَعْنَاهُ عَلَى مَا جَاءَ بِهِ. فَعَبَدْنَا اللَّهَ وَحْدَهُ، فَلَمْ نُشْرِكْ بِهِ شَيْئًا، وَحَرَّمْنَا مَا حَرَّمَ عَلَيْنَا، وَأَحْلَلْنَا مَا أَحَلَّ لَنَا، فَعَدَا عَلَيْنَا قَوْمُنَا، فَعَذَّبُونَا وَفَتَنُونَا عَنْ دِينِنَا، لِيَرُدُّونَا إِلَى عِبَادَةِ الْأَوْثَانِ مِنْ عِبَادَةِ اللَّهِ، وَأَنْ نَسْتَحِلَّ مَا كُنَّا نَسْتَحِلُّ مِنَ الْخَبَائِثِ، فَلَمَّا قَهَرُونَا وَظَلَمُونَا، وَشَقُّوا عَلَيْنَا، وَحَالُوا بَيْنَنَا وَبَيْنَ دِينِنَا، خَرَجْنَا إِلَى بَلَدِكَ، وَاخْتَرْنَاكَ عَلَى مَنْ سِوَاكَ، وَرَغِبْنَا فِي جِوَارِكَ، وَرَجَوْنَا أَنْ لَا نُظْلَمَ عِنْدَكَ أَيُّهَا الْمَلِكُ. قَالَتْ: فَقَالَ لَهُ النَّجَاشِيُّ: هَلْ مَعَكَ مِمَّا جَاءَ بِهِ عَنِ اللَّهِ مِنْ شَيْءٍ؟ قَالَتْ: (٢٠٣/١) فَقَالَ لَهُ جَعْفَرٌ: نَعَمْ. فَقَالَ لَهُ النَّجَاشِيُّ: فَاقْرَأْهُ عَلَيَّ، فَقَرَأَ عَلَيْهِ صَدْرًا مِنْ ﴿كٓهيعٓصٓ﴾ قَالَتْ: فَبَكَى، وَاللَّهِ، النَّجَاشِيُّ حَتَّى أَخْضَلَ لِحْيَتَهُ، وَبَكَتْ أَسَاقِفَتُهُ حَتَّى أَخْضَلُوا مَصَاحِفَهُمْ حِينَ سَمِعُوا مَا تَلَا عَلَيْهِمْ، ثُمَّ قَالَ النَّجَاشِيُّ: إِنَّ هَذَا وَالَّذِي جَاءَ بِهِ مُوسَى لَيَخْرُجُ مِنْ مِشْكَاةٍ وَاحِدَةٍ، انْطَلِقَا، فَوَاللَّهِ لَا أُسْلِمُهُمْ إِلَيْكُمْ أَبَدًا، وَلَا أُكَادُ. قَالَتْ أُمُّ سَلَمَةَ: فَلَمَّا خَرَجَا مِنْ عِنْدِهِ قَالَ عَمْرُو بْنُ الْعَاصِ: وَاللَّهِ لَأُنَبِّئَنَّهُ غَدًا عَيْبَهُمْ عِنْدَهُ، ثُمَّ أَسْتَأْصِلُ بِهِ خَضْرَاءَهُمْ. قَالَتْ: فَقَالَ لَهُ عَبْدُ اللَّهِ بْنُ أَبِي رَبِيعَةَ وَكَانَ

religion and go back to worshipping idols instead of worshipping Allah, and so that we would regard as permissible that which we used to regard as permissible of evil things. But when they persecuted us and mistreated us, and tried to make us give up our religion, we came to your land and chose you over all others; we sought your protection and hoped that we would not be mistreated in your land, O king. The Negus said to him: Do you have with you any of that which he brought from Allah? Ja'far said to him: Yes. The Negus said to him: Recite it to me. So he recited to him the beginning of Soorat Maryam, and by Allah, the Negus wept until his beard became wet and his bishops also wept until their books became wet when they heard what he recited to them. Then the Negus said: This and what Moosa brought came from the same lamp. Go away, for we will never hand them over to you or harm them. Umm Salamah said: When they left his presence, 'Amr bin al-'As said: By Allah, tomorrow I shall tell him of something that he will regard as serious, and by means of that I will be able to eradicate them. 'Abdullah bin Abi Rabee'ah, who was the more reasonable of the two men towards us, said: Do not do it, for they have ties of kinship with us, even though they have differed from us. ['Amr] said: By Allah, I shall certainly tell him that they claim that 'Eesa Ibn Maryam is a

أَتْقَى الرَّجُلَيْنِ فِينَا: لَا تَفْعَلْ، فَإِنَّ لَهُمْ أَرْحَامًا وَإِنْ كَانُوا قَدْ خَالَفُونَا. قَالَ: وَاللَّهِ لَأُخْبِرَنَّهُ أَنَّهُمْ يَزْعُمُونَ أَنَّ عِيسَى ابْنَ مَرْيَمَ عَبْدٌ. قَالَتْ: ثُمَّ غَدَا عَلَيْهِ الْغَدَ، فَقَالَ لَهُ: أَيُّهَا الْمَلِكُ، إِنَّهُمْ يَقُولُونَ فِي عِيسَى ابْنِ مَرْيَمَ قَوْلًا عَظِيمًا، فَأَرْسِلْ إِلَيْهِمْ فَاسْأَلْهُمْ عَمَّا يَقُولُونَ فِيهِ. قَالَتْ: فَأَرْسَلَ إِلَيْهِمْ يَسْأَلُهُمْ عَنْهُ، قَالَتْ: وَلَمْ يَنْزِلْ بِنَا مِثْلُهَا، فَاجْتَمَعَ الْقَوْمُ فَقَالَ بَعْضُهُمْ لِبَعْضٍ: مَاذَا تَقُولُونَ فِي عِيسَى إِذَا سَأَلَكُمْ عَنْهُ؟ قَالُوا: نَقُولُ وَاللَّهِ فِيهِ مَا قَالَ اللَّهُ وَمَا جَاءَ بِهِ نَبِيُّنَا، كَائِنًا فِي ذَلِكَ مَا هُوَ كَائِنٌ. فَلَمَّا دَخَلُوا عَلَيْهِ، قَالَ لَهُمْ: مَا تَقُولُونَ فِي عِيسَى ابْنِ مَرْيَمَ؟ فَقَالَ لَهُ جَعْفَرُ ابْنُ أَبِي طَالِبٍ: نَقُولُ فِيهِ الَّذِي جَاءَ بِهِ نَبِيُّنَا: هُوَ عَبْدُ اللَّهِ وَرَسُولُهُ وَرُوحُهُ، وَكَلِمَتُهُ أَلْقَاهَا إِلَى مَرْيَمَ الْعَذْرَاءِ الْبَتُولِ. قَالَتْ: فَضَرَبَ النَّجَاشِيُّ يَدَهُ إِلَى الْأَرْضِ، فَأَخَذَ مِنْهَا عُودًا، ثُمَّ قَالَ: مَا عَدَا عِيسَى ابْنُ مَرْيَمَ مَا قُلْتَ هَذَا الْعُودَ. فَتَنَاخَرَتْ بَطَارِقَتُهُ حَوْلَهُ حِينَ قَالَ مَا قَالَ، فَقَالَ: وَإِنْ نَخَرْتُمْ وَاللَّهِ، اذْهَبُوا فَأَنْتُمْ شُيُومٌ بِأَرْضِي ـ وَالشُّيُومُ: الْآمِنُونَ ـ مَنْ سَبَّكُمْ غُرِّمَ، ثُمَّ مَنْ سَبَّكُمْ غُرِّمَ، ثُمَّ مَنْ سَبَّكُمْ غُرِّمَ، فَمَا أُحِبُّ أَنَّ لِي دَبْرًا ذَهَبًا وَإِنِّي آذَيْتُ رَجُلًا مِنْكُمْ ـ وَالدَّبْرُ بِلِسَانِ الْحَبَشَةِ: الْجَبَلُ ـ رُدُّوا عَلَيْهِمَا هَدَايَاهُمَا، فَلَا حَاجَةَ لَنَا بِهَا، فَوَاللَّهِ مَا أَخَذَ اللَّهُ مِنِّي الرِّشْوَةَ حِينَ رَدَّ عَلَيَّ مُلْكِي فَآخُذَ الرِّشْوَةَ فِيهِ، وَمَا أَطَاعَ

slave (of Allah). Then he came to him the next day and said to him: O king, they say something very serious about 'Eesa Ibn Maryam; sent for them and ask them what they say about him. So he sent for them to ask them about that. Nothing like this had happened to us before, so the people gathered and said to one another: What will you say about 'Eesa when he asks you about him? They said: By Allah, we will say about him what Allah said about him and what our Prophet said about him, no matter what the consequences. When they entered upon him, he said to them: What do you say about 'Eesa Ibn Maryam? Ja'far bin Abi Talib said to him: We say about him what our Prophet taught: he is the slave of Allah and His Messenger, a Spirit created by Him and His word that He bestowed upon Maryam the Virgin. The Negus struck his hand on the ground and picked up a stick, then he said: Eesa Ibn Maryam is no different than what you said, not even as much as this stick. His bishops around him groaned when he said that, and he said: Even if you groan, by Allah! Go, for you are safe in this land. Whoever annoys you will be punished, then whoever annoys you will be punished, then whoever annoyed you will be punished. I would not like to have a mountain of gold in return for harming one of you. Give their gifts back to them; we have no need of them. By Allah, Allah did not take from me a bribe when He restored

النَّاسَ فِيَّ فَأُطِيعَهُمْ فِيهِ. قَالَتْ: فَخَرَجَا مِنْ عِنْدِهِ مَقْبُوحَيْنِ مَرْدُودًا عَلَيْهِمَا مَا جَاءَا بِهِ، وَأَقَمْنَا عِنْدَهُ بِخَيْرِ دَارٍ مَعَ خَيْرِ جَارٍ. قَالَتْ: فَوَاللَّهِ إِنَّا عَلَى ذَلِكَ إِذْ نَزَلَ بِهِ، يَعْنِي مَنْ يُنَازِعُهُ فِي مُلْكِهِ، قَالَتْ: فَوَاللَّهِ مَا عَلِمْنَا حُزْنًا قَطُّ كَانَ أَشَدَّ مِنْ حُزْنٍ حَزِنَّاهُ عِنْدَ ذَلِكَ، تَخَوُّفًا أَنْ يَظْهَرَ ذَلِكَ عَلَى النَّجَاشِيِّ، فَيَأْتِيَ رَجُلٌ لَا يَعْرِفُ مِنْ حَقِّنَا مَا كَانَ النَّجَاشِيُّ يَعْرِفُ مِنْهُ. قَالَتْ: وَسَارَ النَّجَاشِيُّ، وَبَيْنَهُمَا عَرْضُ النِّيلِ، قَالَتْ: فَقَالَ أَصْحَابُ رَسُولِ اللَّهِ ﷺ: مَنْ رَجُلٌ يَخْرُجُ حَتَّى يَحْضُرَ وَقْعَةَ الْقَوْمِ، ثُمَّ يَأْتِيَنَا بِالْخَبَرِ؟ قَالَتْ: فَقَالَ الزُّبَيْرُ بْنُ الْعَوَّامِ: أَنَا. قَالَتْ: وَكَانَ مِنْ أَحْدَثِ الْقَوْمِ سِنًّا، قَالَتْ: فَنَفَخُوا لَهُ قِرْبَةً، فَجَعَلَهَا فِي صَدْرِهِ، ثُمَّ سَبَحَ عَلَيْهَا، حَتَّى خَرَجَ إِلَى نَاحِيَةِ النِّيلِ الَّتِي بِهَا مُلْتَقَى الْقَوْمِ، ثُمَّ انْطَلَقَ حَتَّى حَضَرَهُمْ، قَالَتْ: وَدَعَوْنَا اللَّهَ لِلنَّجَاشِيِّ بِالظُّهُورِ عَلَى عَدُوِّهِ، وَالتَّمْكِينِ لَهُ فِي بِلَادِهِ، وَاسْتَوْسَقَ عَلَيْهِ أَمْرُ الْحَبَشَةِ، فَكُنَّا عِنْدَهُ فِي خَيْرِ مَنْزِلٍ، حَتَّى قَدِمْنَا عَلَى رَسُولِ اللَّهِ ﷺ وَهُوَ بِمَكَّةَ.

تخريج: إسناده حسن.

my kingdom to me, so why should I take a bribe to go against Him (concerning them)? And He did not listen to the people concerning me, me so why should I listen to them and go against Him? So they left him, defeated and with their gifts returned to them, and we stayed in his land under the best protection. By Allah, we remained like that until some trouble befell him, i.e., someone competed with him for his kingdom, and by Allah we never knew any grief or worry worse than that which befell us for fear that (this contender) would prevail over the Negus, and there would come a man who did not recognize our status as the Negus did. The Negus marched forth, and they were separated by the Nile. The Companions of the Messenger of Allah (ﷺ) said: Who will go out and watch the battle, then bring us the news? Az-Zubair bin al-'Awwam said: I will. He was one of the youngest of the people. They inflated a waterskin and he tied it to his chest, then he swam, floating with it, until he reached the other side of the Nile, where the people had met in battle. Then he went and watched them, and we prayed to Allah to grant victory to the Negus over his enemy and make him stronger in his land and give him full control over Abyssinia. We remained with him, in the best situation, until we came to the Messenger of Allah (ﷺ) when he was in Makkah.

Comments: [Its *isnad* is *hasan*].



حَدِيثُ عَبْدِ اللهِ بْنِ جَعْفَرِ بْنِ أَبِي طَالِبٍ ﷺ

Hadeeth of 'Abdullah bin Ja'far bin Abi Talib ﷺ

1741. It was narrated that 'Abdullah bin Ja'far said: I saw the Prophet (ﷺ) eating cucumber with fresh dates.

Comments: [Its *isnad* is *saheeh,* al-Bukhari (5440) and Muslim (2043)]

١٧٤١- حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ: حَدَّثَنِي أَبِي عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ قَالَ: رَأَيْتُ النَّبِيَّ ﷺ يَأْكُلُ الْقِثَّاءَ بِالرُّطَبِ.

تخريج: إسناده صحيح. خ: (٥٤٤٠)، م: (٢٠٤٣).

1742. It was narrated that 'Abdullah bin Abi Mulaikah said: 'Abdullah bin Ja'far said to Ibn az-Zubair: Do you remember when we met the Messenger of Allah (ﷺ), me, you and Ibn 'Abbas? He said: Yes. He said: And he carried us on his mount and left you. - Isma'eel said on one occasion: Do you remember when we met the Messenger of Allah (ﷺ), me, you, and Ibn 'Abbas? He said: Yes, and he carried us and left you.

Comments: [Its *isnad* is *saheeh,* al-Bukhari (3082) and Muslim (2427)]

١٧٤٢- حَدَّثَنَا إِسْمَاعِيلُ: أَخْبَرَنَا حَبِيبُ بْنُ الشَّهِيدِ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي مُلَيْكَةَ، قَالَ: قَالَ عَبْدُ اللَّهِ بْنُ جَعْفَرٍ لِابْنِ الزُّبَيْرِ: أَتَذْكُرُ إِذْ تَلَقَّيْنَا رَسُولَ اللَّهِ ﷺ أَنَا وَأَنْتَ وَابْنُ عَبَّاسٍ؟ قَالَ: نَعَمْ، قَالَ: فَحَمَلَنَا وَتَرَكَكَ؟ وَقَالَ إِسْمَاعِيلُ مَرَّةً: أَتَذْكُرُ إِذْ تَلَقَّيْنَا رَسُولَ اللَّهِ ﷺ أَنَا وَأَنْتَ وَابْنُ عَبَّاسٍ؟ فَقَالَ: نَعَمْ، فَحَمَلَنَا وَتَرَكَكَ. [انظر: ٢١٤٦]

تخريج: إسناده صحيح. خ: (٣٠٨٢)، م: (٢٤٢٧).

1743. It was narrated that 'Abdullah bin Ja'far said: When the Messenger of Allah (ﷺ) returned from a journey, he would be met by the boys of his household. On one occasion he came from a journey, and others beat me to him. But he carried me in front of him (on his mount). Then one of the two sons of

١٧٤٣- حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا عَاصِمٌ عَنْ مُوَرِّقٍ الْعِجْلِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا قَدِمَ مِنْ سَفَرٍ، تُلُقِّيَ بِالصِّبْيَانِ مِنْ أَهْلِ بَيْتِهِ، قَالَ: وَإِنَّهُ قَدِمَ مَرَّةً مِنْ سَفَرٍ قَالَ: فَسُبِقَ بِي إِلَيْهِ، قَالَ: فَحَمَلَنِي بَيْنَ يَدَيْهِ، قَالَ: ثُمَّ جِيءَ بِأَحَدِ ابْنَيْ فَاطِمَةَ، إِمَّا حَسَنٌ، وَإِمَّا حُسَيْنٌ، فَأَرْدَفَهُ

Fatimah came, either Hasan or Husain, and he put him behind him. And we entered Madinah, three on one mount.

Comments: [Its *isnad* is *saheeh*, Muslim (2428)]

خَلْفَهُ، قَالَ: فَدَخَلْنَا الْمَدِينَةَ ثَلَاثَةً عَلَى دَابَّةٍ. [انظر: ١٧٦٠]

تخريج: إسناده صحيح. م: (٢٤٢٨).

1744. Mis'ar told us: An old man of Fahm - he said: I think he was called Muhammad bin 'Abdur-Rahman, and I think he was from the Hijaz - told us that he heard 'Abdullah bin Ja'far tell Ibn az-Zubair, when a camel had been slaughtered for the people, that he heard the Messenger of Allah say, when the people were putting meat in front of him: "The best meat is the meat from the back."

Comments: [Its *isnad* is *da'eef*]

١٧٤٤- حَدَّثَنَا يَحْيَى: حَدَّثَنَا مِسْعَرٌ: حَدَّثَنِي شَيْخٌ مِنْ (١/ ٢٠٤) فَهْمٍ ـ قَالَ: وَأَظُنُّهُ يُسَمَّى: مُحَمَّدَ بْنَ عَبْدِ الرَّحْمَنِ قَالَ: وَأَظُنُّهُ حِجَازِيًّا ـ أَنَّهُ سَمِعَ عَبْدَ اللَّهِ بْنَ جَعْفَرٍ يُحَدِّثُ ابْنَ الزُّبَيْرِ، وَقَدْ نُحِرَتْ لِلْقَوْمِ جَزُورٌ أَوْ بَعِيرٌ، أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ وَالْقَوْمُ يُلْقُونَ لِرَسُولِ اللَّهِ ﷺ اللَّحْمَ، يَقُولُ: «أَطْيَبُ اللَّحْمِ لَحْمُ الظَّهْرِ». [انظر: ١٧٤٩، ١٧٥٦، ١٧٥٩]

تخريج: إسناده ضعيف، محمد بن عبدالرحمن مجهول.

1745. It was narrated that 'Abdullah bin Ja'far said: One day the Messenger of Allah (ﷺ) seated me behind him on his mount, then he told me something in secret that I will never tell to anyone. When he relieved himself, what the Messenger of Allah (ﷺ) liked best to conceal himself with was a small hill or a cluster of date palms. One day he entered one of the gardens of the Ansar where he found a camel that came to him, groaning with tears in its eyes. - Bahz and 'Affan said: When it saw the Prophet (ﷺ) it groaned with tears in its eyes. - The Messenger of Allah (ﷺ) stroked its back and behind its ears and it calmed down. He said: "Who is the owner

١٧٤٥- حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا مَهْدِيُّ بْنُ مَيْمُونٍ عَنْ مُحَمَّدِ بْنِ أَبِي يَعْقُوبَ، عَنِ الْحَسَنِ بْنِ سَعْدٍ، عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ وَ حَدَّثَنَا بَهْزٌ وَعَفَّانُ قَالَا: حَدَّثَنَا مَهْدِيٌّ: حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي يَعْقُوبَ عَنِ الْحَسَنِ بْنِ سَعْدٍ مَوْلَى الْحَسَنِ بْنِ عَلِيٍّ، عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ قَالَ: أَرْدَفَنِي رَسُولُ اللَّهِ ﷺ ذَاتَ يَوْمٍ خَلْفَهُ، فَأَسَرَّ إِلَيَّ حَدِيثًا لَا أُخْبِرُ بِهِ أَحَدًا، وَكَانَ رَسُولُ اللَّهِ ﷺ أَحَبُّ مَا اسْتَتَرَ بِهِ فِي حَاجَتِهِ هَدَفٌ، أَوْ حَائِشُ نَخْلٍ، فَدَخَلَ يَوْمًا حَائِطًا مِنْ حِيطَانِ الْأَنْصَارِ، فَإِذَا جَمَلٌ قَدْ أَتَاهُ فَجَرْجَرَ، وَذَرَفَتْ عَيْنَاهُ ـ قَالَ بَهْزٌ وَعَفَّانُ: فَلَمَّا رَأَى النَّبِيَّ ﷺ حَنَّ وَذَرَفَتْ عَيْنَاهُ ـ

of this camel?" A young man of the Ansar came and said: It belongs to me, O Messenger of Allah. He said: "Do you not fear Allah with regard to this animal that Allah has put in your possession? It is complaining to me that you keep it hungry and overburden it with work."

Comments: [Its *isnad* is *saheeh*, Muslim (342)]

فَمَسَحَ رَسُولُ اللَّهِ ﷺ سَرَاتَهُ وَذِفْرَاهُ، فَسَكَنَ، فَقَالَ: «مَنْ صَاحِبُ الْجَمَلِ؟» فَجَاءَ فَتًى مِنَ الْأَنْصَارِ، فَقَالَ: هُوَ لِي يَا رَسُولَ اللَّهِ. فَقَالَ: «أَمَا تَتَّقِي اللَّهَ فِي هَذِهِ الْبَهِيمَةِ الَّتِي مَلَّكَكَهَا اللَّهُ، إِنَّهُ شَكَا إِلَيَّ أَنَّكَ تُجِيعُهُ وَتُدْئِبُهُ». [انظر: ١٧٥٤]

تخريج: إسناده صحيح. م: (٣٤٢).

1746. Hammad bin Salamah told us: I saw Ibn Abu Rafi' wearing a ring on his right hand. I asked him about that and he said that he saw 'Abdullah bin Ja'far wearing a ring on his right hand, and 'Abdullah bin Ja'far said: The Messenger of Allah (ﷺ) wore a ring on his right hand.

Comments: [*Saheeh*; this is a *hasan isnad*]

١٧٤٦- حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا حَمَّادُ بْنُ سَلَمَةَ قَالَ: رَأَيْتُ ابْنَ أَبِي رَافِعٍ يَتَخَتَّمُ فِي يَمِينِهِ، فَسَأَلْتُهُ عَنْ ذَلِكَ، فَذَكَرَ أَنَّهُ رَأَى عَبْدَ اللَّهِ بْنَ جَعْفَرٍ يَتَخَتَّمُ فِي يَمِينِهِ، وَقَالَ عَبْدُ اللَّهِ بْنُ جَعْفَرٍ: كَانَ رَسُولُ اللَّهِ ﷺ يَتَخَتَّمُ فِي يَمِينِهِ. [انظر: ١٧٥٥]

تخريج: صحيح، وهذا إسناد حسن.

1747. It was narrated from 'Uqbah bin Muhammad bin al-Harith - Hajjaj said: 'Utbah bin Muhammad bin al-Harith - from 'Abdullah bin Ja'far that the Prophet (ﷺ) said: "Whoever is not sure about his prayer, let him prostrate twice whilst he is sitting."

Comments: [Its *isnad* is *da'eef*]

١٧٤٧- حَدَّثَنَا رَوْحٌ: حَدَّثَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ مُسَافِعٍ: أَنَّ مُصْعَبَ بْنَ شَيْبَةَ أَخْبَرَهُ عَنْ عُقْبَةَ بْنِ مُحَمَّدِ بْنِ الْحَارِثِ _ وَقَالَ حَجَّاجٌ: عُتْبَةُ بْنُ مُحَمَّدِ بْنِ الْحَارِثِ- عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ شَكَّ فِي صَلَاتِهِ، فَلْيَسْجُدْ سَجْدَتَيْنِ وَهُوَ جَالِسٌ». [راجع: ١٦٥٦]

تخريج: إسناده ضعيف، عبدالله بن مسافع لا يعرف بجرح ولا تعديل ومصعب بن شيبة لين الحديث عقبة والصواب: عتبة بن محمد بن الحارث ليس بمعروف. ثم هو مضطرب، بقول مرةً: «وهو جالس»، ويقول مرة أخرى: «بعد مايسلم». ويغني عنه حديث أبي هريرة، خ: (١٢٣١، ١٢٣٢)، م: (٣٨٩).

1748. It was narrated from 'Abdullah bin Ja'far - Yahya bin Ishaq said: I heard 'Abdullah bin

١٧٤٨- حَدَّثَنَا إِسْحَاقُ بْنُ عِيسَى وَيَحْيَى بْنُ إِسْحَاقَ قَالَا: حَدَّثَنَا ابْنُ لَهِيعَةَ عَنْ أَبِي

الْأَسْوَدِ قَالَ: سَمِعْتُ عُبَيْدَ بْنَ أُمِّ كِلَابٍ يُحَدِّثُ عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ ـ قَالَ يَحْيَى ابْنُ إِسْحَاقَ: قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ جَعْفَرٍ. قَالَ أَحَدُهُمَا: ذِي الْجَنَاحَيْنِ ـ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا عَطَسَ حَمِدَ اللَّهَ، فَيُقَالُ لَهُ: يَرْحَمُكَ اللَّهُ. فَيَقُولُ: «يَهْدِيكُمُ اللَّهُ وَيُصْلِحُ بَالَكُمْ».

Ja'far say; and one of them said: the one with the two wings - that when the Messenger of Allah (ﷺ) sneezed, he would praise Allah. It would be said to him: May Allah have mercy on you, and he would say: May Allah guide you and rectify your condition.

Comments: [*Hasan* because of corroborating evidence; this is a *da'eef isnad*]

تخريج: صحيح لغيره، وهذا إسناد ضعيف، ابن لهيعة ضعيف وعبيد بن أم كلاب لم يذكر فيه جرح ولا تعديل.

١٧٤٩- حَدَّثَنَا نَصْرُ بْنُ بَابٍ عَنْ حَجَّاجٍ، عَنْ قَتَادَةَ، عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ أَنَّهُ قَالَ: إِنَّ آخِرَ مَا رَأَيْتُ رَسُولَ اللَّهِ ﷺ فِي إِحْدَى يَدَيْهِ رُطَبَاتٌ، وَفِي الْأُخْرَى قِثَّاءٌ، وَهُوَ يَأْكُلُ مِنْ هَذِهِ وَيَعَضُّ مِنْ هَذِهِ، وَقَالَ: «إِنَّ أَطْيَبَ الشَّاةِ لَحْمُ الظَّهْرِ». [راجع: ١٧٤١]

1749. It was narrated from 'Abdullah bin Ja'far that he said: The last time I saw the Messenger of Allah (ﷺ), he had fresh dates in one hand and cucumber in the other, and he was eating one and taking a bite from the other. And he said: "The best part of the sheep is meat from the back."

Comments: [Its *isnad* is *da'eef jiddan*]

تخريج: إسناده ضعيف جداً. نصر بن باب ضعيف جداً وحجاج بن أرطاة مدلس وقد عنعن وقتادة لم يسمع من أحد من أصحاب النبي ﷺ إلا من أنس وأبي الطفيل.

١٧٥٠- حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ: حَدَّثَنَا أَبِي قَالَ: سَمِعْتُ مُحَمَّدَ بْنَ أَبِي يَعْقُوبَ يُحَدِّثُ عَنِ الْحَسَنِ بْنِ سَعْدٍ، عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ قَالَ: بَعَثَ رَسُولُ اللَّهِ ﷺ جَيْشًا اسْتَعْمَلَ عَلَيْهِمْ زَيْدَ ابْنَ حَارِثَةَ وَقَالَ: «فَإِنْ قُتِلَ زَيْدٌ أَوِ اسْتُشْهِدَ، فَأَمِيرُكُمْ جَعْفَرٌ، فَإِنْ قُتِلَ أَوِ اسْتُشْهِدَ، فَأَمِيرُكُمْ عَبْدُ اللَّهِ بْنُ رَوَاحَةَ» فَلَقُوا الْعَدُوَّ، فَأَخَذَ الرَّايَةَ زَيْدٌ فَقَاتَلَ حَتَّى قُتِلَ، ثُمَّ أَخَذَ الرَّايَةَ جَعْفَرٌ، فَقَاتَلَ حَتَّى قُتِلَ، ثُمَّ أَخَذَهَا عَبْدُ اللَّهِ بْنُ رَوَاحَةَ

1750. It was narrated that 'Abdullah bin Ja'far said: The Messenger of Allah (ﷺ) sent out an army and appointed in charge of them Zaid bin Harithah. He said: "If Zaid is killed or martyred, then your commander is Ja'far. If he is killed or martyred, then your commander is 'Abdullah bin Rawahah." Zaid took the banner and fought until he was killed; then Ja'far took the banner and fought until he was killed; then 'Abdullah bin Rawahah took the

banner and fought until he was killed. Then Khalid bin al-Waleed took the banner and Allah granted victory to him. News of that came to the Prophet (ﷺ) and he went out to the people; he praised and glorified Allah, then he said: "Your brothers met the enemy; Zaid took the banner and fought until he was killed - or martyred; then Ja'far took the banner after him and fought until he was killed - or martyred; then 'Abdullah bin Rawahah took the banner and fought until he was killed - or martyred. Then one of the swords of Allah, Khalid bin al-Waleed, took the banner and Allah granted victory to him." He did not go to Ja'far's family for three days (letting them grieve). Then he went to them and said: "Do not weep for my brother after today. Call the two sons of my brother for me." Then we were brought like chicks and he said: "Call the barber for me." The barber was brought and he shaved our heads, then [the Prophet (ﷺ)] said: "As for Muhammad, he resembles our uncle Abu Talib, and as for 'Abdullah, he resembles me physically and in attitude." Then he took my hand and held it and said: "O Allah, take care of Ja'far's family after him and bless 'Abdullah in his business dealings." He said it three times. Then our mother came and told him about how we were now orphans. He said: "Do you fear poverty for them when I am their

فَقَاتَلَ حَتَّى قُتِلَ، ثُمَّ أَخَذَ الرَّايَةَ خَالِدُ بْنُ الْوَلِيدِ، فَفَتَحَ اللَّهُ عَلَيْهِ، وَأَتَى خَبَرُهُمُ النَّبِيَّ ﷺ، فَخَرَجَ إِلَى النَّاسِ، فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ، وَقَالَ: «إِنَّ إِخْوَانَكُمْ لَقُوا الْعَدُوَّ، وَإِنَّ زَيْدًا أَخَذَ الرَّايَةَ، فَقَاتَلَ حَتَّى قُتِلَ ـ أَوِ اسْتُشْهِدَ ـ ثُمَّ أَخَذَ الرَّايَةَ بَعْدَهُ جَعْفَرُ بْنُ أَبِي طَالِبٍ، فَقَاتَلَ حَتَّى قُتِلَ ـ أَوِ اسْتُشْهِدَ ـ ثُمَّ أَخَذَ الرَّايَةَ عَبْدُاللَّهِ بْنُ رَوَاحَةَ، فَقَاتَلَ حَتَّى قُتِلَ ـ أَوِ اسْتُشْهِدَ ـ ثُمَّ أَخَذَ الرَّايَةَ سَيْفٌ مِنْ سُيُوفِ اللَّهِ خَالِدُ بْنُ الْوَلِيدِ، فَفَتَحَ اللَّهُ عَلَيْهِ» فَأَمْهَلَ، ثُمَّ أَمْهَلَ آلَ جَعْفَرٍ ثَلَاثًا أَنْ يَأْتِيَهُمْ، ثُمَّ أَتَاهُمْ، فَقَالَ: «لَا تَبْكُوا عَلَى أَخِي بَعْدَ الْيَوْمِ، ادْعُوا إِلَيَّ ابْنَيْ أَخِي» قَالَ: فَجِيءَ بِنَا كَأَنَّا أَفْرُخٌ، فَقَالَ: «ادْعُوا لِيَ الْحَلَّاقَ» فَجِيءَ بِالْحَلَّاقِ، فَحَلَقَ رُءُوسَنَا، ثُمَّ قَالَ: «أَمَّا مُحَمَّدٌ، فَشَبِيهُ عَمِّنَا أَبِي طَالِبٍ، وَأَمَّا عَبْدُ اللَّهِ، فَشَبِيهُ خَلْقِي وَخُلُقِي» ثُمَّ أَخَذَ بِيَدِي، فَأَشَالَهَا، فَقَالَ: «اللَّهُمَّ اخْلُفْ جَعْفَرًا فِي أَهْلِهِ، وَبَارِكْ لِعَبْدِ اللَّهِ فِي صَفْقَةِ يَمِينِهِ» قَالَهَا ثَلَاثَ مِرَارٍ. قَالَ: فَجَاءَتْ أُمُّنَا، فَذَكَرَتْ لَهُ يُتْمَنَا، وَجَعَلَتْ تُفْرِحُ لَهُ، فَقَالَ: «الْعَيْلَةَ تَخَافِينَ عَلَيْهِمْ، وَأَنَا وَلِيُّهُمْ فِي الدُّنْيَا وَالْآخِرَةِ». (١/ ٢٠٥)

تخريج: إسناده صحيح.

guardian in this world and in the Hereafter?"

Comments: [Its *isnad* is *saheeh*]

1751. It was narrated that 'Abdullah bin Ja'far said: When news of Ja'far's death came, when he was killed, the Prophet (ﷺ) said: "Make food for the family of Ja'far, for there has come to them something that has preoccupied them."

Comments: [Its *isnad* is *hasan*]

١٧٥١- حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا جَعْفَرُ بْنُ خَالِدٍ عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ قَالَ: لَمَّا جَاءَ نَعْيُ جَعْفَرٍ حِينَ قُتِلَ، قَالَ النَّبِيُّ ﷺ: «اصْنَعُوا لِآلِ جَعْفَرٍ طَعَامًا، فَقَدْ أَتَاهُمْ أَمْرٌ يَشْغَلُهُمْ - أَوْ أَتَاهُمْ مَا يَشْغَلُهُمْ».

تخريج: إسناده حسن.

1752. It was narrated from 'Abdullah bin Ja'far that the Messenger of Allah (ﷺ) said: "Who ever is not sure about his prayer, let him prostrate twice after he says the *salam*."

Comments: [Its *isnad* is *da'eef*]

١٧٥٢- حَدَّثَنَا حَجَّاجٌ: قَالَ ابْنُ جُرَيْجٍ: أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ مُسَافِعٍ: أَنَّ مُصْعَبَ بْنَ شَيْبَةَ أَخْبَرَهُ عَنْ عُتْبَةَ بْنِ مُحَمَّدِ بْنِ الْحَارِثِ عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ شَكَّ فِي صَلَاتِهِ، فَلْيَسْجُدْ سَجْدَتَيْنِ بَعْدَمَا يُسَلِّمُ». [راجع: ١٧٤٧]

تخريج: إسناده ضعيف، فيه علل، راجع: (١٧٤٧).

1753. It was narrated from 'Uqbah bin Muhammad bin al-Harith... and he narrated a similar *hadeeth* with the same *isnad*.

Comments: [Its *isnad* is *da'eef* like the previous report]

١٧٥٣- حَدَّثَنَا عَلِيُّ بْنُ إِسْحَاقَ: أَخْبَرَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُسَافِعٍ عَنْ عُقْبَةَ بْنِ مُحَمَّدِ بْنِ الْحَارِثِ... فَذَكَرَ مِثْلَهُ بِإِسْنَادِهِ.

تخريج: إسناده ضعيف كسابقه، راجع: (١٧٤٧).

1754. It was narrated that 'Abdullah bin Ja'far said: The Messenger of Allah (ﷺ) rode on his mule, and he seated me behind him. When the Messenger of Allah (ﷺ) relieved himself, what he liked best to conceal himself with was a small hill or a

١٧٥٤- حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ: حَدَّثَنَا أَبِي قَالَ: سَمِعْتُ مُحَمَّدَ بْنَ أَبِي يَعْقُوبَ يُحَدِّثُ عَنِ الْحَسَنِ بْنِ سَعْدٍ، عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ قَالَ: رَكِبَ رَسُولُ اللَّهِ ﷺ بَغْلَتَهُ، وَأَرْدَفَنِي خَلْفَهُ، وَكَانَ رَسُولُ اللَّهِ ﷺ إِذَا تَبَرَّزَ كَانَ

cluster of date palms. He entered a garden belonging to a man of the Ansar where he found a camel. When it saw the Prophet (ﷺ) it groaned with tears in its eyes. - The Messenger of Allah ﷺ dismounted and stroked behind its ears and on its back and it calmed down. He said: "Who is the owner of this camel?" A young man of the Ansar came and said: Me. He said: "Do you not fear Allah with regard to this animal that Allah has put in your possession? It is complaining to me that you keep it hungry and overburden it with work." Then the Messenger of Allah (ﷺ) went into the garden and relieved himself, then he did *wudoo'* and came, with the water dripping from his beard onto his chest, and he told me something secret that I shall never tell to anyone. We insisted that he tell us, but he said: I shall not disclose the secret of the Messenger of Allah ﷺ until I meet Allah.

أَحَبَّ مَا تَبَرَّزَ فِيهِ هَدَفٌ يَسْتَتِرُ بِهِ، أَوْ حَائِشُ نَخْلٍ، فَدَخَلَ حَائِطًا لِرَجُلٍ مِنَ الْأَنْصَارِ فَإِذَا فِيهِ نَاضِحٌ لَهُ، فَلَمَّا رَأَى النَّبِيَّ ﷺ حَنَّ وَذَرَفَتْ عَيْنَاهُ، فَنَزَلَ رَسُولُ اللَّهِ ﷺ فَمَسَحَ ذِفْرَاهُ وَسَرَاتَهُ، فَسَكَنَ، فَقَالَ: «مَنْ رَبُّ هَذَا الْجَمَلِ؟» فَجَاءَ شَابٌّ مِنَ الْأَنْصَارِ، فَقَالَ: أَنَا. فَقَالَ: «أَلَا تَتَّقِي اللَّهَ فِي هَذِهِ الْبَهِيمَةِ الَّتِي مَلَّكَكَ اللَّهُ إِيَّاهَا، فَإِنَّهُ شَكَاكَ إِلَيَّ، وَزَعَمَ أَنَّكَ تُجِيعُهُ وَتُدْئِبُهُ» ثُمَّ ذَهَبَ رَسُولُ اللَّهِ ﷺ فِي الْحَائِطِ، فَقَضَى حَاجَتَهُ، ثُمَّ تَوَضَّأَ، ثُمَّ جَاءَ، وَالْمَاءُ يَقْطُرُ مِنْ لِحْيَتِهِ عَلَى صَدْرِهِ، فَأَسَرَّ إِلَيَّ شَيْئًا لَا أُحَدِّثُ بِهِ أَحَدًا، فَحَرَّجْنَا عَلَيْهِ أَنْ يُحَدِّثَنَا، فَقَالَ: لَا أُفْشِي عَلَى رَسُولِ اللَّهِ ﷺ سِرَّهُ حَتَّى أَلْقَى اللَّهَ. [راجع: ١٧٤٥]

تخريج: إسناده صحيح. م: (٣٤٢).

Comments: [Its *isnad* is *saheeh*, Muslim (342)]

1755. It was narrated from Abu Rafi', the freed slave of the Messenger of Allah (ﷺ), that 'Abdullah bin Ja'far used to wear a ring on his right hand, and he said that the Prophet (ﷺ) used to wear a ring on his right hand.

١٧٥٥ - حَدَّثَنَا عَفَّانُ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنِ ابْنِ أَبِي رَافِعٍ مَوْلَى رَسُولِ اللَّهِ ﷺ: أَنَّ عَبْدَ اللَّهِ بْنَ جَعْفَرٍ كَانَ يَتَخَتَّمُ فِي يَمِينِهِ، وَزَعَمَ أَنَّ النَّبِيَّ ﷺ كَانَ يَتَخَتَّمُ فِي يَمِينِهِ. [راجع: ١٧٤٦]

تخريج: إسناده حسن.

Comments: [Its *isnad* is *hasan*]

1756. Al-Mas'oodi told us: An old man who came to us from the Hijaz told us: I saw 'Abdullah bin az-Zubair and 'Abdullah bin

١٧٥٦ - حَدَّثَنَا هَاشِمُ بْنُ الْقَاسِمِ: حَدَّثَنَا الْمَسْعُودِيُّ: حَدَّثَنَا شَيْخٌ قَدِمَ عَلَيْنَا مِنَ الْحِجَازِ

قَالَ: شَهِدْتُ عَبْدَ اللَّهِ بْنَ الزُّبَيْرِ وَعَبْدَ اللَّهِ بْنَ جَعْفَرٍ بِالْمُزْدَلِفَةِ، فَكَانَ ابْنُ الزُّبَيْرِ يَحُزُّ اللَّحْمَ لِعَبْدِ اللَّهِ بْنِ جَعْفَرٍ، فَقَالَ عَبْدُ اللَّهِ بْنُ جَعْفَرٍ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «أَطْيَبُ اللَّحْمِ لَحْمُ الظَّهْرِ». [راجع: ١٧٤٤]

تخريج: إسناده ضعيف لاختلاط المسعودي.

Ja'far in al-Muzdalifah, when Ibn az-Zubair was cutting meat for 'Abdullah bin Ja'far. 'Abdullah bin Ja'far said: I heard the Messenger of Allah (ﷺ) say: "The best meat is meat from the back."

Comments: [Its *isnad* is *da'eef*]

١٧٥٧- حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ الْمَلِكِ: حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي حَكِيمٍ، عَنِ الْقَاسِمِ، عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا يَنْبَغِي لِنَبِيٍّ أَنْ يَقُولَ: إِنِّي خَيْرٌ مِنْ يُونُسَ بْنِ مَتَّى». قَالَ أَبُو عَبْدِ الرَّحْمَنِ: وَحَدَّثَنَاهُ هَارُونُ بْنُ مَعْرُوفٍ مِثْلَهُ.

تخريج: صحيح لغيره، وهذا إسناد ضعيف. محمد بن اسحاق مدلس وقد عنعن.

1757. It was narrated that 'Abdullah bin Ja'far said: The Messenger of Allah (ﷺ) said: "It is not right for any Prophet to say, 'I am better than Yoonus bin Matta.'"

Comments: [*Saheeh* because of corroborating evidence and its *isnad* is *da'eef*]

١٧٥٨- حَدَّثَنَا يَعْقُوبُ: حَدَّثَنَا أَبِي عَنِ ابْنِ إِسْحَاقَ قَالَ: فَحَدَّثَنِي هِشَامُ بْنُ عُرْوَةَ بْنِ الزُّبَيْرِ عَنْ أَبِيهِ عُرْوَةَ، عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرِ ابْنِ أَبِي طَالِبٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أُمِرْتُ أَنْ أُبَشِّرَ خَدِيجَةَ بِبَيْتٍ مِنْ قَصَبٍ، لَا صَخَبَ فِيهِ وَلَا نَصَبَ».

تخريج: حديث صحيح، وهذا إسناد حسن.

1758. It was narrated that 'Abdullah bin Ja'far bin Abi Talib said: The Messenger of Allah (ﷺ) said: "I have been commanded to give glad tidings to Khadeejah of a house of pearls in which there is no noise and no exhaustion."

Comments: [A *saheeh hadeeth*; this is a *hasan isnad*]

١٧٥٩- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا مِسْعَرٌ عَنْ شَيْخٍ مِنْ فَهْمٍ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ جَعْفَرٍ قَالَ: أُتِيَ رَسُولُ اللَّهِ ﷺ بِلَحْمٍ، فَجَعَلَ الْقَوْمُ يُلْقُونَهُ اللَّحْمَ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ أَطْيَبَ اللَّحْمِ لَحْمُ الظَّهْرِ». [راجع: ١٧٤٤]

1759. 'Abdullah bin Ja'far said: Some meat was brought to the Messenger of Allah (ﷺ) and people started tossing the meat to his side of the platter. The Messenger of Allah (ﷺ) said: "The best meat is meat from the back."

Comments: [Its *isnad* is *da'eef*; see 1744]

تخريج: إسناده ضعيف لجهالة الشيخ من فهم.

1760. Abdullah bin Ja'far said: If you could have seen me with Qutham and 'Ubaidullah, the two sons of 'Abbas, when we were boys, playing. The Prophet (ﷺ) passed by on a mount and said: "Lift this one up to me." He seated me in front of him, and he said to Qutham: "Lift this one up to me." And he put him behind him. 'Ubaidullah was dearer to 'Abbas than Qutham, but he did not feel embarrassed in front of his uncle to carry Qutham and leave him. He said: Then he patted my head three times and said each time: "O Allah, take care of Ja'far's children for him [after he is gone]." He [the narrator] said: I said to 'Abdullah: What happened to Qutham? He said: He was martyred. I said: Allah and His Messenger know best where good lies. He said: Yes indeed.

Comments: [Its *isnad* is *hasan*]

١٧٦٠- حَدَّثَنَا رَوْحٌ: حَدَّثَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي جَعْفَرُ بْنُ خَالِدِ بْنِ سَارَّةَ: أَنَّ أَبَاهُ أَخْبَرَهُ: أَنَّ عَبْدَ اللَّهِ بْنَ جَعْفَرٍ قَالَ: لَوْ رَأَيْتَنِي وَقُثَمَ وَعُبَيْدَ اللَّهِ ابْنَيْ عَبَّاسٍ، وَنَحْنُ صِبْيَانٌ نَلْعَبُ، إِذْ مَرَّ النَّبِيُّ ﷺ عَلَى دَابَّةٍ، فَقَالَ: «ارْفَعُوا هَذَا إِلَيَّ» قَالَ: فَحَمَلَنِي أَمَامَهُ، وَقَالَ لِقُثَمَ: «ارْفَعُوا هَذَا إِلَيَّ» فَجَعَلَهُ وَرَاءَهُ، وَكَانَ عُبَيْدُ اللَّهِ أَحَبَّ إِلَى عَبَّاسٍ مِنْ قُثَمَ، فَمَا اسْتَحَى مِنْ عَمِّهِ أَنْ حَمَلَ قُثَمَ وَتَرَكَهُ، قَالَ: ثُمَّ مَسَحَ عَلَى رَأْسِي ثَلَاثًا، وَقَالَ كُلَّمَا مَسَحَ: «اللَّهُمَّ اخْلُفْ جَعْفَرًا فِي وَلَدِهِ». قَالَ: قُلْتُ لِعَبْدِ اللَّهِ: مَا فَعَلَ قُثَمُ؟ قَالَ: اسْتُشْهِدَ، قَالَ: قُلْتُ: اللَّهُ أَعْلَمُ بِالْخَيْرِ وَرَسُولُهُ بِالْخَيْرِ. قَالَ: أَجَلْ. [راجع: ١٧٥١]

تخريج: إسناده حسن.

1761. It was narrated from 'Abdullah bin Ja'far that the Messenger of Allah (ﷺ) said: "Whoever is not sure about his prayer, let him prostrate twice after he says the *salam*."

Comments: [Its *isnad* is *da'eef*; see 1747]

١٧٦١- حَدَّثَنَا رَوْحٌ قَالَ: قَالَ ابْنُ جُرَيْجٍ: أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ مُسَافِعٍ: أَنَّ (١/٢٠٦) مُصْعَبَ بْنَ شَيْبَةَ أَخْبَرَهُ عَنْ عُقْبَةَ بْنِ مُحَمَّدِ بْنِ الْحَارِثِ، عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ شَكَّ فِي صَلَاتِهِ، فَلْيَسْجُدْ سَجْدَتَيْنِ بَعْدَمَا يُسَلِّمُ». [راجع: ١٧٤٧]

تخريج: إسناده ضعيف، فيه علل، راجع: (١٧٤٧).

1762. It was narrated from 'Abdullah bin Ja'far that he gave his daughter in marriage to al-

١٧٦٢- حَدَّثَنَا عَبْدُ الصَّمَدِ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنِ ابْنِ أَبِي رَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ

جَعْفَرٍ: أَنَّهُ زَوَّجَ ابْنَتَهُ مِنَ الْحَجَّاجِ بْنِ يُوسُفَ، فَقَالَ لَهَا: إِذَا دَخَلَ بِكِ فَقُولِي: لَا إِلَهَ إِلَّا اللَّهُ الْحَلِيمُ الْكَرِيمُ، سُبْحَانَ اللَّهِ رَبِّ الْعَرْشِ الْعَظِيمِ، الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، وَزَعَمَ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا حَزَبَهُ أَمْرٌ قَالَ هَذَا. قَالَ حَمَّادٌ: ظَنَنْتُ أَنَّهُ قَالَ: فَلَمْ يَصِلْ إِلَيْهَا.

تخريج: إسناده حسن.

Hajjaj bin Yoosuf and said to her: When he enters upon you, say: There is no god but Allah, the Forbearing, the Most Kind; glory be to Allah, the Lord of the mighty Throne; praise be to Allah, the Lord of the worlds. And he said that when the Messenger of Allah (ﷺ) was worried about something, he would say these words. Hammad said: I think he said: And he could not touch her.

Comments: [Its *isnad* is *hasan*]

وَمِنْ مُسْنَدِ بَنِي هَاشِمٍ. حَدِيثُ الْعَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ عَنِ النَّبِيِّ ﷺ

Musnad Bani Hashim (*Hadeeth* of al-'Abbas bin 'Abdul-Muttalib (رضي الله عنه) from the Prophet ﷺ

1763. It was narrated from 'Abdullah bin al-Harith, from al-'Abbas bin 'Abdul-Muttalib, that he said: O Messenger of Allah, your uncle Abu Talib used to protect you and he did such and such. He said: "He is in the shallowest part of Hell; were it not for me, he would be in the lowest depths.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (3883) and Muslim (209)]

١٧٦٣- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفْيَانُ عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ، عَنِ الْعَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ أَنَّهُ قَالَ: يَا رَسُولَ اللَّهِ، عَمُّكَ أَبُو طَالِبٍ كَانَ يَحُوطُكَ، وَيَفْعَلُ. قَالَ: «إِنَّهُ فِي ضَحْضَاحٍ مِنَ النَّارِ، وَلَوْلَا أَنَا كَانَ فِي الدَّرْكِ الْأَسْفَلِ». [انظر: ١٧٦٨، ١٧٧٤، ١٧٨٩]

تخريج: إسناده صحيح. خ: (٣٨٨٣)، م: (٢٠٩).

1764. It was narrated that al-'Abbas said: The Messenger of Allah (ﷺ) said: "When a man prostrates, seven parts of his body prostrate with him: his face, his hands, his knees and his feet."

Comments: [Its *isnad* is *saheeh*, Muslim (491)]

١٧٦٤- حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ جَعْفَرٍ عَنْ إِسْمَاعِيلَ بْنِ مُحَمَّدٍ، عَنْ عَامِرِ بْنِ سَعْدٍ، عَنِ الْعَبَّاسِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا سَجَدَ الرَّجُلُ سَجَدَ مَعَهُ سَبْعَةُ آرَابٍ: وَجْهِهِ، وَكَفَّيْهِ، وَرُكْبَتَيْهِ، وَقَدَمَيْهِ». [انظر: ١٧٦٥، ١٧٦٩، ١٧٨٠]

تخريج: إسناده صحيح. م: (٤٩١).

1765. A similar report was narrated from al-'Abbas bin 'Abdul-Muttalib from the Prophet (ﷺ).

Comments: [Its *isnad* is *saheeh*, Muslim (491)]

١٧٦٥- حَدَّثَنَا عَبْدُ الرَّحْمَنِ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ جَعْفَرٍ عَنْ يَزِيدَ بْنِ عَبْدِ اللَّهِ بْنِ الْهَادِ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَنْ عَامِرِ بْنِ سَعْدٍ، عَنِ الْعَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ عَنِ النَّبِيِّ ﷺ بِمِثْلِهِ. [راجع: ١٧٦٤]

تخريج: إسناده صحيح. م: (٤٩١).

1766. Hatim bin Abi Sagheerah told us: One of Banu 'Abdul-Muttalib told me: 'Ali bin 'Abdullah bin 'Abbas came to us during a *Hajj* season and I heard him say: My father, 'Abdullah bin 'Abbas, told me that his father al-'Abbas came to the Messenger of Allah (ﷺ) and said: O Messenger of Allah, I am your uncle and I have grown old and my time is near. Teach me something by means of which Allah will benefit me. He said: "O Abbas, you are my paternal uncle, but I cannot help you before Allah at all; rather ask your Lord for pardon and wellbeing in this world and in the Hereafter." He said it three times. Then he came to him at *Qarnal-Hawl* and said something similar to him.

Comments: [*Hasan* because of corroborating evidence; this is a *da'eef isnad*]

١٧٦٦- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ بَكْرٍ: حَدَّثَنَا حَاتِمٌ ـ يَعْنِي ابْنَ أَبِي صَغِيرَةَ ـ: حَدَّثَنِي بَعْضُ بَنِي الْمُطَّلِبِ قَالَ: قَدِمَ عَلَيْنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ فِي بَعْضِ تِلْكَ الْمَوَاسِمِ، قَالَ: فَسَمِعْتُهُ يَقُولُ: حَدَّثَنِي أَبِي عَبْدُ اللَّهِ بْنُ عَبَّاسٍ عَنْ أَبِيهِ الْعَبَّاسِ، أَنَّهُ أَتَى رَسُولَ اللَّهِ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ، أَنَا عَمُّكَ كَبِرَتْ سِنِّي وَاقْتَرَبَ أَجَلِي، فَعَلِّمْنِي شَيْئًا يَنْفَعُنِي اللَّهُ بِهِ. قَالَ: «يَا عَبَّاسُ، أَنْتَ عَمِّي، وَلَا أُغْنِي عَنْكَ مِنَ اللَّهِ شَيْئًا، وَلَكِنْ سَلْ رَبَّكَ الْعَفْوَ وَالْعَافِيَةَ فِي الدُّنْيَا وَالْآخِرَةِ» قَالَهَا ثَلَاثًا، ثُمَّ أَتَاهُ عِنْدَ قَرْنِ الْحَوْلِ، فَقَالَ لَهُ مِثْلَ ذَلِكَ. [انظر: ١٧٨٣]

تخريج: حسن لغيره، وهذا إسناد ضعيف لجهالة الرجل من بني المطلب.

1767. Abu Yoonus al-Qushairi Hatim bin Abi Sagheerah told us: A man from among the descendents of 'Abdul-Muttalib told me: 'Ali bin 'Abdullah bin 'Abbas came to us, and Banu 'Abdul-Muttalib came to meet him. He said: I heard 'Abdullah bin 'Abbas narrate that his father, 'Abbas bin 'Abdul-Muttalib, said: I came to the Messenger of Allah (ﷺ) and said: O Messenger of Allah, I am your paternal uncle and I have grown old... and he mentioned a similar report.

١٧٦٧- حَدَّثَنَا رَوْحٌ: حَدَّثَنَا أَبُو يُونُسَ الْقُشَيْرِيُّ حَاتِمُ بْنُ أَبِي صَغِيرَةَ: حَدَّثَنِي رَجُلٌ مِنْ وَلَدِ عَبْدِ الْمُطَّلِبِ قَالَ: قَدِمَ عَلَيْنَا عَلِيُّ ابْنُ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ، فَحَضَرَهُ بَنُو عَبْدِ الْمُطَّلِبِ فَقَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ يُحَدِّثُ عَنْ أَبِيهِ عَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ قَالَ: أَتَيْتُ رَسُولَ اللَّهِ ﷺ فَقُلْتُ: يَا رَسُولَ اللَّهِ، أَنَا عَمُّكَ، قَدْ كَبِرَتْ سِنِّي... فَذَكَرَ مَعْنَاهُ.

تخريج: حسن لغيره، وهذا إسناد ضعيف لجهالة رجل من ولد عبدالمطلب.

Comments: [*Hasan* because of corroborating evidence.. This is a *da'eef isnad* like the previous report]

1768. It was narrated from 'Abdullah bin al-Harith bin Nawfal, that 'Abbas bin 'Abdul-Muttalib said: I said: O Messenger of Allah, have you benefitted your uncle Abu Talib in any way? For he used to protect you and stand up for you. He said: "Yes; he is in the shallowest part of Hell; were it not for me he would be in the lowest depth of Hell."

Comments: [Its *isnad* is *saheeh,* al-Bukhari (6208) and Muslim (209)]

١٧٦٨- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا أَبُو عَوَانَةَ: حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ عُمَيْرٍ عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ بْنِ نَوْفَلٍ، عَنْ عَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ، هَلْ نَفَعْتَ أَبَا طَالِبٍ بِشَيْءٍ؟ فَإِنَّهُ كَانَ يَحُوطُكَ وَيَغْضَبُ لَكَ؟ قَالَ: «نَعَمْ، هُوَ فِي ضَحْضَاحٍ مِنَ النَّارِ، وَلَوْلَا ذَلِكَ لَكَانَ فِي الدَّرْكِ الْأَسْفَلِ مِنَ النَّارِ». [راجع: ١٧٦٣]

تخريج: إسناده صحيح. خ: (٦٢٠٨)، م: (٢٠٩).

1769. It was narrated that al-'Abbas bin 'Abdul-Muttalib said: The Messenger of Allah (ﷺ) said: "When the son of Adam prostrates, seven parts prostrate with him: his face, his hands, his knees and his feet."

Comments: [A *saheeh hadeeth*]

١٧٦٩- حَدَّثَنَا يَحْيَى بْنُ إِسْحَاقَ: أخبرنَا ابْنُ لَهِيعَةَ عَنْ يَزِيدَ بْنِ عَبْدِ اللَّهِ بْنِ الْهَادِ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ التَّيْمِيِّ، عَنْ عَامِرِ بْنِ سَعْدٍ، عَنِ الْعَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا سَجَدَ ابْنُ آدَمَ، سَجَدَ مَعَهُ سَبْعَةُ آرَابٍ: وَجْهِهِ، وَكَفَّيْهِ، وَرُكْبَتَيْهِ، وَقَدَمَيْهِ». [راجع: ١٧٦٤]

تخريج: حديث صحيح. م:(٤٩١)، وفي هذا الإسناد ابن لهيعة سيء الحفظ لكنه توبع.

1770. It was narrated that 'Abbas bin 'Abdul-Muttalib said: We were sitting with the Messenger of Allah (ﷺ) in al-Batha'. A cloud passed and the Messenger of Allah (ﷺ) said, "Do you know what this is?" They said, *Sahab* (a cloud). He said, "And *muzn* (rain cloud)?" We said, And *muzn*. He said, "And *'anan* (clouds)?" And we kept quiet. He said: "Do you know how much (distance) there is between heaven and earth?" We said, Allah and His Messenger know best. He said,

١٧٧٠- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا يَحْيَى بْنُ الْعَلَاءِ عَنْ عَمِّهِ شُعَيْبِ بْنِ خَالِدٍ: حَدَّثَنِي سِمَاكُ بْنُ حَرْبٍ عَنْ عَبْدِ اللَّهِ بْنِ عَمِيرَةَ، عَنْ عَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ قَالَ: كُنَّا جُلُوسًا مَعَ رَسُولِ اللَّهِ ﷺ بِالْبَطْحَاءِ، فَمَرَّتْ سَحَابَةٌ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَتَدْرُونَ مَا هَذَا؟» قَالَ: قُلْنَا: السَّحَابُ. قَالَ: «وَالْمُزْنُ» قُلْنَا: وَالْمُزْنُ، قَالَ: «وَالْعَنَانُ» قَالَ: فَسَكَتْنَا، فَقَالَ: «هَلْ تَدْرُونَ كَمْ بَيْنَ السَّمَاءِ

وَالْأَرْضِ؟» قَالَ: قُلْنَا: اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ: «بَيْنَهُمَا مَسِيرَةُ خَمْسِمِائَةِ سَنَةٍ، وَمِنْ كُلِّ سَمَاءٍ إِلَى سَمَاءٍ مَسِيرَةُ خَمْسِمِائَةِ سَنَةٍ، وَكِثَفُ كُلِّ سَمَاءٍ خَمْسُمِائَةِ سَنَةٍ، وَفَوْقَ السَّمَاءِ السَّابِعَةِ بَحْرٌ، بَيْنَ أَسْفَلِهِ وَأَعْلَاهُ كَمَا بَيْنَ السَّمَاءِ وَالْأَرْضِ، ثُمَّ فَوْقَ ذَلِكَ ثَمَانِيَةُ أَوْعَالٍ، بَيْنَ (٢٠٧/١) رُكَبِهِنَّ وَأَظْلَافِهِنَّ كَمَا بَيْنَ السَّمَاءِ وَالْأَرْضِ، ثُمَّ فَوْقَ ذَلِكَ الْعَرْشُ، بَيْنَ أَسْفَلِهِ وَأَعْلَاهُ كَمَا بَيْنَ السَّمَاءِ وَالْأَرْضِ، وَاللَّهُ تَبَارَكَ وَتَعَالَى فَوْقَ ذَلِكَ، وَلَيْسَ يَخْفَى عَلَيْهِ مِنْ أَعْمَالِ بَنِي آدَمَ شَيْءٌ».

[انظر: ١٧٧١]

تخريج: إسناده ضعيف جداً. فيه علل كثيرة.

"Between them there is (the distance of) five hundred years' march, and between each heaven and another there is (the distance of) five hundred years' march, and the thickness of each heaven is (the distance of) five hundred years. Then above the seventh heaven there is a sea, between whose top and bottom is a distance like that between heaven and earth. Then above that there are eight (angels in the form of) mountain goats. The distance between their hooves and their knees is like the distance between heaven and earth. Then above that is the Throne, and the distance between the bottom and the top of the Throne is like the distance between heaven and earth. Then Allah is above that, may He be blessed and exalted, and none of the deeds of the sons of Adam are hidden from Him."

Comments: [Its *isnad* is *da'eef jiddan* (very weak)]

١٧٧١- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ الْبَزَّازُ وَمُحَمَّدُ بْنُ بَكَّارٍ قَالَا: حَدَّثَنَا الْوَلِيدُ بْنُ أَبِي ثَوْرٍ عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَمِيرَةَ، عَنِ الْأَحْنَفِ بْنِ قَيْسٍ، عَنِ الْعَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ عَنِ النَّبِيِّ ﷺ نَحْوَهُ.

تخريج: إسناده ضعيف جدًا، فيه علل.

1771. A similar report was narrated from al-'Abbas bin 'Abdul-Muttalib, from the Prophet (ﷺ).

Comments: [Its *isnad* is *da'eef jiddan*]

١٧٧٢- حَدَّثَنَا يَزِيدُ - هُوَ ابْنُ هَارُونَ -: أَخْبَرَنَا إِسْمَاعِيلُ - يَعْنِي ابْنَ أَبِي خَالِدٍ - عَنْ يَزِيدَ بْنِ أَبِي زِيَادٍ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ، عَنِ الْعَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ قَالَ:

1772. It was narrated that al-'Abbas bin 'Abdul-Muttalib said: I said: O Messenger of Allah, when Quraish meet one another, they meet with a cheerful attitude, but when they meet us, they meet us

with expressions we do not recognise. The Prophet (ﷺ) got very angry and said: "By the One in Whose hand is my soul, faith will not enter a man's heart unless he loves you for the sake of Allah and His Messenger."

Comments: [Its *isnad* is *da'eef* Yazeed bin Abu Ziyad is *da'eef*]

قُلْتُ: يَا رَسُولَ اللَّهِ، إِنَّ قُرَيْشًا إِذَا لَقِيَ بَعْضُهُمْ بَعْضًا، لَقُوهُمْ بِبِشْرٍ حَسَنٍ، وَإِذَا لَقُونَا، لَقُونَا بِوُجُوهٍ لَا نَعْرِفُهَا، قَالَ: فَغَضِبَ النَّبِيُّ ﷺ غَضَبًا شَدِيدًا، وَقَالَ: «وَالَّذِي نَفْسِي بِيَدِهِ، لَا يَدْخُلُ قَلْبَ رَجُلٍ الْإِيمَانُ حَتَّى يُحِبَّكُمْ لِلَّهِ وَلِرَسُولِهِ». [انظر: ١٧٧٣]

تخريج: إسناده ضعيف، يزيد بن أبي زياد ضعيف.

1773. It was narrated that 'Abdul-Muttalib bin Rabee'ah said: al-'Abbas entered upon the Messenger of Allah (ﷺ) and said: We go out and we see Quraish talking... and he narrated the same *hadeeth*.

Comments: [Its *isnad* is *da'eef* because of the weakness of Yazeed bin Abu Ziyad and it is repeat of the previous report]

١٧٧٣- حَدَّثَنَاهُ جَرِيرٌ عَنْ يَزِيدَ بْنِ أَبِي زِيَادٍ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ، عَنْ عَبْدِ الْمُطَّلِبِ ابْنِ رَبِيعَةَ قَالَ: دَخَلَ الْعَبَّاسُ عَلَى رَسُولِ اللَّهِ ﷺ فَقَالَ: إِنَّا لَنَخْرُجُ فَنَرَى قُرَيْشًا تَحَدَّثُ.. فَذَكَرَ الْحَدِيثَ. [راجع: ١٧٧٢]

تخريج: إسناده ضعيف، لضعف يزيد بن أبي زياد. وهو مكرر ماقبله.

1774. Al-'Abbas narrated: I said to the Prophet (ﷺ): How did you help your uncle, when he used to protect you and get angry for your sake? He said: "He is in the shallowest part of Hell; were it not for me, he would be in the lowest depths of Hell."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (3883) and Muslim (209)]

١٧٧٤- حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ سُفْيَانَ: حَدَّثَنِي عَبْدُ الْمَلِكِ بْنُ عُمَيْرٍ: حَدَّثَنَا عَبْدُاللَّهِ بْنُ الْحَارِثِ: حَدَّثَنَا الْعَبَّاسُ قَالَ: قُلْتُ لِلنَّبِيِّ ﷺ: مَا أَغْنَيْتَ عَنْ عَمِّكَ، فَقَدْ كَانَ يَحُوطُكَ وَيَغْضَبُ لَكَ؟ قَالَ: «هُوَ فِي ضَحْضَاحٍ، وَلَوْلَا أَنَا لَكَانَ فِي الدَّرْكِ الْأَسْفَلِ مِنَ النَّارِ». [راجع: ١٧٦٣]

تخريج: إسناده صحيح. خ: (٣٨٨٣)، م: (٢٠٩).

1775. Katheer bin 'Abbas bin 'Abdul-Muttalib narrated that his father al-'Abbas said: I was present with the Messenger of Allah (ﷺ) on the day of Hunain. I saw the Messenger of Allah (ﷺ) and there was no one with him

١٧٧٥- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ: أَخْبَرَنِي كَثِيرُ بْنُ عَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ عَنْ أَبِيهِ الْعَبَّاسِ قَالَ: شَهِدْتُ مَعَ رَسُولِ اللَّهِ ﷺ حُنَيْنًا، قَالَ: فَلَقَدْ رَأَيْتُ النَّبِيَّ ﷺ، وَمَا مَعَهُ إِلَّا أَنَا وَأَبُو سُفْيَانَ بْنُ

except me and Abu Sufyan bin al-Harith bin 'Abdul-Muttalib. We stayed close to the Messenger of Allah (ﷺ) and did not leave him. He was riding a grey mule of his - and perhaps Ma'mar said: white - that had been given to him by Farwah bin Na'amah al-Judhami. When the Muslims and the *kuffar* met, the Muslims turned and fled, but the Messenger of Allah (ﷺ) spurred his mule towards the *kuffar*. Al-'Abbas said: I was holding on to the reins of the mule of the Messenger of Allah (ﷺ), trying to restrain it, but he was rushing towards the *mushrikeen*, and Abu Sufyan bin al-Harith was holding on to the stirrup of the Messenger of Allah (ﷺ). The Messenger of Allah (ﷺ) said: "O 'Abbas, call out: O people of as-Samurah[1] ." I was a man with a loud voice, so I said at the top of my voice: Where are the people of as-Samurah? He said: By Allah, when they heard my voice, they came back like cows coming back to their calves, saying: "Here we are, here we are, here we are!" The Muslims came and fought with the *kuffar*, then the call went out to the Ansar: O Ansar! And the last to be called were Banul-Harith bin al-Khazraj. They said: O Banul-Harith bin al-Khazraj! The Messenger of Allah (ﷺ), seated on his mule,

الْحَارِثِ بْنِ عَبْدِ الْمُطَّلِبِ، فَلَزِمْنَا رَسُولَ اللَّهِ ﷺ، فَلَمْ نُفَارِقْهُ، وَهُوَ عَلَى بَغْلَةٍ شَهْبَاءَ، وَرُبَّمَا قَالَ مَعْمَرٌ: بَيْضَاءَ، أَهْدَاهَا لَهُ فَرْوَةُ بْنُ نَعَامَةَ الْجُذَامِيُّ، فَلَمَّا الْتَقَى الْمُسْلِمُونَ وَالْكُفَّارُ، وَلَّى الْمُسْلِمُونَ مُدْبِرِينَ، وَطَفِقَ رَسُولُ اللَّهِ ﷺ يَرْكُضُ بَغْلَتَهُ قِبَلَ الْكُفَّارِ، قَالَ الْعَبَّاسُ: وَأَنَا آخِذٌ بِلِجَامِ بَغْلَةِ رَسُولِ اللَّهِ ﷺ أَكُفُّهَا، وَهُوَ لَا يَأْلُو مَا أَسْرَعَ نَحْوَ الْمُشْرِكِينَ، وَأَبُو سُفْيَانَ بْنُ الْحَارِثِ آخِذٌ بِغَرْزِ رَسُولِ اللَّهِ ﷺ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «يَا عَبَّاسُ، نَادِ: يَا أَصْحَابَ السَّمُرَةِ» قَالَ: وَكُنْتُ رَجُلًا صَيِّتًا، فَقُلْتُ بِأَعْلَى صَوْتِي: أَيْنَ أَصْحَابُ السَّمُرَةِ؟ قَالَ: فَوَاللَّهِ لَكَأَنَّ عَطْفَتَهُمْ حِينَ سَمِعُوا صَوْتِي عَطْفَةُ الْبَقَرِ عَلَى أَوْلَادِهَا، فَقَالُوا: يَا لَبَّيْكَ يَا لَبَّيْكَ يَا لَبَّيْكَ. وَأَقْبَلَ الْمُسْلِمُونَ، فَاقْتَتَلُوا هُمْ وَالْكُفَّارُ، فَنَادَتِ الْأَنْصَارُ يَقُولُونَ: يَا مَعْشَرَ الْأَنْصَارِ، ثُمَّ قَصَّرَتِ الدَّاعُونَ عَلَى بَنِي الْحَارِثِ بْنِ الْخَزْرَجِ، فَنَادَوْا: يَا بَنِي الْحَارِثِ بْنِ الْخَزْرَجِ. قَالَ: فَنَظَرَ رَسُولُ اللَّهِ ﷺ وَهُوَ عَلَى بَغْلَتِهِ كَالْمُتَطَاوِلِ عَلَيْهَا إِلَى قِتَالِهِمْ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «هَذَا حِينَ حَمِيَ الْوَطِيسُ» قَالَ: ثُمَّ أَخَذَ رَسُولُ اللَّهِ ﷺ حَصَيَاتٍ، فَرَمَى بِهِنَّ وُجُوهَ الْكُفَّارِ، ثُمَّ قَالَ: «انْهَزَمُوا وَرَبِّ الْكَعْبَةِ، انْهَزَمُوا وَرَبِّ الْكَعْبَةِ»

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[1] *As-Samurah*: this was the tree beneath which they swore the *bai'ah* (oath of allegiance) of ar-Ridwan.

craned his neck to watch the fighting, and the Messenger of Allah (ﷺ) said: "Now the battle is raging." Then the Messenger of Allah (ﷺ) took some pebbles and flung them at the faces of the *kuffar*, then he said: "They are defeated, by the Lord of the Ka'bah, they are defeated by the Lord of the Ka'bah!" Then I went and looked, and saw that the fighting was as it had been before, as far as I could see. He said: By Allah, as soon as the Messenger of Allah (ﷺ) threw the pebbles at them, their force was spent and they began to retreat, until Allah defeated them. He said: It is as if I can see the Prophet (ﷺ), pursuing them on his mule.

قَالَ: فَذَهَبْتُ أَنْظُرُ، فَإِذَا الْقِتَالُ عَلَى هَيْئَتِهِ، فِيمَا أَرَى قَالَ: فَوَاللَّهِ مَا هُوَ إِلَّا أَنْ رَمَاهُمْ رَسُولُ اللَّهِ ﷺ بِحَصَيَاتِهِ، فَمَا زِلْتُ أَرَى حَدَّهُمْ كَلِيلًا وَأَمْرَهُمْ مُدْبِرًا حَتَّى هَزَمَهُمُ اللَّهُ، قَالَ: وَكَأَنِّي أَنْظُرُ إِلَى النَّبِيِّ ﷺ يَرْكُضُ خَلْفَهُمْ عَلَى بَغْلَتِهِ. [انظر: ١٧٧٦]

تخريج: إسناده صحيح. م: (١٧٥٧).

Comments: [Its *isnad* is *saheeh*, Muslim (1757)]

1776. It was narrated that Katheer bin 'Abbas said: 'Abbas and Abu Sufyan were with him - meaning the Prophet (ﷺ) - when he addressed them and said, "Now the battle is raging." He said: "Call out: O people of *Sooratal-Baqarah*."

Comments: [Its *isnad* is *saheeh*, Muslim (1757)]

١٧٧٦- حَدَّثَنَا سُفْيَانُ قَالَ: سَمِعْتُ الزُّهْرِيَّ مَرَّةً أَوْ مَرَّتَيْنِ، فَلَمْ أَحْفَظْهُ عَنْ كَثِيرِ بْنِ عَبَّاسٍ قَالَ: كَانَ عَبَّاسٌ وَأَبُو سُفْيَانَ مَعَهُ _ يَعْنِي النَّبِيَّ ﷺ _ قَالَ: فَخَطَبَهُمْ وَقَالَ: «الْآنَ حَمِيَ الْوَطِيسُ» وَقَالَ: «نَادِ: يَا أَصْحَابَ سُورَةِ الْبَقَرَةِ». [راجع: ١٧٧٥]

تخريج: إسناده صحيح. م: (١٧٥٧).

1777. It was narrated that 'Abdul-Muttalib bin Rabee'ah said: al-'Abbas entered upon the Messenger of Allah (ﷺ) and said: O Messenger of Allah, we go out and we see Quraish talking, but when they see us, they keep quiet. The Messenger of Allah (ﷺ) got angry and a vein stood out

١٧٧٧- حَدَّثَنَا جَرِيرُ بْنُ عَبْدِ الْحَمِيدِ أَبُو عَبْدِ اللَّهِ عَنْ يَزِيدَ بْنِ أَبِي زِيَادٍ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ، عَنْ عَبْدِ الْمُطَّلِبِ بْنِ رَبِيعَةَ قَالَ: دَخَلَ الْعَبَّاسُ عَلَى رَسُولِ اللَّهِ ﷺ (١/ ٢٠٨) فَقَالَ: يَا رَسُولَ اللَّهِ، إِنَّا لَنَخْرُجُ فَنَرَى قُرَيْشًا تَحَدَّثُ، فَإِذَا رَأَوْنَا سَكَتُوا. فَغَضِبَ رَسُولُ

between his eyes. Then he said: "By Allah, faith will not enter a man's heart unless he loves you for the sake of Allah and because you are related to me."

Comments: [Its *isnad* is *da'eef* because of the weakness of Yazeed bin Abu Ziyad]

اللَّهِ ﷺ وَدَرَّ عِرْقٌ بَيْنَ عَيْنَيْهِ، ثُمَّ قَالَ: «وَاللَّهِ لَا يَدْخُلُ قَلْبَ امْرِئٍ إِيمَانٌ حَتَّى يُحِبَّكُمْ لِلَّهِ وَلِقَرَابَتِي». [راجع: ١١٧٣]

تخريج: إسناده ضعيف لضعف يزيد بن أبي زياد.

1778. It was narrated from 'Abbas bin 'Abdul-Muttalib that he heard the Messenger of Allah (ﷺ) say: "He has tasted faith who is content with Allah as his Lord, Islam as his religion and Muhammad as his Messenger."

Comments: [Its *isnad* is *saheeh*, Muslim (34)]

١٧٧٨ - حَدَّثَنَا مُحَمَّدُ بْنُ إِدْرِيسَ - يَعْنِي الشَّافِعِيَّ - حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ عَنْ يَزِيدَ - يَعْنِي ابْنَ الْهَادِ - عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَنْ عَامِرِ بْنِ سَعْدٍ عَنْ عَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «ذَاقَ طَعْمَ الْإِيمَانِ مَنْ رَضِيَ بِاللَّهِ رَبًّا، وَبِالْإِسْلَامِ دِينًا، وَبِمُحَمَّدٍ رَسُولًا». [انظر: ١٧٧٩]

تخريج: إسناده صحيح. م: (٣٤).

1779. It was narrated from al-'Abbas bin 'Abdul-Muttalib that he heard the Messenger of Allah (ﷺ) say: "He has tasted faith who is content with Allah as his Lord, Islam as his religion and Muhammad as his Messenger."

Comments: [Its *isnad* is *saheeh*, Muslim (34)]

١٧٧٩ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثُ بْنُ سَعْدٍ عَنِ ابْنِ الْهَادِ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ بْنِ الْحَارِثِ، عَنْ عَامِرِ بْنِ سَعْدٍ، عَنِ الْعَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «ذَاقَ طَعْمَ الْإِيمَانِ مَنْ رَضِيَ بِاللَّهِ رَبًّا، وَبِالْإِسْلَامِ دِينًا، وَبِمُحَمَّدٍ نَبِيًّا». [راجع: ١٧٧٨]

تخريج: إسناده صحيح. م: (٣٤).

1780. It was narrated from al-'Abbas bin 'Abdul-Muttalib that he heard the Messenger of Allah (ﷺ) say: "When a person prostrates, seven parts prostrate with him: his face, his hands, his knees and his feet."

Comments: [Its *isnad* is *saheeh*, Muslim (491)]

١٧٨٠ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا بَكْرُ بْنُ مُضَرَ الْقُرَشِيُّ عَنِ ابْنِ الْهَادِ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ بْنِ الْحَارِثِ، عَنْ عَامِرِ بْنِ سَعْدٍ، عَنِ الْعَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِذَا سَجَدَ الْعَبْدُ سَجَدَ مَعَهُ سَبْعَةُ آرَابٍ: وَجْهُهُ، وَكَفَّاهُ، وَرُكْبَتَاهُ، وَقَدَمَاهُ». [راجع: ١٧٦٤]

تخريج: إسناده صحيح. م: (٤٩١).

1781. Malik bin Aws bin al-Hadathan an-Nasri narrated that 'Umar called him... and he narrated the *hadeeth*. He said: Whilst I was with him, his doorkeeper Yarfa' came and said: Will you give permission for 'Uthman, 'Abdur-Rahman, az-Zubair and Sa'd to enter? He said: Yes. So he admitted them. Then after a while he came and said: Will you give permission for 'Ali and 'Abbas to enter? He said: Yes. So he gave them permission to enter. When they came in, 'Abbas said: O Ameer al-Mu'mineen, judge between me and this one - meaning 'Ali. They were disputing about as-Sawafi (some property) which Allah had granted as booty to His Messenger from the property of Banun-Nadeer. The people said: O Ameer al-Mu'mineen, judge between them and let them settle the matter. 'Umar said: Wait a minute. I adjure you by Allah, by Whose leave heaven and Earth exist, do you know that the Prophet (ﷺ) said: "We are not to be inherited from; what we leave behind is charity," referring to himself? They said: He did say that. Then 'Umar turned to 'Ali and al-'Abbas and said: I adjure you by Allah, do you know that the Prophet (ﷺ) said that? They said: Yes. He said: I shall tell you about this matter: Allah, may He be glorified and exalted, bestowed upon His Messenger of this *fai'* that

١٧٨١ - حَدَّثَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ
عَنِ الزُّهْرِيِّ: أَخْبَرَنِي مَالِكُ بْنُ أَوْسِ بْنِ
الْحَدَثَانِ النَّصْرِيُّ: أَنَّ عُمَرَ دَعَاهُ... فَذَكَرَ
الْحَدِيثَ. قَالَ: فَبَيْنَا أَنَا عِنْدَهُ إِذْ جَاءَ حَاجِبُهُ
يَرْفَأُ، فَقَالَ: هَلْ لَكَ فِي عُثْمَانَ وَعَبْدِ
الرَّحْمَنِ وَالزُّبَيْرِ وَسَعْدٍ يَسْتَأْذِنُونَ؟ قَالَ: نَعَمْ.
فَأَدْخَلَهُمْ. فَلَبِثَ قَلِيلًا، ثُمَّ جَاءَهُ، فَقَالَ: هَلْ
لَكَ فِي عَلِيٍّ وَعَبَّاسٍ يَسْتَأْذِنَانِ؟ قَالَ: نَعَمْ.
فَأَذِنَ لَهُمَا، فَلَمَّا دَخَلَا قَالَ عَبَّاسٌ: يَا أَمِيرَ
الْمُؤْمِنِينَ، اقْضِ بَيْنِي وَبَيْنَ هَذَا؛ لِعَلِيٍّ،
وَهُمَا يَخْتَصِمَانِ فِي الصَّوَافِي الَّتِي أَفَاءَ اللَّهُ
عَلَى رَسُولِهِ مِنْ أَمْوَالِ بَنِي النَّضِيرِ، فَقَالَ
الرَّهْطُ: يَا أَمِيرَ الْمُؤْمِنِينَ، اقْضِ بَيْنَهُمَا وَأَرِحْ
أَحَدَهُمَا مِنَ الْآخَرِ. قَالَ عُمَرُ: اتَّئِدُوا،
أُنَاشِدُكُمْ بِاللَّهِ الَّذِي بِإِذْنِهِ تَقُومُ السَّمَاءُ
وَالْأَرْضُ، هَلْ تَعْلَمُونَ أَنَّ النَّبِيَّ ﷺ قَالَ:
«لَا نُورَثُ، مَا تَرَكْنَا صَدَقَةٌ» يُرِيدُ نَفْسَهُ،
قَالُوا: قَدْ قَالَ ذَلِكَ. فَأَقْبَلَ عُمَرُ عَلَى عَلِيٍّ
وَعَلَى الْعَبَّاسِ، فَقَالَ: أَنْشُدُكُمَا بِاللَّهِ،
أَتَعْلَمَانِ أَنَّ النَّبِيَّ ﷺ قَالَ ذَلِكَ؟ قَالَا: نَعَمْ.
قَالَ: فَإِنِّي أُحَدِّثُكُمْ عَنْ هَذَا الْأَمْرِ: أَنَّ اللَّهَ
عَزَّ وَجَلَّ كَانَ خَصَّ رَسُولَهُ فِي هَذَا الْفَيْءِ
بِشَيْءٍ لَمْ يُعْطِهِ أَحَدًا غَيْرَهُ، فَقَالَ: ﴿وَمَآ أَفَآءَ
ٱللَّهُ عَلَىٰ رَسُولِهِۦ مِنْهُمْ فَمَآ أَوْجَفْتُمْ﴾ (الحشر:
٦) فَكَانَتْ هَذِهِ خَاصَّةً لِرَسُولِ اللَّهِ ﷺ، ثُمَّ
وَاللَّهِ مَا احْتَازَهَا دُونَكُمْ، وَلَا اسْتَأْثَرَ بِهَا
عَلَيْكُمْ، لَقَدْ أَعْطَاكُمُوهَا، وَبَثَّهَا فِيكُمْ، حَتَّى

بَقِيَ مِنْهَا هَذَا الْمَالُ، فَكَانَ رَسُولُ اللَّهِ ﷺ يُنْفِقُ عَلَى أَهْلِهِ نَفَقَةَ سَنَتِهِمْ مِنْ هَذَا الْمَالِ، ثُمَّ يَأْخُذُ مَا بَقِيَ فَيَجْعَلُهُ مَجْعَلَ مَالِ اللَّهِ، فَعَمِلَ بِذَلِكَ رَسُولُ اللَّهِ ﷺ حَيَاتَهُ، ثُمَّ تُوُفِّيَ رَسُولُ اللَّهِ ﷺ، فَقَالَ أَبُو بَكْرٍ: أَنَا وَلِيُّ رَسُولِ اللَّهِ ﷺ، فَقَبَضَهُ أَبُو بَكْرٍ؛ فَعَمِلَ فِيهِ بِمَا عَمِلَ فِيهِ رَسُولُ اللَّهِ ﷺ. [راجع: ١٧٢]

تخريج: إسناده صحيح. خ: (٤٠٣٣)، م: (١٧٥٧).

which He did not bestow upon anyone else. And he said: "And what Allah gave as booty (*Fai'*) to His Messenger (Muhammad ﷺ) from them - for this you made no expedition with either cavalry or camelry. But Allah gives power to His Messengers over whomsoever He wills. And Allah is Able to do all things" [al-Hashr 59:6]. That was exclusively for the Messenger of Allah (ﷺ). Moreover, by Allah, he did not take it and exclude you and he did not prefer himself over you with regard to it. He gave it to you and distributed it among you until all there was left of it was this property. The Messenger of Allah (ﷺ) used to take the annual expenditure of his family from this property, then he would take whatever was left and regard it as wealth belonging to Allah. The Messenger of Allah (ﷺ) did that during his lifetime, then the Messenger of Allah (ﷺ) died and Abu Bakr said: I am the successor of the Messenger of Allah (ﷺ), so Abu Bakr took control of it and did the same with it as the Messenger of Allah (ﷺ) had done.

Comments: [Its *isnad* is *saheeh,* al-Bukhari (4033) and Muslim (1757)]

١٧٨٢- حَدَّثَنَا يَعْقُوبُ: حَدَّثَنَا ابْنُ أَخِي ابْنِ شِهَابٍ عَنْ عَمِّهِ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ: أَخْبَرَنِي مَالِكُ بْنُ أَوْسِ بْنِ الْحَدَثَانِ النَّصْرِيُّ... فَذَكَرَ الْحَدِيثَ. قَالَ: فَبَيْنَا أَنَا جَالِسٌ عِنْدَهُ، أَتَاهُ حَاجِبُهُ يَرْفَأُ، فَقَالَ لِعُمَرَ:

1782. Malik bin Aws bin al-Hadathan an-Nasri narrated... and he mentioned the same *hadeeth*. He said: Whilst we were sitting with him, his doorkeeper Yarfa' came to him and said to 'Umar: Will you give permission to 'Uthman, 'Abdur-Rahman, Sa'd and az-

هَلْ لَكَ فِي عُثْمَانَ وَعَبْدِ الرَّحْمَنِ وَسَعْدٍ وَالزُّبَيْرِ يَسْتَأْذِنُونَ؟ قَالَ: نَعَمْ، ائْذَنْ لَهُمْ. قَالَ: فَدَخَلُوا فَسَلَّمُوا وَجَلَسُوا، قَالَ: ثُمَّ لَبِثَ يَرْفَأُ قَلِيلًا، فَقَالَ لِعُمَرَ: هَلْ لَكَ فِي عَلِيٍّ وَعَبَّاسٍ؟ فَقَالَ: نَعَمْ. فَأَذِنَ لَهُمَا، فَلَمَّا دَخَلَا عَلَيْهِ، جَلَسَا، فَقَالَ عَبَّاسٌ: يَا أَمِيرَ الْمُؤْمِنِينَ، اقْضِ بَيْنِي وَبَيْنَ عَلِيٍّ. فَقَالَ الرَّهْطُ عُثْمَانُ وَأَصْحَابُهُ: اقْضِ بَيْنَهُمَا، وَأَرِحْ أَحَدَهُمَا مِنَ الْآخَرِ، فَقَالَ عُمَرُ: اتَّئِدُوا فَأَنْشُدُكُمْ بِاللَّهِ الَّذِي بِإِذْنِهِ تَقُومُ السَّمَاءُ وَالْأَرْضُ، هَلْ تَعْلَمُونَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا نُورَثُ، مَا تَرَكْنَا صَدَقَةٌ» يُرِيدُ بِذَلِكَ رَسُولُ اللَّهِ ﷺ نَفْسَهُ؟ قَالَ الرَّهْطُ: قَدْ قَالَ ذَلِكَ. فَأَقْبَلَ عُمَرُ عَلَى عَلِيٍّ وَعَبَّاسٍ، فَقَالَ: أَنْشُدُكُمَا بِاللَّهِ، هَلْ تَعْلَمَانِ أَنَّ رَسُولَ اللَّهِ ﷺ قَدْ قَالَ ذَلِكَ؟ قَالَا: قَدْ قَالَ ذَلِكَ. فَقَالَ عُمَرُ: فَإِنِّي أُحَدِّثُكُمْ عَنْ هَذَا الْأَمْرِ: إِنَّ اللَّهَ عَزَّ وَجَلَّ كَانَ خَصَّ رَسُولَهُ فِي هَذَا الْفَيْءِ (١/ ٢٠٩) بِشَيْءٍ لَمْ يُعْطِهِ أَحَدًا غَيْرَهُ، فَقَالَ اللَّهُ: ﴿وَمَا أَفَاءَ اللَّهُ عَلَى رَسُولِهِ مِنْهُمْ فَمَا أَوْجَفْتُمْ﴾ الْآيَةَ (الحشر: ٦) فَكَانَتْ هَذِهِ الْآيَةُ خَاصَّةً لِرَسُولِ اللَّهِ ﷺ، ثُمَّ وَاللَّهِ مَا احْتَازَهَا، وَلَا اسْتَأْثَرَ بِهَا عَلَيْكُمْ، لَقَدْ أَعْطَاكُمُوهَا، وَبَثَّهَا فِيكُمْ، حَتَّى بَقِيَ مِنْهَا هَذَا الْمَالُ، وَكَانَ رَسُولُ اللَّهِ ﷺ يُنْفِقُ عَلَى أَهْلِهِ نَفَقَةَ سَنَتِهِمْ مِنْ هَذَا الْمَالِ، ثُمَّ يَأْخُذُ مَا بَقِيَ مِنْهُ، فَيَجْعَلُهُ مَجْعَلَ مَالِ اللَّهِ، فَعَمِلَ بِذَلِكَ

Zubair to come in? He said: Yes, let them in. So they came in and greeted him and sat down. Then after a while Yarfa' said to 'Umar: Will you give permission to 'Ali and 'Abbas to enter? He said: Yes, let them in. When they came in, they sat down and Abbas said: O Ameer al-Mu'mineen, judge between me and 'Ali (ﷺ). The people, 'Uthman and his companions, said: Judge between them and let them settle the matter. 'Umar (ﷺ) said: Wait a minute. I adjure you by Allah, by Whose leave heaven and earth exist, do you know that the Prophet (ﷺ) said: "We are not to be inherited from; what we leave behind is charity," referring to himself? They said: He did say that. Then 'Umar turned to 'Ali and al-'Abbas and said: I adjure you by Allah, do you know that the Prophet (ﷺ) said that? They said: He did say that. 'Umar said: I shall tell you about this matter: Allah, may He be glorified and exalted, bestowed this *fai'* exclusively upon His Messenger. And Allah, may He be exalted, said: "And what Allah gave as booty (*Fai'*) to His Messenger (Muhammad (ﷺ)) from them - for this you made no expedition with either cavalry or camelry. But Allah gives power to His Messengers over whomsoever He wills. And Allah is Able to do all things" [al-Hashr 59:6]. This verse was only for the Messenger of Allah (ﷺ). Moreover, by Allah, he did not keep it for himself and he did not prefer himself over you with regard to it. He gave it to you and distributed it

among you until there was left of it this property. The Messenger of Allah (ﷺ) used to take the annual expenditure of his family from this property, then he would take whatever was left and regard it as wealth belonging to Allah. The Messenger of Allah (ﷺ) did that during his lifetime. I adjure you by Allah, do you know this? They said: Yes. He said to 'Ali and 'Abbas: I adjure you by Allah, do you know this? They said: Yes. Then the Messenger of Allah (ﷺ) died, and Abu Bakr said: I am the successor of the Messenger of Allah (ﷺ), so Abu Bakr took control of it and did the same with it as the Messenger of Allah (ﷺ) had done. And now you - and he turned to 'Ali and 'Abbas - are claiming that Abu Bakr did such and such, but Allah knows best that he was sincere, righteous and guided to the truth in the way he dealt with it.

رَسُولُ اللَّهِ ﷺ حَيَاتَهُ، أَنْشُدُكُمُ اللَّهَ، هَلْ تَعْلَمُونَ ذَلِكَ؟ قَالُوا: نَعَمْ قَالَ لِعَلِيٍّ وَعَبَّاسٍ فَأَنْشُدُكُمَا بِاللَّهِ، هَلْ تَعْلَمَانِ ذَلِكَ؟ قَالَا: نَعَمْ. ثُمَّ تُوُفِّيَ رَسُولُ اللَّهِ ﷺ، فَقَالَ أَبُو بَكْرٍ: أَنَا وَلِيُّ رَسُولِ اللَّهِ ﷺ. فَقَبَضَهَا أَبُو بَكْرٍ ﷺ، فَعَمِلَ فِيهَا بِمَا عَمِلَ بِهِ فِيهَا رَسُولُ اللَّهِ ﷺ، وَأَنْتُمْ حِينَئِذٍ ـ وَأَقْبَلَ عَلَى عَلِيٍّ وَعَبَّاسٍ ـ تَزْعُمَانِ أَنَّ أَبَا بَكْرٍ فِيهَا كَذَا، وَاللَّهُ يَعْلَمُ إِنَّهُ فِيهَا لَصَادِقٌ بَارٌّ رَاشِدٌ تَابِعٌ لِلْحَقِّ. [راجع: ١٧٢]

تخريج: إسناده صحيح. خ: (٣٠٩٤)، م: (١٧٥٧).

Comments: [Its *isnad* is *saheeh*, al-Bukhari (3094) and Muslim (1757)]

1783. It was narrated that al-'Abbas said: I came to the Messenger of Allah (ﷺ) and said: O Messenger of Allah, teach me something I may say in my supplication. He said: "Ask Allah for pardon and well being." Then I came to him another time and said: O Messenger of Allah, teach me something that I may say in my supplication. He said: "O 'Abbas, O uncle of the Messenger of Allah (ﷺ), ask Allah for wellbeing in this world and in the Hereafter."

Comments: [*Hasan* because of corroborating evidence; this is a *da'eef isnad* because of the weakness of Yazeed bin Abu Ziyad]

١٧٨٣- حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ عَنْ زَائِدَةَ، عَنْ يَزِيدَ بْنِ أَبِي زِيَادٍ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ، عَنِ الْعَبَّاسِ قَالَ: أَتَيْتُ رَسُولَ اللَّهِ ﷺ، فَقُلْتُ: يَا رَسُولَ اللَّهِ، عَلِّمْنِي شَيْئًا أَدْعُو بِهِ، فَقَالَ: «سَلِ اللَّهَ الْعَفْوَ وَالْعَافِيَةَ». قَالَ: ثُمَّ أَتَيْتُهُ مَرَّةً أُخْرَى، فَقُلْتُ: يَا رَسُولَ اللَّهِ، عَلِّمْنِي شَيْئًا أَدْعُو بِهِ. قَالَ: فَقَالَ: «يَا عَبَّاسُ، يَا عَمَّ رَسُولِ اللَّهِ، سَلِ اللَّهَ الْعَافِيَةَ فِي الدُّنْيَا وَالْآخِرَةِ». [راجع: ١٧٦٦]

تخريج: حسن لغيره، وهذا إسناد ضعيف لضعف يزيد بن أبي زياد.

١٧٨٤- حَدَّثَنَا أَبُو سَعِيدٍ: حَدَّثَنَا قَيْسُ بْنُ الرَّبِيعِ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ أَبِي السَّفَرِ عَنِ ابْنِ شُرَحْبِيلَ، عَنِ ابْنِ عَبَّاسٍ، عَنِ الْعَبَّاسِ قَالَ: دَخَلْتُ عَلَى رَسُولِ اللَّهِ ﷺ وَعِنْدَهُ نِسَاؤُهُ، فَاسْتَتَرْنَ مِنِّي إِلَّا مَيْمُونَةَ، فَقَالَ: «لَا يَبْقَى فِي الْبَيْتِ أَحَدٌ شَهِدَ اللَّدَّ إِلَّا لُدَّ، إِلَّا أَنَّ يَمِينِي لَمْ تُصِبِ الْعَبَّاسَ» ثُمَّ قَالَ: «مُرُوا أَبَا بَكْرٍ أَنْ يُصَلِّيَ بِالنَّاسِ» فَقَالَتْ عَائِشَةُ لِحَفْصَةَ: قُولِي لَهُ: إِنَّ أَبَا بَكْرٍ رَجُلٌ إِذَا قَامَ مَقَامَكَ بَكَى. قَالَ: «مُرُوا أَبَا بَكْرٍ لِيُصَلِّ بِالنَّاسِ» فَقَامَ، فَصَلَّى، فَوَجَدَ النَّبِيُّ ﷺ خِفَّةً فَجَاءَ، فَنَكَصَ أَبُو بَكْرٍ رضي الله عنه، فَأَرَادَ أَنْ يَتَأَخَّرَ، فَجَلَسَ إِلَى جَنْبِهِ، ثُمَّ اقْتَرَأَ. [انظر: ١٧٨٥]

تخريج: صحيح لغيره، قيس بن الربيع مختلف فيه، وحديثه حسن في الشواهد، وهذا منها.

1784. It was narrated that al-'Abbas said: I entered upon the Messenger of Allah (ﷺ) when his wives were with him, so they covered themselves in front of me, except Maimoonah. He said: "There is no one in this house who witnesses the administration of medicine in the side of the mouth but he should be treated in the same way, but my instruction does not include al-'Abbas." Then he said: "Tell Abu Bakr to lead the people in prayer." 'A'ishah said to Hafsah: Tell him that Abu Bakr is a man who, if he stands in your place, will weep. He said: "Tell Abu Bakr to lead the people in prayer." So he stood up and prayed, then the Prophet (ﷺ) felt a little better, so Abu Bakr retreated a little, wanting to move backwards, but [the Prophet (ﷺ)] sat beside him, then he started to recite.

Comments: [*Saheeh* because of corroborating evidence]

١٧٨٥- حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا قَيْسٌ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَبِي السَّفَرِ عَنْ أَرْقَمَ بْنِ شُرَحْبِيلَ، عَنِ ابْنِ عَبَّاسٍ، عَنِ الْعَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ فِي مَرَضِهِ: «مُرُوا أَبَا بَكْرٍ يُصَلِّي بِالنَّاسِ» فَخَرَجَ أَبُو بَكْرٍ، فَكَبَّرَ، وَوَجَدَ النَّبِيُّ ﷺ رَاحَةً، فَخَرَجَ يُهَادَى بَيْنَ رَجُلَيْنِ، فَلَمَّا رَآهُ أَبُو بَكْرٍ تَأَخَّرَ، فَأَشَارَ إِلَيْهِ النَّبِيُّ ﷺ: مَكَانَكَ، ثُمَّ جَلَسَ رَسُولُ اللَّهِ ﷺ إِلَى جَنْبِ أَبِي بَكْرٍ، فَاقْتَرَأَ مِنَ الْمَكَانِ الَّذِي بَلَغَ أَبُو بَكْرٍ رضي الله عنه مِنَ السُّورَةِ.

1785. It was narrated from al-'Abbas bin 'Abdul-Muttalib that the Messenger of Allah (ﷺ) said when he was sick: "Tell Abu Bakr to lead the people in prayer. So Abu Bakr went out and said *takbeer*. The Prophet (ﷺ) felt a little better, so he came out, supported by two men. When Abu Bakr saw him, he stepped backwards, but the Prophet (ﷺ) gestured to him: Stay where you are. Then the Messenger of Allah (ﷺ) sat beside Abu Bakr, and carried on the recitation from where Abu Bakr (رضي الله عنه) had reached.

Comments: [It is a repeat of the previous report]

تخريج: هو مكرر ماقبله.

1786. It was narrated that al-'Abbas said: I was with the Prophet (ﷺ) one night, and he said: "Look, do you see any stars in the sky?" I said: Yes. He said: "What do you see?" I said: I see the Pleiades. He said: "Some of your offspring, as many as these stars, will take control of the *ummah*, two of whom will come to power through turmoil."

١٧٨٦- حَدَّثَنَا عُبَيْدُ بْنُ أَبِي قُرَّةَ: حَدَّثَنَا لَيْثُ ابْنُ سَعْدٍ عَنْ أَبِي قَبِيلٍ، عَنْ أَبِي مَيْسَرَةَ، عَنِ الْعَبَّاسِ قَالَ: كُنْتُ عِنْدَ النَّبِيِّ ﷺ ذَاتَ لَيْلَةٍ، فَقَالَ: «انْظُرْ هَلْ تَرَى فِي السَّمَاءِ مِنْ نَجْمٍ؟» قَالَ: قُلْتُ: نَعَمْ، قَالَ: «مَا تَرَى؟» قَالَ: قُلْتُ: أَرَى الثُّرَيَّا. قَالَ: «أَمَا إِنَّهُ يَلِي هَذِهِ الْأُمَّةَ بِعَدَدِهَا مِنْ صُلْبِكَ اثْنَيْنِ فِي فِتْنَةٍ».

Comments: [Its *isnad* is *da'eef jiddan*]

تخريج: إسناده ضعيف جداً، لثلاث علل.

1787. It was narrated from Isma'eel bin Iyas bin 'Afeef al-Kindi, from his father, that his grandfather said: I was a merchant; I came for *Hajj* and came to al-'Abbas bin 'Abdul-Muttalib to buy some goods from him, as he was also a merchant. By Allah, I was with him in Mina when a man came out of a tent nearby and looked at the sun. When he saw that it had passed its zenith, he stood up and prayed. Then a woman came out of that tent from which that man had come out, and she stood behind him to pray. Then a boy on the brink of adolescence came out of that tent and stood with him to pray. I said to al-'Abbas: Who is this, O 'Abbas? He said: This is Muhammad bin 'Abdullah bin 'Abdul-Muttalib, the son of my brother. I said: Who is this woman? He said: She is his wife, Khadeejah bint Khuwailid. I said: Who is this youth? He said: He is 'Ali bin Abu Talib, the son of

١٧٨٧- حَدَّثَنَا يَعْقُوبُ: حَدَّثَنَا أَبِي عَنِ ابْنِ إِسْحَاقَ: حَدَّثَنِي يَحْيَى بْنُ الْأَشْعَثِ عَنْ إِسْمَاعِيلَ بْنِ إِيَاسِ بْنِ عَفِيفٍ الْكِنْدِيِّ، عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ: كُنْتُ امْرَءًا تَاجِرًا، فَقَدِمْتُ الْحَجَّ، فَأَتَيْتُ الْعَبَّاسَ بْنَ عَبْدِ الْمُطَّلِبِ لِأَبْتَاعَ مِنْهُ بَعْضَ التِّجَارَةِ وَكَانَ امْرَءًا تَاجِرًا، فَوَاللَّهِ إِنِّي لَعِنْدَهُ بِمِنًى، إِذْ خَرَجَ رَجُلٌ مِنْ خِبَاءٍ قَرِيبٍ مِنْهُ، فَنَظَرَ إِلَى الشَّمْسِ، فَلَمَّا رَآهَا مَالَتْ ـ يَعْنِي ـ قَامَ يُصَلِّي، قَالَ: ثُمَّ خَرَجَتِ امْرَأَةٌ مِنْ ذَلِكَ الْخِبَاءِ الَّذِي خَرَجَ مِنْهُ ذَلِكَ الرَّجُلُ، فَقَامَتْ خَلْفَهُ تُصَلِّي، ثُمَّ خَرَجَ غُلَامٌ حِينَ رَاهَقَ الْحُلُمَ مِنْ ذَلِكَ الْخِبَاءِ، فَقَامَ مَعَهُ يُصَلِّي، قَالَ: فَقُلْتُ لِلْعَبَّاسِ: مَنْ هَذَا يَا عَبَّاسُ؟ قَالَ: هَذَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ عَبْدِ الْمُطَّلِبِ ابْنُ أَخِي. قَالَ: فَقُلْتُ: مَنْ هَذِهِ الْمَرْأَةُ؟ قَالَ: هَذِهِ امْرَأَتُهُ خَدِيجَةُ ابْنَةُ خُوَيْلِدٍ.

قَالَ: قُلْتُ: مَنْ هَذَا الْفَتَى؟ قَالَ: هَذَا عَلِيُّ ابْنُ أَبِي طَالِبٍ ابْنُ عَمِّهِ. قَالَ: فَقُلْتُ: فَمَا هَذَا الَّذِي يَصْنَعُ؟ قَالَ: يُصَلِّي، وَهُوَ يَزْعُمُ أَنَّهُ نَبِيٌّ، وَلَمْ يَتْبَعْهُ عَلَى أَمْرِهِ إِلَّا امْرَأَتُهُ، وَابْنُ عَمِّهِ هَذَا (١/ ٢١٠) الْفَتَى، وَهُوَ يَزْعُمُ أَنَّهُ سَيُفْتَحُ عَلَيْهِ كُنُوزُ كِسْرَى وَقَيْصَرَ. قَالَ: فَكَانَ عَفِيفٌ ـ وَهُوَ ابْنُ عَمِّ الْأَشْعَثِ بْنِ قَيْسٍ ـ يَقُولُ ـ وَأَسْلَمَ بَعْدَ ذَلِكَ، فَحَسُنَ إِسْلَامُهُ ـ: لَوْ كَانَ اللَّهُ رَزَقَنِي الْإِسْلَامَ يَوْمَئِذٍ، فَأَكُونُ ثَالِثًا مَعَ عَلِيِّ بْنِ أَبِي طَالِبٍ رضي الله عنه.

his paternal uncle. I said: What are they doing? He said: He is praying, and he claims that he is a Prophet, but no one follows him except his wife and this cousin of his, that young man. And he claims that the treasure of Chosroes and Caesar will be granted to him. He said: 'Afeef - who was the paternal cousin of al-Ash'ath bin Qais - became Muslim after that and was a good Muslim, and he used to say: If Allah had guided me to become Muslim on that day, I would have been the third with 'Ali bin Abu Talib (ﷺ).

تخريج: إسناده ضعيف جداً، لثلاث علل.

Comments: [Its *isnad* is *da'eef jiddan*]

١٧٨٨- حَدَّثَنَا أَبُو نُعَيْمٍ عَنْ سُفْيَانَ، عَنْ يَزِيدَ ابْنِ أَبِي زِيَادٍ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ بْنِ نَوْفَلٍ، عَنِ الْمُطَّلِبِ بْنِ أَبِي وَدَاعَةَ قَالَ: قَالَ الْعَبَّاسُ: بَلَغَهُ بَعْضُ مَا يَقُولُ النَّاسُ، قَالَ: فَصَعِدَ الْمِنْبَرَ، فَقَالَ: «مَنْ أَنَا؟» قَالُوا: أَنْتَ رَسُولُ اللَّهِ ﷺ. فَقَالَ: «أَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ ابْنِ عَبْدِ الْمُطَّلِبِ، إِنَّ اللَّهَ خَلَقَ الْخَلْقَ فَجَعَلَنِي فِي خَيْرِ خَلْقِهِ، وَجَعَلَهُمْ فِرْقَتَيْنِ، فَجَعَلَنِي فِي خَيْرِ فِرْقَةٍ، وَخَلَقَ الْقَبَائِلَ، فَجَعَلَنِي فِي خَيْرِ قَبِيلَةٍ، وَجَعَلَهُمْ بُيُوتًا، فَجَعَلَنِي فِي خَيْرِهِمْ بَيْتًا، فَأَنَا خَيْرُكُمْ بَيْتًا، وَخَيْرُكُمْ نَفْسًا».

1788. It was narrated that al-Muttalib bin Abu Wada'ah said: al-'Abbas said: The Prophet (ﷺ) heard of some of what the people were saying, so he ascended the minbar and said: "Who am I?" They said: You are the Messenger of Allah. He said: "I am Muhammad bin 'Abdullah bin 'Abdul-Muttalib. Allah created creation and He made me among the best of His creation. Then He made them into two groups, and He put me in the best group. And He created tribes, and He put me in the best tribe. And He made them families, and He put me in the best family. So I am the best of you in family and the best of you as an individual."

تخريج: حسن لغيره، يزيد بن أبي زياد وإن كان فيه ضعف حديثه حسن في المتابعات.

Comments: [*Hasan* because of corroborating evidence]

١٧٨٩- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا أَبُو عَوَانَةَ: حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ عُمَيْرٍ عَنْ عَبْدِ اللَّهِ بْنِ

1789. It was narrated that 'Abbas bin 'Abdul-Muttalib said: O Messenger of Allah, have you

الْحَارِثِ بْنِ نَوْفَلٍ، عَنْ عَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ قَالَ: يَا رَسُولَ اللَّهِ، هَلْ نَفَعْتَ أَبَا طَالِبٍ بِشَيْءٍ؟ فَإِنَّهُ قَدْ كَانَ يَحُوطُكَ وَيَغْضَبُ لَكَ؟ قَالَ: «نَعَمْ، هُوَ فِي ضَحْضَاحٍ مِنَ النَّارِ، لَوْلَا ذَلِكَ لَكَانَ هُوَ فِي الدَّرْكِ الْأَسْفَلِ مِنَ النَّارِ». [راجع: ١٧٦٣]

تخريج: إسناده صحيح. خ: (٣٨٨٣)، م: (٢٠٩).

benefitted your uncle Abu Talib in any way? For he used to protect you and stand up for you. He said: "Yes; he is in the shallowest part of Hell; were it not for me he would be in the lowest depth of Hell."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (3883) and Muslim (209)]

١٧٩٠- حَدَّثَنَا أَسْبَاطُ بْنُ مُحَمَّدٍ: حَدَّثَنَا هِشَامُ بْنُ سَعْدٍ عَنْ عُبَيْدِ اللَّهِ بْنِ عَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ أَخِي عَبْدِ اللَّهِ قَالَ: كَانَ لِلْعَبَّاسِ مِيزَابٌ عَلَى طَرِيقِ عُمَرَ بْنِ الْخَطَّابِ، فَلَبِسَ عُمَرُ ثِيَابَهُ يَوْمَ الْجُمُعَةِ، وَقَدْ كَانَ ذُبِحَ لِلْعَبَّاسِ فَرْخَانِ، فَلَمَّا وَافَى الْمِيزَابَ صُبَّ مَاءٌ بِدَمِ الْفَرْخَيْنِ، فَأَصَابَ عُمَرَ، وَفِيهِ دَمُ الْفَرْخَيْنِ، فَأَمَرَ عُمَرُ بِقَلْعِهِ، ثُمَّ رَجَعَ عُمَرُ، فَطَرَحَ ثِيَابَهُ، وَلَبِسَ ثِيَابًا غَيْرَ ثِيَابِهِ، ثُمَّ جَاءَ فَصَلَّى بِالنَّاسِ، فَأَتَاهُ الْعَبَّاسُ، فَقَالَ وَاللَّهِ إِنَّهُ لَلْمَوْضِعُ الَّذِي وَضَعَهُ النَّبِيُّ ﷺ. فَقَالَ عُمَرُ لِلْعَبَّاسِ: وَأَنَا أَعْزِمُ عَلَيْكَ لَمَا صَعِدْتَ عَلَى ظَهْرِي، حَتَّى تَضَعَهُ فِي الْمَوْضِعِ الَّذِي وَضَعَهُ رَسُولُ اللَّهِ ﷺ. فَفَعَلَ ذَلِكَ الْعَبَّاسُ رضي الله عنه.

تخريج: حسن، وهذا إسناد منقطع، هشام ابن سعد لم يدرك عبيدالله بن عباس.

1790. It was narrated that 'Ubaidullah bin 'Abbas bin 'Abdul-Muttalib, the brother of 'Abdullah, said: Al-'Abbas had a downspout on the route taken by 'Umar bin al-Khattab. One Friday, 'Umar got dressed. Two chickens had been slaughtered for al-'Abbas, and when ['Umar] passed by the downspout, water came out, mixed with blood of the two chickens. It landed on 'Umar, and in it was the blood of the two chickens. 'Umar ordered that the downspout be removed, then he went back and took off those clothes, and put on some other clothes. Then he came and led the people in prayer. Al-'Abbas came to him and said: By Allah, the downspout is where the Prophet (ﷺ) put it. So 'Umar said to al-'Abbas: I insist that you should climb onto my back and put it where the Messenger of Allah (ﷺ) put it. So al-'Abbas (رضي الله عنه) did that.

Comments: [*Hasan*; this is a *munqati'* (interrupted) *isnad*]

مُسْنَدُ الْفَضْلِ بْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ

Musnad of al-Fadl bin 'Abbas ﷺ narrating from the Prophet ﷺ

١٧٩١ - حَدَّثَنَا عَبَّادُ بْنُ عَبَّادٍ عَنِ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ، عَنِ الْفَضْلِ بْنِ عَبَّاسٍ: أَنَّهُ كَانَ رَدِيفَ النَّبِيِّ ﷺ مِنْ جَمْعٍ، فَلَمْ يَزَلْ يُلَبِّي حَتَّى رَمَى الْجَمْرَةَ. [انظر: ١٧٩٢، ١٧٩٣، ١٧٩٨، ١٨٠٢، ١٨٠٥، ١٨٠٦، ١٨٠٧، ١٧٠٨، ١٨٠٩، ١٨٠٩، ١٨١٠، ١٨١٤، ١٨١٦، ١٨٢٥، ١٨٢٧، ١٨٢٩، ١٨٣١، ١٨٣٢]

تخريج: إسناده صحيح. خ: (١٥٤٣)، م: (١٢٨١).

1791. It was narrated from al-Fadl bin 'Abbas that he rode seated behind the Prophet (ﷺ) from Muzdalifah and he continued to recite the *Talbiyah* until he stoned the *Jamrah*.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1543) and Muslim (1281)]

١٧٩٢ - قُرِئَ عَلَى سُفْيَانَ: سَمِعْتُ مُحَمَّدَ بْنَ أَبِي حَرْمَلَةَ عَنْ كُرَيْبٍ، عَنِ ابْنِ عَبَّاسٍ، عَنِ الْفَضْلِ: أَنَّ النَّبِيَّ ﷺ لَبَّى حَتَّى رَمَى الْجَمْرَةَ. [راجع: ١٧٩١]

تخريج: إسناده صحيح. خ: (١٥٤٣)، م: (١٢٨١).

1792. It was narrated from al-Fadl that the Prophet recited the *Talbiyah* until he stoned the *Jamrah*.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1543) and Muslim (1281)]

١٧٩٣ - حَدَّثَنَا يَحْيَى عَنِ ابْنِ جُرَيْجٍ: أَخْبَرَنِي عَطَاءٌ عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ أَرْدَفَ الْفَضْلَ بْنَ عَبَّاسٍ مِنْ جَمْعٍ، قَالَ عَطَاءٌ: فَأَخْبَرَنِي ابْنُ عَبَّاسٍ: أَنَّ الْفَضْلَ أَخْبَرَهُ: أَنَّ النَّبِيَّ ﷺ لَمْ يَزَلْ يُلَبِّي حَتَّى رَمَى الْجَمْرَةَ. [راجع: ١٧٩١]

تخريج: إسناده صحيح. خ: (١٥٤٣)، م: (١٢٨١).

1793. It was narrated from Ibn 'Abbas that the Prophet (ﷺ) seated al-Fadl bin 'Abbas behind him on his mount from Muzdalifah. 'Ata' said: Ibn 'Abbas told me that al-Fadl told him that the Prophet (ﷺ) continued to recite the *Talbiyah* until he stoned the *Jamrah*.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1543) and Muslim (1281)]

1794. Abu Ma'bad said: I heard Ibn 'Abbas narrate that al-Fadl said: The Messenger of Allah (ﷺ) said on the evening of 'Arafah and the morning of Muzdalifah to the people as they were moving on: "Keep calm." And he was reining in his she-camel until he entered Mina when he came down from Muhassir. He said: "Pick up small pebbles (the size of broad beans) with which to stone the *Jamrah*."

Comments: [Its *isnad* is *saheeh*, Muslim (1282)]

١٧٩٤- حَدَّثَنَا يَحْيَى عَنِ ابْنِ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ: أَخْبَرَنِي أَبُو مَعْبَدٍ قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ يُخْبِرُ عَنِ الْفَضْلِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ عَشِيَّةَ عَرَفَةَ غَدَاةَ جَمْعٍ لِلنَّاسِ حِينَ دَفَعْنَا: «عَلَيْكُمُ السَّكِينَةَ» وَهُوَ كَافٌّ نَاقَتَهُ، حَتَّى إِذَا دَخَلَ مِنًى حِينَ هَبَطَ مُحَسِّرًا قَالَ: «عَلَيْكُمْ بِحَصَى الْخَذْفِ الَّذِي يُرْمَى بِهِ الْجَمْرَةُ» وَرَسُولُ اللَّهِ ﷺ يُشِيرُ بِيَدِهِ كَمَا يَخْذِفُ الْإِنْسَانُ. و قَالَ رَوْحٌ وَالْبُرْسَانِيُّ: عَشِيَّةَ عَرَفَةَ، وَغَدَاةَ جَمْعٍ، وَقَالَا: حِينَ دَفَعُوا.[انظر: ١٧٩٦، ١٨٠٢، ١٨٢١]

تخريج: إسناده صحيح. م: (١٢٨٢).

1795. It was narrated from Ibn 'Abbas, from al-Fadl bin 'Abbas, that the Messenger of Allah (ﷺ) stood inside the Ka'bah and glorified Allah (*tasbeeh*) and magnified Him (*takbeer*), and he offered supplication to Allah, may He be glorified and exalted, and asked for forgiveness; and he did not bow or prostate.

Comments: [Its *isnad* is *saheeh*]

١٧٩٥- حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ عَمْرِو بْنِ دِينَارٍ، عَنِ ابْنِ عَبَّاسٍ، عَنِ الْفَضْلِ بْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَامَ فِي الْكَعْبَةِ، فَسَبَّحَ، وَكَبَّرَ، وَدَعَا اللَّهَ عَزَّ وَجَلَّ وَاسْتَغْفَرَ، وَلَمْ يَرْكَعْ وَلَمْ يَسْجُدْ. [انظر: ١٨١٩، ١٨٣٠]

تخريج: إسناده صحيح.

1796. It was narrated from al-Fadl bin 'Abbas - who rode seated behind the Prophet (ﷺ) - that he said on the evening of 'Arafah and the morning of Muzdalifah to the people as they were moving on: "Keep calm." And he was reining in his she-camel until, when he entered Muhassir, which

١٧٩٦- حَدَّثَنَا حُجَيْنٌ وَيُونُسُ قَالَا: حَدَّثَنَا لَيْثُ ابْنُ سَعْدٍ عَنْ أَبِي الزُّبَيْرِ، عَنْ أَبِي مَعْبَدٍ مَوْلَى ابْنِ عَبَّاسٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ، عَنِ الْفَضْلِ ابْنِ عَبَّاسٍ ـ وَكَانَ رَدِيفَ النَّبِيِّ ﷺ ـ أَنَّهُ قَالَ فِي عَشِيَّةِ عَرَفَةَ وَغَدَاةِ جَمْعٍ لِلنَّاسِ حِينَ دَفَعُوا: «عَلَيْكُمُ السَّكِينَةَ» وَهُوَ كَافٌّ نَاقَتَهُ، حَتَّى إِذَا

دَخَلَ مُحَسِّرًا، وَهُوَ مِنْ مِنًى، قَالَ: «عَلَيْكُمْ بِحَصَى الْخَذْفِ الَّذِي يُرْمَى بِهِ الْجَمْرَةُ» وَقَالَ: لَمْ يَزَلْ رَسُولُ اللَّهِ ﷺ (١/ ٢١١) يُلَبِّي حَتَّى رَمَى الْجَمْرَةَ. [راجع: ١٧٩٤]

تخريج: إسناده صحيح. م: (١٢٨٢).

is part of Mina, he said: "Pick up small pebbles (the size of broad beans) with which to stone the *Jamrah*." And the Messenger of Allah (ﷺ) continued to recite the *Talbiyah* until he stoned the *Jamrah*.

Comments: [Its *isnad* is *saheeh*, Muslim (1282)]

١٧٩٧- حَدَّثَنَا حَجَّاجٌ قَالَ: قَالَ ابْنُ جُرَيْجٍ: أَخْبَرَنِي مُحَمَّدُ بْنُ عُمَرَ بْنِ عَلِيٍّ عَنْ عَبَّاسِ ابْنِ عُبَيْدِ اللَّهِ بْنِ عَبَّاسٍ، عَنِ الْفَضْلِ بْنِ عَبَّاسٍ قَالَ: زَارَ النَّبِيُّ ﷺ عَبَّاسًا فِي بَادِيَةٍ لَنَا، وَلَنَا كُلَيْبَةٌ وَحِمَارَةٌ تَرْعَى، فَصَلَّى النَّبِيُّ ﷺ الْعَصْرَ، وَهُمَا بَيْنَ يَدَيْهِ، فَلَمْ تُؤَخَّرَا وَلَمْ تُزْجَرَا. [انظر: ١٨١٧]

تخريج: إسناده ضعيف، عباس بن عبيدالله مجهول. ولم يدرك عمه الفضل.

1797. It was narrated from 'Abbas bin 'Ubaidullah bin 'Abbas that al-Fadl bin 'Abbas said: The Prophet (ﷺ) visited 'Abbas in an open plain that belonged to us. We had a small female dog and a donkey that was grazing, and the Prophet (ﷺ) prayed *'Asr* with both of them in front of him, and they were not made to move away or scolded.

Comments: [Its *isnad* is *da'eef* because Abbas bin Ubaidullah is unknown]

١٧٩٨- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا وُهَيْبٌ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُثْمَانَ بْنِ خُثَيْمٍ عَنْ أَبِي الطُّفَيْلِ، عَنِ الْفَضْلِ بْنِ عَبَّاسٍ: أَنَّهُ كَانَ رَدِيفَ النَّبِيِّ ﷺ مِنْ جَمْعٍ إِلَى مِنًى، فَلَمْ يَزَلْ يُلَبِّي، حَتَّى رَمَى الْجَمْرَةَ. [راجع: ١٧٩١]

تخريج: إسناده قوي. خ: (١٥٤٣)، م: (١٢٨١).

1798. It was narrated from Abul-Tufail, from al-Fadl bin 'Abbas, that he rode seated behind the Prophet (ﷺ) from Muzdalifah to Mina, and he continued to recite the *Talbiyah* until he stoned the *Jamrah*.

Comments: [Its *isnad* is *Qawi*, al-Bukhari (1543) and Muslim (1281)]

١٧٩٩- حَدَّثَنَا عَلِيُّ بْنُ إِسْحَاقَ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ مُبَارَكٍ: أَخْبَرَنَا لَيْثُ بْنُ سَعْدٍ: حَدَّثَنَا عَبْدُ رَبِّهِ بْنُ سَعِيدٍ عَنْ عِمْرَانَ بْنِ أَبِي أَنَسٍ، عَنْ عَبْدِ اللَّهِ بْنِ نَافِعِ بْنِ الْعَمْيَاءِ، عَنْ رَبِيعَةَ ابْنِ الْحَارِثِ، عَنِ الْفَضْلِ بْنِ عَبَّاسٍ قَالَ:

1799. It was narrated that al-Fadl bin 'Abbas said: The Messenger of Allah (ﷺ) said: "The prayer is offered two [*rak'ahs*] by two, saying the *tashahhud* between each two *rak'ahs*, beseeching Allah, showing humility and expressing your need

of Him. Then raise your hands - he said: and raise them to your Lord - turning the palms of your hands towards your face and say, 'O Lord, O Lord.' Whoever does not do that -" and he said stern words concerning him.

Comments: [Its *isnad* is *da'eef* because Abdullah bin Nafi' is unknown]

قَالَ رَسُولُ اللَّهِ ﷺ : «الصَّلَاةُ مَثْنَى مَثْنَى، تَشَهَّدُ فِي كُلِّ رَكْعَتَيْنِ، وَتَضَرَّعُ وَتَخَشَّعُ وَتَمَسْكَنُ، ثُمَّ تُقْنِعُ يَدَيْكَ ـ يَقُولُ: تَرْفَعُهُمَا إِلَى رَبِّكَ ـ مُسْتَقْبِلًا بِبُطُونِهِمَا وَجْهَكَ، تَقُولُ: يَا رَبِّ، يَا رَبِّ، فَمَنْ لَمْ يَفْعَلْ ذَلِكَ» فَقَالَ فِيهِ قَوْلًا شَدِيدًا.

تخريج: إسناده ضعيف، عبدالله بن نافع مجهول.

1800. Hakam - i.e., Ibn Aban - narrated: I heard 'Ikrimah say: al-Fadl bin 'Abbas said: When the Messenger of Allah (ﷺ) moved on, I was with him. We reached the mountain pass and he dismounted and did *wudoo'*, then we rode on until we came to Muzdalifah.

Comments: [Its *isnad* is *saheeh*]

١٨٠٠- حَدَّثَنَا يَزِيدُ بْنُ أَبِي حَكِيمٍ الْعَدَنِيُّ: حَدَّثَنِي الْحَكَمُ ـ يَعْنِي ابْنَ أَبَانَ ـ: سَمِعْتُ عِكْرِمَةَ يَقُولُ: قَالَ الْفَضْلُ بْنُ عَبَّاسٍ: لَمَّا أَفَاضَ رَسُولُ اللَّهِ ﷺ، وَأَنَا مَعَهُ، فَبَلَغْنَا الشِّعْبَ، نَزَلَ فَتَوَضَّأَ، ثُمَّ رَكِبْنَا حَتَّى جِئْنَا الْمُزْدَلِفَةَ.

تخريج: إسناده صحيح.

1801. It was narrated from 'Abdullah bin 'Abbas: My brother al-Fadl bin 'Abbas told me, and he was with him when he entered it [the Ka'bah], that the Messenger of Allah (ﷺ) did not pray inside the Ka'bah, but when he entered it he fell down in prostration between the two pillars, then he sat and offered supplication.

Comments: [Its *isnad* is *hasan*]

١٨٠١- حَدَّثَنَا يَعْقُوبُ: حَدَّثَنَا أَبِي عَنِ ابْنِ إِسْحَاقَ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ أَبِي نَجِيحٍ عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ وَعَنْ مُجَاهِدِ بْنِ جَبْرٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ: حَدَّثَنِي أَخِي الْفَضْلُ ابْنُ عَبَّاسٍ، وَكَانَ مَعَهُ حِينَ دَخَلَهَا: أَنَّ رَسُولَ اللَّهِ ﷺ لَمْ يُصَلِّ فِي الْكَعْبَةِ، وَلَكِنَّهُ لَمَّا دَخَلَهَا وَقَعَ سَاجِدًا بَيْنَ الْعَمُودَيْنِ، ثُمَّ جَلَسَ يَدْعُو. [راجع: ١٧٩٥]

تخريج: إسناده حسن.

1802. It was narrated that Ibn 'Abbas said: al-Fadl bin 'Abbas told me that he rode seated behind the Prophet (ﷺ) when he moved on from Muzdalifah. He said: He moved on calmly, and he

١٨٠٢- حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا ابْنُ أَبِي لَيْلَى عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: أَخْبَرَنِي الْفَضْلُ بْنُ عَبَّاسٍ: أَنَّهُ كَانَ رِدْفَ النَّبِيِّ ﷺ حِينَ أَفَاضَ مِنْ جَمْعٍ، قَالَ: فَأَفَاضَ وَعَلَيْهِ السَّكِينَةُ، قَالَ:

recited the *Talbiyah* until he stoned *Jamratal-'Aqabah*. And on one occasion he said: Ibn Abi Laila told us, from 'Ata', from Ibn 'Abbas: al-Fadl bin 'Abbas told us: I was present during the two *ifadahs* [moving on, i.e., from 'Arafah to Muzdalifah and from Muzdalifah to Makkah] with the Messenger of Allah (ﷺ). He moved on calmly, restraining his camel. And he recited the *Talbiyah* until he stoned *Jamratal-'Aqabah* several times.

وَلَبَّى حَتَّى رَمَى جَمْرَةَ الْعَقَبَةِ. و قَالَ مَرَّةً: أَخْبَرَنَا ابْنُ أَبِي لَيْلَى عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ: أَخْبَرَنَا الْفَضْلُ بْنُ عَبَّاسٍ قَالَ: شَهِدْتُ الْإِفَاضَتَيْنِ مَعَ رَسُولِ اللَّهِ ﷺ، فَأَفَاضَ وَعَلَيْهِ السَّكِينَةُ وَهُوَ كَافٌّ بَعِيرَهُ، قَالَ: وَلَبَّى حَتَّى رَمَى جَمْرَةَ الْعَقَبَةِ. [راجع: ١٧٩٤]

تخريج: حديث صحيح. خ: (١٥٤٣)، م: (١٢٨١). وهذا إسناد ضعيف، ابن أبي ليلى سيء الحفظ.

Comments: [A *saheeh hadeeth;* al-Bukhari (1543) and Muslim (1281) this is a *da'eef isnad*]

1803. It was narrated that al-Fadl bin 'Abbas - who rode seated behind the Prophet (ﷺ) when he moved on from 'Arafah - said: He (the Prophet (ﷺ)) saw the people moving quickly, so he ordered his caller to call out: "It is not righteousness to move quickly with horses and camels; be calm."

Comments: [A *hasan hadeeth;* this is a *da'eef isnad* because of the weakness of Ibn Abu Laila]

١٨٠٣ - حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ: حَدَّثَنَا ابْنُ أَبِي لَيْلَى عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ، عَنِ الْفَضْلِ بْنِ عَبَّاسٍ - وَكَانَ رَدِيفَ النَّبِيِّ ﷺ حِينَ أَفَاضَ مِنْ عَرَفَةَ - قَالَ: فَرَأَى النَّاسَ يُوضِعُونَ، فَأَمَرَ مُنَادِيَهُ، فَنَادَى: لَيْسَ الْبِرُّ بِإِيضَاعِ الْخَيْلِ وَالْإِبِلِ، فَعَلَيْكُمْ بِالسَّكِينَةِ. [انظر: ١٨١٦]

تخريج: حديث حسن، وهذا إسناد ضعيف لضعف ابن أبي ليلى، وله طريق آخر يتقوى به.

1804. Abu Bakr bin 'Abdur-Rahman bin al-Harith bin Hisham said: 'A'ishah and Umm Salamah, the wives of the Prophet (ﷺ), said: The Messenger of Allah (ﷺ) would wake up *junub* from intimacy with his wife, and he would do *ghusl* before praying *Fajr,* then he would fast that day. He (the narrator) said: I mentioned that to Abu Hurairah and he said: I do not know; al-Fadl bin 'Abbas (ﷺ) told me this.

١٨٠٤ - حَدَّثَنَا يَعْقُوبُ: حَدَّثَنَا ابْنُ أَخِي ابْنِ شِهَابٍ عَنْ عَمِّهِ قَالَ: أَخْبَرَنِي أَبُو بَكْرِ بْنُ عَبْدِ الرَّحْمَنِ بْنِ الْحَارِثِ بْنِ هِشَامٍ قَالَ: قَالَتْ عَائِشَةُ وَأُمُّ سَلَمَةَ زَوْجَا النَّبِيِّ ﷺ: قَدْ كَانَ رَسُولُ اللَّهِ ﷺ يُصْبِحُ مِنْ أَهْلِهِ جُنُبًا فَيَغْتَسِلُ قَبْلَ أَنْ يُصَلِّيَ الْفَجْرَ، ثُمَّ يَصُومُ يَوْمَئِذٍ. قَالَ: فَذَكَرْتُ ذَلِكَ لِأَبِي هُرَيْرَةَ، فَقَالَ: لَا أَدْرِي، أَخْبَرَنِي ذَلِكَ الْفَضْلُ بْنُ عَبَّاسٍ ﷺ.

Comments: [Its *isnad* is *saheeh*]

تخريج: إسناده صحيح.

1805. It was narrated from Ibn 'Abbas that his brother al-Fadl said: I rode seated behind the Messenger of Allah (ﷺ) from Muzdalifah to Mina. Whilst he was riding, he met a Bedouin who was riding with a beautiful daughter of his seated behind him, and he was riding alongside [the Prophet (ﷺ)]. I was looking at her, and the Prophet (ﷺ) looked at me and turned my face away from her. Then I looked at her again and he turned my face away from her, until he did that three times, but I did not stop. And he continued to recite the *Talbiyah* until he stoned *Jamratal-'Aqabah.*

١٨٠٥- حَدَّثَنَا حُسَيْنُ بْنُ مُحَمَّدٍ: حَدَّثَنَا جَرِيرٌ عَنْ أَيُّوبَ، عَنِ الْحَكَمِ بْنِ عُتَيْبَةَ، عَنِ ابْنِ عَبَّاسٍ عَنْ أَخِيهِ الْفَضْلِ قَالَ: كُنْتُ رَدِيفَ رَسُولِ اللَّهِ ﷺ مِنْ جَمْعٍ إِلَى مِنًى، فَبَيْنَا هُوَ يَسِيرُ إِذْ عَرَضَ لَهُ أَعْرَابِيٌّ مُرْدِفًا ابْنَةً لَهُ جَمِيلَةً وَكَانَ يُسَايِرُهُ، قَالَ: فَكُنْتُ أَنْظُرُ إِلَيْهَا، فَنَظَرَ إِلَيَّ النَّبِيُّ ﷺ، فَقَلَبَ وَجْهِي عَنْ وَجْهِهَا، ثُمَّ أَعَدْتُ النَّظَرَ، فَقَلَبَ وَجْهِي عَنْ وَجْهِهَا، حَتَّى فَعَلَ ذَلِكَ ثَلَاثًا وَأَنَا لَا أَنْتَهِي، فَلَمْ يَزَلْ يُلَبِّي حَتَّى رَمَى جَمْرَةَ الْعَقَبَةِ. [راجع: ٥٦٢]

تخريج: حديث صحيح. خ: (١٥٤٣)، م: (١٢٨١).

Comments: A *saheeh hadeeth;* al-Bukhari (1543) and Muslim (1281)]

1806. It was narrated from al-Fadl bin 'Abbas that the Messenger of Allah (ﷺ) continued to recite the *Talbiyah* on the Day of Sacrifice until he stoned *Jamratal-'Aqabah.*

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1543) and Muslim (1281)]

١٨٠٦- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا حَمَّادٌ: أَخْبَرَنَا قَيْسٌ عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ، عَنِ ابْنِ عَبَّاسٍ، عَنِ الْفَضْلِ بْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ لَبَّى يَوْمَ النَّحْرِ حَتَّى رَمَى جَمْرَةَ الْعَقَبَةِ. [راجع: ١٧٩١]

تخريج: إسناده صحيح. خ: (١٥٤٣)، م: (١٢٨١).

1807. It was narrated from Ibn 'Abbas, from al-Fadl, that he rode seated behind the Prophet (ﷺ), who continued to recite the *Talbiyah* until he stoned the *Jamrah.*

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1543) and Muslim (1281)]

١٨٠٧- حَدَّثَنَا رَوْحٌ: حَدَّثَنَا شُعْبَةُ عَنْ عَامِرٍ الْأَحْوَلِ (١/٢١٢) عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ، عَنِ الْفَضْلِ أَنَّهُ كَانَ رَدِيفَ النَّبِيِّ ﷺ كَانَ يُلَبِّي حَتَّى رَمَى الْجَمْرَةَ. [راجع: ١٧٩١]

تخريج: إسناده صحيح. خ: (١٥٤٣)، م: (١٢٨١).

1808. It was narrated from Ibn 'Abbas that al-Fadl bin 'Abbas said: I was riding, seated behind the Prophet (ﷺ), and he continued to recite the *Talbiyah* for *Hajj* until he stoned the *Jamrah* on the day of sacrifice.

Comments: [A *saheeh hadeeth;* al-Bukhari (1543) and Muslim (1281) this is a *da'eef isnad*]

١٨٠٨- حَدَّثَنَا رَوْحٌ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا عَلِيُّ بْنُ زَيْدٍ قَالَ: سَمِعْتُ يُوسُفَ بْنَ مَاهَكَ، عَنِ ابْنِ عَبَّاسٍ، عَنِ الْفَضْلِ بْنِ عَبَّاسٍ قَالَ: كُنْتُ رَدِيفَ النَّبِيِّ ﷺ، فَلَبَّى فِي الْحَجِّ حَتَّى رَمَى الْجَمْرَةَ يَوْمَ النَّحْرِ. [راجع: ١٧٩١]

تخريج: حديث صحيح. خ: (١٥٤٣)، م: (١٢٨١)، وهذا إسناد ضعيف، لضعف علي بن زيد بن جدعان.

1809. It was narrated from Ibn 'Abbas, from al-Fadl bin 'Abbas, that he rode seated behind the Messenger of Allah (ﷺ), and he continued to recite the *Talbiyah* until he stoned the *Jamrah* on the day of sacrifice.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1543) and Muslim (1281)]

١٨٠٩- حَدَّثَنَا هَاشِمُ بْنُ الْقَاسِمِ: حَدَّثَنَا شُعْبَةُ عَنْ عَامِرٍ الْأَحْوَلِ وَجَابِرٍ الْجُعْفِيِّ وَابْنِ عَطَاءٍ، عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ، عَنِ الْفَضْلِ بْنِ عَبَّاسٍ: أَنَّهُ كَانَ رَدِيفَ رَسُولِ اللَّهِ ﷺ، فَلَبَّى حَتَّى رَمَى الْجَمْرَةَ يَوْمَ النَّحْرِ. [راجع: ١٨٠٧]

تخريج: إسناده صحيح بواسطة عامر الأحول. خ: (١٥٤٣)، م: (١٢٨١). وفي هذا الإسناد جابر الجعفي ضعيف وكذا ابن عطاء، وهما متابعان من عامر الأحول.

1810. It was narrated from Ibn 'Abbas that al-Fadl bin 'Abbas was riding seated behind the Prophet (ﷺ) and he continued to recite the *Talbiyah* on the Day of Sacrifice until he stoned the *Jamrah.*

Comments: [See the previous report]

١٨١٠- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ جَابِرٍ وَعَامِرٍ الْأَحْوَلِ وَابْنِ عَطَاءٍ، عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ الْفَضْلَ بْنَ عَبَّاسٍ كَانَ رَدِيفَ النَّبِيِّ ﷺ، فَكَانَ يُلَبِّي يَوْمَ النَّحْرِ حَتَّى رَمَى الْجَمْرَةَ. [راجع: ١٨٠٧]

تخريج: راجع ماقبله.

1811. It was narrated from Ibn 'Abbas that al-Fadl bin 'Abbas said: The Messenger of Allah ﷺ ordered the weak ones among Banu Hashim to hasten on from Muzdalifah at night.

Comments: [Its *isnad* is *saheeh*]

١٨١١- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا شُعْبَةُ: أَخْبَرَنِي مُشَاشٌ عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ، عَنِ ابْنِ عَبَّاسٍ، عَنِ الْفَضْلِ بْنِ عَبَّاسٍ قَالَ: أَمَرَ رَسُولُ اللَّهِ ﷺ ضَعَفَةَ بَنِي هَاشِمٍ، أَمَرَهُمْ أَنْ يَتَعَجَّلُوا مِنْ جَمْعٍ بِلَيْلٍ. [انظر: ١٩٢٠]

تخريج: إسناده صحيح.

1812. It was narrated from 'Abdullah bin 'Abbas or from al-Fadl bin 'Abbas that a man asked the Prophet (ﷺ): O Messenger of Allah, Islam has come and my father is an old man and cannot sit firmly on his mount; can I do *Hajj* on his behalf? He said: "Do you think that if he owed a debt and you paid it off on his behalf, would that be acceptable?" He said: Yes. He said: "So do *Hajj* on behalf of your father."

Comments: [A *saheeh hadeeth*]

١٨١٢- حَدَّثَنَا هُشَيْمٌ: حَدَّثَنَا يَحْيَى بْنُ أَبِي إِسْحَاقَ عَنْ سُلَيْمَانَ بْنِ يَسَارٍ، عَنْ عَبْدِ اللَّهِ ابْنِ عَبَّاسٍ أَوْ عَنِ الْفَضْلِ بْنِ عَبَّاسٍ: أَنَّ رَجُلًا سَأَلَ النَّبِيَّ ﷺ، فَقَالَ: يَا رَسُولَ اللَّهِ، إِنَّ أَبِي أَدْرَكَهُ الْإِسْلَامُ، وَهُوَ شَيْخٌ كَبِيرٌ، لَا يَثْبُتُ عَلَى رَاحِلَتِهِ، أَفَأَحُجُّ عَنْهُ؟ قَالَ: «أَرَأَيْتَ لَوْ كَانَ عَلَيْهِ دَيْنٌ فَقَضَيْتَهُ عَنْهُ، أَكَانَ يُجْزِيهِ؟» قَالَ: نَعَمْ. قَالَ: «فَاحْجُجْ عَنْ أَبِيكَ». [انظر: ١٨١٣]

تخريج: حديث صحيح. سليمان بن يسار لم يدرك الفضل بن عباس، وهذا منقطع.

1813. Al-Fadl narrated: I was seated behind the Prophet (ﷺ) on his mount, and a man asked him: My father or mother is very old and cannot do *Hajj*... and he narrated the same *hadeeth*.

Comments: [A *saheeh hadeeth*]

١٨١٣- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ يَحْيَى بْنِ أَبِي إِسْحَاقَ قَالَ: سَمِعْتُ سُلَيْمَانَ بْنَ يَسَارٍ: حَدَّثَنَا الْفَضْلُ قَالَ: كُنْتُ رَدِيفَ النَّبِيِّ ﷺ، فَسَأَلَهُ رَجُلٌ، فَقَالَ: إِنَّ أَبِي أَوْ أُمِّي شَيْخٌ كَبِيرٌ لَا يَسْتَطِيعُ الْحَجَّ... فَذَكَرَ الْحَدِيثَ. [راجع: ١٨١٢]

تخريج: حديث صحيح، وقول سليمان بن يسار: «حدثنا الفضل» خطأ يقيناً من أحد الرواة، والصواب إثبات الواسطة بينه وبين الفضل، وهو عبدالله بن عباس.

1814. It was narrated from Ibn 'Abbas, from al-Fadl, that he was seated behind the Prophet (ﷺ) on his mount, and he continued to recite the *Talbiyah* until he stoned the *Jamrah* on the day of sacrifice.

Comments: [Its *isnad* is *saheeh*]

١٨١٤- حَدَّثَنَا حَجَّاجٌ: حَدَّثَنِي شُعْبَةُ عَنِ الْأَحْوَلِ وَجَابِرٍ الْجُعْفِيِّ وَابْنِ عَطَاءٍ، عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ، عَنِ الْفَضْلِ: أَنَّهُ كَانَ رَدِيفَ النَّبِيِّ ﷺ، فَلَبَّى حَتَّى رَمَى الْجَمْرَةَ يَوْمَ النَّحْرِ. [راجع: ١٨٠٩]

تخريج: إسناده صحيح بواسطة عامر الأحول. خ: (١٥٤٣)، م: (١٢٨١). وفي هذا الإسناد جابر الجعفي وابن عطاء ضعيفان ولكنهما توبعا.

1815. It was narrated from Ibn 'Abbas, from al-Fadl bin 'Abbas, that the Prophet (ﷺ) continued to recite the *Talbiyah* until he stoned *Jamratal-'Aqabah*. He stoned it with seven pebbles, saying *takbeer* with each pebble.

Comments: [Its *isnad* is *saheeh*]

١٨١٥- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ _ قَالَ عَبْدُ اللَّهِ: وَسَمِعْتُهُ أَنَا مِنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ _ حَدَّثَنَا حَفْصٌ، عَنْ جَعْفَرٍ، عَنْ أَبِيهِ، عَنْ عَلِيِّ بْنِ حُسَيْنٍ، عَنِ ابْنِ عَبَّاسٍ، عَنِ الْفَضْلِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ لَمْ يَزَلْ يُلَبِّي حَتَّى رَمَى جَمْرَةَ الْعَقَبَةِ، فَرَمَاهَا بِسَبْعِ حَصَيَاتٍ، يُكَبِّرُ مَعَ كُلِّ حَصَاةٍ.

تخريج: إسناده صحيح.

1816. It was narrated from 'Abdullah bin 'Abbas that al-Fadl said: The Messenger of Allah (ﷺ) moved on from 'Arafat, with Usamah bin Zaid seated behind him on his mount. His she-camel shifted position whilst he was standing in 'Arafat, before he moved on, when he was raising his hands, and they were no higher than his head. When he moved on, he moved slowly until he came to Muzdalifah, then he moved on from Muzdalifah with al-Fadl seated behind him on his mount. Al-Fadl said: The Prophet (ﷺ) continued to recite the *Talbiyah* until he stoned the *Jamrah*.

Comments: [Its *isnad* is *saheeh*]

١٨١٦- حَدَّثَنَا يَعْلَى وَمُحَمَّدٌ ابْنَا عُبَيْدٍ قَالَا: حدَّثَنَا عَبْدُ الْمَلِكِ عَنْ عَطَاءٍ، عَنْ عَبْدِاللَّهِ بْنِ عَبَّاسٍ، عَنِ الْفَضْلِ قَالَ: أَفَاضَ رَسُولُ اللَّهِ ﷺ مِنْ عَرَفَاتٍ، وَأُسَامَةُ بْنُ زَيْدٍ رَدِيفُهُ، فَجَالَتْ بِهِ النَّاقَةُ وَهُوَ وَاقِفٌ بِعَرَفَاتٍ قَبْلَ أَنْ يُفِيضَ، وَهُوَ رَافِعٌ يَدَيْهِ، لَا تُجَاوِزَانِ رَأْسَهُ، فَلَمَّا أَفَاضَ، سَارَ عَلَى هِينَتِهِ حَتَّى أَتَى جَمْعًا، ثُمَّ أَفَاضَ مِنْ جَمْعٍ وَالْفَضْلُ رِدْفُهُ، قَالَ الْفَضْلُ: مَا زَالَ النَّبِيُّ ﷺ يُلَبِّي حَتَّى رَمَى الْجَمْرَةَ. [انظر: ١٨٢٠، ١٨٦٠]

تخريج: إسناده صحيح.

1817. It was narrated that al-Fadl bin 'Abbas said: The Prophet (ﷺ) visited 'Abbas, whilst we were in some desert land of ours. He stood up to pray - I think he said: *'Asr* - and in front of him there was a small female dog of ours and a donkey that was grazing, and there was nothing between

١٨١٧- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: حَدَّثَنِي مُحَمَّدُ بْنُ عُمَرَ بْنِ عَلِيٍّ عَنِ الْفَضْلِ بْنِ عَبَّاسٍ قَالَ: زَارَ النَّبِيُّ ﷺ عَبَّاسًا، وَنَحْنُ فِي بَادِيَةٍ لَنَا، فَقَامَ يُصَلِّي _ قَالَ: أُرَاهُ قَالَ: الْعَصْرَ _ وَبَيْنَ يَدَيْهِ كُلَيْبَةٌ لَنَا وَحِمَارٌ يَرْعَى، لَيْسَ بَيْنَهُ وَبَيْنَهُمَا شَيْءٌ يَحُولُ بَيْنَهُ وَبَيْنَهُمَا. [راجع: ١٧٩٧]

him and them to screen him from them.

Comments: [Its *isnad* is *da'eef*; it is *mu'dal*]

تخريج: إسناده ضعيف فهو معضل، محمد ابن عمر بن علي لم يدرك الفضل.

1818. It was narrated from Ibn 'Abbas: al-Fadl bin 'Abbas told me: A woman from Khath'am came and said: O Messenger of Allah, Allah's command to do *Hajj* has come when my father is very old and cannot sit firmly on his mount. He said: "Do *Hajj* on behalf of your father."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1513) and Muslim (1335)]

١٨١٨- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ سُلَيْمَانَ بْنِ يَسَارٍ، عَنِ ابْنِ عَبَّاسٍ: حَدَّثَنِي الْفَضْلُ بْنُ عَبَّاسٍ قَالَ: أَتَتِ امْرَأَةٌ مِنْ خَثْعَمٍ، فَقَالَتْ: يَا رَسُولَ اللَّهِ، إِنَّ أَبِي أَدْرَكَتْهُ فَرِيضَةُ اللَّهِ عَزَّ وَجَلَّ فِي الْحَجِّ وَهُوَ شَيْخٌ كَبِيرٌ، لَا يَسْتَطِيعُ أَنْ يَثْبُتَ عَلَى دَابَّتِهِ. قَالَ: «فَحُجِّي عَنْ أَبِيكِ». [راجع: ١٨١٢]

تخريج: إسناده صحيح. خ: (١٥١٣)، م: (١٣٣٥).

1819. 'Amr bin Deenar narrated that Ibn 'Abbas used to narrate that al-Fadl bin 'Abbas told him that he entered the House with the Prophet (ﷺ) and the Prophet (ﷺ) did not pray inside the House when he entered it, but when he came out, he went down and prayed two *rak'ahs* at the door of the House.

Comments: [Its *isnad* is *saheeh*]

١٨١٩- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي عَمْرُو بْنُ دِينَارٍ: أَنَّ ابْنَ عَبَّاسٍ كَانَ يُخْبِرُ أَنَّ الْفَضْلَ بْنَ عَبَّاسٍ أَخْبَرَهُ: أَنَّهُ دَخَلَ مَعَ النَّبِيِّ ﷺ الْبَيْتَ، وَأَنَّ النَّبِيَّ ﷺ لَمْ يُصَلِّ فِي الْبَيْتِ حِينَ دَخَلَهُ، وَلَكِنَّهُ لَمَّا خَرَجَ فَنَزَلَ، رَكَعَ رَكْعَتَيْنِ عِنْدَ بَابِ الْبَيْتِ. [راجع: ١٧٩٥]

تخريج: إسناده صحيح.

1820. It was narrated from Ibn 'Abbas that the Prophet (ﷺ) seated Usamah bin Zaid behind him on his mount from Arafah until he came to Muzdalifah, and he seated al-Fadl bin 'Abbas behind him on his mount from Muzdalifah until he came to Mina. Ibn 'Abbas said: And al-Fadl bin 'Abbas told me that the Prophet (ﷺ) continued to recite

١٨٢٠- (١/ ٢١٣) حَدَّثَنَا يَحْيَى بْنُ زَكَرِيَّا ـ يَعْنِي ابْنَ أَبِي زَائِدَةَ ـ: حَدَّثَنِي عَبْدُ الْمَلِكِ عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ أَرْدَفَ أُسَامَةَ ابْنَ زَيْدٍ مِنْ عَرَفَةَ حَتَّى جَاءَ جَمْعًا، وَأَرْدَفَ الْفَضْلَ بْنَ عَبَّاسٍ مِنْ جَمْعٍ حَتَّى جَاءَ مِنًى. قَالَ ابْنُ عَبَّاسٍ: وَأَخْبَرَنِي الْفَضْلُ بْنُ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ لَمْ يَزَلْ يُلَبِّي حَتَّى رَمَى الْجَمْرَةَ. [راجع: ١٧٩٣]

the *Talbiyah* until he stoned the *Jamrah.*

تخريج: إسناده صحيح. خ: (١٥٤٣)، م: (١٦٨١).

Comments: [Its *isnad* is *saheeh,* al-Bukhari (1543) and Muslim (1681)]

1821. It was narrated from 'Abdullah bin 'Abbas, from al-Fadl bin 'Abbas, from the Messenger of Allah (ﷺ) that he said on the evening of 'Arafah and the morning of Muzdalifah to the people when they moved on: "You should be calm." And he was reining in his she-camel until he entered Mina when he came down from Muhassir. He said: "Pick up small pebbles (the size of broad beans) with which to stone the *Jamrah.*" And the Prophet (ﷺ) indicated with his hand how a person should throw (the pebbles).

Comments: [Its *isnad* is *saheeh,* Muslim (1682)]

١٨٢١- حَدَّثَنَا رَوْحٌ: حَدَّثَنَا ابْنُ جُرَيْجٍ وَابْنُ بَكْرٍ قَالَ: حَدَّثَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ: أَنَّهُ أَخْبَرَهُ أَبُو مَعْبَدٍ مَوْلَى ابْنِ عَبَّاسٍ عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ، عَنِ الْفَضْلِ بْنِ عَبَّاسٍ عَنْ رَسُولِ اللَّهِ ﷺ، أَنَّهُ قَالَ فِي عَشِيَّةِ عَرَفَةَ وَغَدَاةِ جَمْعٍ لِلنَّاسِ حِينَ دَفَعُوا: «عَلَيْكُمُ السَّكِينَةَ» وَهُوَ كَافٌّ نَاقَتَهُ، حَتَّى إِذَا دَخَلَ مِنًى حِينَ هَبَطَ مُحَسِّرًا، قَالَ: «عَلَيْكُمْ بِحَصَى الْخَذْفِ الَّذِي يُرْمَى بِهِ الْجَمْرَةُ» وَالنَّبِيُّ ﷺ يُشِيرُ بِيَدِهِ كَمَا يَخْذِفُ الْإِنْسَانُ. [راجع: ١٧٩٤]

تخريج: إسناده صحيح. م: (١٦٨٢).

1822. It was narrated from 'Abdullah bin 'Abbas, from al-Fadl, that a woman of Khath'am said: O Messenger of Allah, Allah's command to do *Hajj* has come when my father is very old and cannot sit up on his camel's back. He said: "Do *Hajj* on his behalf."

Comments: [Its *isnad* is *saheeh,* al-Bukhari (1853) and Muslim (1335)]

١٨٢٢- حَدَّثَنَا رَوْحٌ: حَدَّثَنَا ابْنُ جُرَيْجٍ: قَالَ ابْنُ شِهَابٍ: حَدَّثَنِي سُلَيْمَانُ بْنُ يَسَارٍ عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ، عَنِ الْفَضْلِ: أَنَّ امْرَأَةً مِنْ خَثْعَمٍ قَالَتْ: يَا رَسُولَ اللَّهِ، إِنَّ أَبِي أَدْرَكَتْهُ فَرِيضَةُ اللَّهِ فِي الْحَجِّ وَهُوَ شَيْخٌ كَبِيرٌ، لَا يَسْتَطِيعُ أَنْ يَسْتَوِيَ عَلَى ظَهْرِ بَعِيرِهِ، قَالَ: «فَحُجِّي عَنْهُ». [راجع: ١٨١٨]

تخريج: إسناده صحيح. خ: (١٨٥٣)، م: (١٣٣٥)

1823. It was narrated from Ibn 'Abbas, from al-Fadl bin 'Abbas - Abu Ahmad said: al-Fadl bin 'Abbas told me -: I was seated behind the Prophet (ﷺ) on his mount when he moved on from

١٨٢٣- حَدَّثَنَا حُجَيْنُ بْنُ الْمُثَنَّى وَأَبُو أَحْمَدَ ـ يَعْنِي الزُّبَيْرِيَّ ـ الْمَعْنَى، قَالَا: حَدَّثَنَا إِسْرَائِيلُ عَنْ أَبِي إِسْحَاقَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ، عَنِ الْفَضْلِ بْنِ عَبَّاسٍ

Muzdalifah, and a Bedouin was riding inside him, with a beautiful daughter of his seated behind him. al-Fadl said: I started looking at her, and the Messenger of Allah (ﷺ) took hold of my face and turned it away from her. And he continued to recite the *Talbiyah* until he stoned *Jamratal-'Aqabah*.

Comments: [A *saheeh hadeeth*]

ـ قَالَ أَبُو أَحْمَدَ: حَدَّثَنِي الْفَضْلُ بْنُ عَبَّاسٍ ـ قَالَ: كُنْتُ رَدِيفَ النَّبِيِّ ﷺ حِينَ أَفَاضَ مِنَ الْمُزْدَلِفَةِ، وَأَعْرَابِيٌّ يُسَايِرُهُ، وَرِدْفُهُ ابْنَةٌ لَهُ حَسْنَاءُ، قَالَ الْفَضْلُ: فَجَعَلْتُ أَنْظُرُ إِلَيْهَا، فَتَنَاوَلَ رَسُولُ اللَّهِ ﷺ بِوَجْهِي يَصْرِفُنِي عَنْهَا، فَلَمْ يَزَلْ يُلَبِّي حَتَّى رَمَى جَمْرَةَ الْعَقَبَةِ. [راجع: ١٨٠٥]

تخريج: حديث صحيح.

1824. It was narrated that al-Fadl bin 'Abbas said: I went out with the Messenger of Allah one day, and there was a gazelle which was running and it turned towards us, so I caught it. I said: O Messenger of Allah, do you regard it as a good omen? He said: Rather the omen is what makes you go ahead with something or refrain.

Comments: [Its *isnad* is *da'eef*]

١٨٢٤ - حَدَّثَنَا حَمَّادُ بْنُ خَالِدٍ قَالَ: حَدَّثَنَا ابْنُ عُلَاثَةَ عَنْ مَسْلَمَةَ الْجُهَنِيِّ قَالَ: سَمِعْتُهُ يُحَدِّثُ عَنِ الْفَضْلِ بْنِ عَبَّاسٍ قَالَ: خَرَجْتُ مَعَ رَسُولِ اللَّهِ ﷺ يَوْمًا فَبَرِحَ ظَبْيٌ، فَمَالَ فِي شِقِّهِ، فَاحْتَضَنْتُهُ، فَقُلْتُ: يَا رَسُولَ اللَّهِ، تَطَيَّرْتَ؟ قَالَ: «إِنَّمَا الطِّيَرَةُ مَا أَمْضَاكَ أَوْ رَدَّكَ».

تخريج: إسناده ضعيف، ابن علاثة ضعيف ومسلمة الجهني مجهول ثم هو لم يدرك الفضل ابن عباس.

1825. It was narrated from Ibn 'Abbas, from al-Fadl bin 'Abbas, that the Prophet (ﷺ) recited the *Talbiyah* until he stoned *Jamratal-'Aqabah*.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1543) and Muslim (1281)]

١٨٢٥ - حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا ابْنُ جُرَيْجٍ عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ، عَنِ الْفَضْلِ بْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ لَبَّى حَتَّى رَمَى جَمْرَةَ الْعَقَبَةِ. [راجع: ١٧٩١]

تخريج: إسناده صحيح. خ: (١٥٤٣)، م: (١٢٨١).

1826. Ibn 'Awn told us, that Raja' bin Haiwah said: Ya'la bin 'Uqbah consummated his marriage in Ramadan, and the next morning he was *junub*. He met Abu Hurairah and asked him, and he said: Break

١٨٢٦ - حَدَّثَنَا إِسْمَاعِيلُ: أَخْبَرَنَا ابْنُ عَوْنٍ عَنْ رَجَاءِ بْنِ حَيْوَةَ قَالَ: بَنَى يَعْلَى بْنُ عُقْبَةَ فِي رَمَضَانَ، فَأَصْبَحَ وَهُوَ جُنُبٌ، فَلَقِيَ أَبَا هُرَيْرَةَ فَسَأَلَهُ، فَقَالَ: أَفْطِرْ. قَالَ: أَفَلَا أَصُومُ

your fast. He said: Can I not fast this day, then make it up later on? [Abu Hurairah] said: Break your fast. So [Ya'la] went to Marwan and told him, and he sent Abu Bakr bin 'Abdur -Rahman bin al-Harith to Umm al-Mu'mineen to ask her, and she said: The Prophet (ﷺ) would wake up *junub* among us, not from a wet dream, and he would fast. So he went back to Marwan and told him, and he said: Go and tell Abu Hurairah about it. He said: He is my neighbour [i.e., he did not want to upset him]. But [Marwan] said: I insist that you go and tell him. So he met him and told him, and [Abu Hurairah] said: I did not hear it from the Prophet (ﷺ); rather al-Fadl bin 'Abbas told me about it. He said: After that I met Raja' and said: Who told you the *hadeeth* about Ya'la? He said: He told it to me.

هَذَا الْيَوْمَ، وَأَجْزِيَهُ مِنْ يَوْمٍ آخَرَ؟ قَالَ: أَفْطِرْ. قَالَ: فَأَتَى مَرْوَانَ، فَحَدَّثَهُ، فَأَرْسَلَ أَبَا بَكْرِ بْنَ عَبْدِ الرَّحْمَنِ بْنِ الْحَارِثِ إِلَى أُمِّ الْمُؤْمِنِينَ، فَسَأَلَهَا، فَقَالَتْ: قَدْ كَانَ يُصْبِحُ فِينَا جُنُبًا مِنْ غَيْرِ احْتِلَامٍ، ثُمَّ يُصْبِحُ صَائِمًا، فَرَجَعَ إِلَى مَرْوَانَ، فَحَدَّثَهُ، فَقَالَ: الْقَ بِهَا أَبَا هُرَيْرَةَ. فَقَالَ: جَارِي جَارِي، فَقَالَ: أَعْزِمُ عَلَيْكَ لِتَلْقَ بِهِ. قَالَ: فَلَقِيَهُ، فَحَدَّثَهُ، فَقَالَ: إِنِّي لَمْ أَسْمَعْهُ مِنَ النَّبِيِّ ﷺ، إِنَّمَا أَنْبَأَنِيهِ الْفَضْلُ بْنُ عَبَّاسٍ. قَالَ: فَلَمَّا كَانَ بَعْدَ ذَلِكَ لَقِيتُ رَجَاءً، فَقُلْتُ: حَدِيثُ يَعْلَى مَنْ حَدَّثَكَهُ؟ قَالَ: إِيَّايَ حَدَّثَهُ. [راجع: ١٨٠٤]

Comments: [*Saheeh*]

تخريج: صحيح.

1827. It was narrated from Ibn 'Abbas, from al-Fadl, that he was seated behind the Prophet (ﷺ) on his mount on the Day of Sacrifice, and he continued to recite the *Talbiyah* until he stoned the *Jamrah*. Rawh said: During *Hajj*.

Comments: [*Saheeh*, al-Bukhari (1543) and Muslim (1218) this is a *da'eef isnad* because of the weakness of Ali bin Zaid]

١٨٢٧- حَدَّثَنَا مُحَمَّدٌ ـ هُوَ ابْنُ جَعْفَرٍ ـ وَرَوْحٌ قَالَا: حَدَّثَنَا شُعْبَةُ عَنْ عَلِيِّ بْنِ زَيْدٍ، عَنْ يُوسُفَ، عَنِ ابْنِ عَبَّاسٍ، عَنِ الْفَضْلِ: أَنَّهُ كَانَ رَدِيفَ النَّبِيِّ ﷺ يَوْمَ النَّحْرِ، فَكَانَ يُلَبِّي حَتَّى رَمَى الْجَمْرَةَ. قَالَ رَوْحٌ: فِي الْحَجِّ. [راجع: ١٨٠٨]

قَالَ رَوْحٌ ـ يَعْنِي فِي حَدِيثِهِ ـ قَالَ: حَدَّثَنَا عَلِيُّ بْنُ زَيْدٍ قَالَ: سَمِعْتُ يُوسُفَ بْنَ مَاهَكَ. كِلَاهُمَا قَالَ: ابْنُ مَاهَكَ.

تخريج: صحيح، خ: (١٥٤٣)، م: (١٢٨١)، وهذا إسناد ضعيف لضعف علي بن زيد.

١٨٢٨- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا سَعِيدٌ: حَدَّثَنَا كَثِيرُ بْنُ شِنْظِيرٍ عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ، عَنِ الْفَضْلِ بْنِ عَبَّاسٍ: أَنَّهُ كَانَ رَدِيفَ النَّبِيِّ ﷺ يَوْمَ النَّحْرِ، وَكَانَتْ جَارِيَةٌ خَلْفَ أَبِيهَا، فَجَعَلْتُ أَنْظُرُ إِلَيْهَا، فَجَعَلَ رَسُولُ اللَّهِ ﷺ يَصْرِفُ وَجْهِي عَنْهَا، فَلَمْ يَزَلْ مِنْ جَمْعٍ إِلَى مِنًى رَسُولُ اللَّهِ ﷺ يُلَبِّي حَتَّى رَمَى الْجَمْرَةَ يَوْمَ النَّحْرِ. [راجع: ١٨٠٥]

تخريج: حديث صحيح.

1828. It was narrated from 'Abdullah bin 'Abbas, from al-Fadl bin 'Abbas, that he was seated behind the Prophet (ﷺ) on his mount on the Day of Sacrifice, and there was a young woman who was seated behind her father on his mount. I started looking at her, and the Messenger of Allah (ﷺ) started turning my face away from her. And on the way from Muzdalifah to Mina, the Messenger of Allah (ﷺ) continued to recite the *Talbiyah* until he stoned the *Jamrah* on the Day of Sacrifice.

Comments: [A *saheeh hadeeth;* this is a *hasan isnad*]

١٨٢٩- حَدَّثَنَا بَهْزٌ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا قَتَادَةُ: حَدَّثَنِي عَزْرَةُ عَنِ الشَّعْبِيِّ أَنَّ الْفَضْلَ حَدَّثَهُ: أَنَّهُ كَانَ رَدِيفَ النَّبِيِّ ﷺ مِنْ عَرَفَةَ، فَلَمْ تَرْفَعْ رَاحِلَتُهُ رِجْلَهَا غَادِيَةً حَتَّى (١/ ٢١٤) بَلَغَ جَمْعًا. قَالَ: وَحَدَّثَنِي الشَّعْبِيُّ: أَنَّ أُسَامَةَ حَدَّثَهُ: أَنَّهُ كَانَ رَدِيفَ النَّبِيِّ ﷺ مِنْ جَمْعٍ، فَلَمْ تَرْفَعْ رَاحِلَتُهُ رِجْلَهَا غَادِيَةً حَتَّى رَمَى الْجَمْرَةَ. [راجع: ١٨١٦]

تخريج: حديث صحيح، وهذا إسناد ضعيف لانقطاعه، الشعبي لم يدرك الفضل بن عباس، وأيضاً لم يدرك أسامة، وإن أدرك أسامة لم يسمع منه.

1829. It was narrated from ash-Sha'bi that al-Fadl told him that he was seated behind the Prophet (ﷺ) on his mount on the way from 'Arafah, and his mount kept going and did not stop until he reached Muzdalifah. He [the narrator] said: And ash-Sha'bi told me that Usamah told him that he was seated behind the Prophet (ﷺ) on his mount from Muzdalifah, and his mount kept going and did not stop until he stoned the *Jamrah.*

Comments: [A *saheeh hadeeth;* this is a *da'eef isnad* because it is *munqati'* (interrupted)]

١٨٣٠- حَدَّثَنَا أَبُو كَامِلٍ: حَدَّثَنَا حَمَّادٌ ـ يَعْنِي ابْنَ سَلَمَةَ ـ عَنْ عَمْرِو بْنِ دِينَارٍ، عَنِ ابْنِ عَبَّاسٍ، عَنِ الْفَضْلِ بْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ قَامَ فِي الْكَعْبَةِ، فَسَبَّحَ وَكَبَّرَ، وَدَعَا اللَّهَ، وَاسْتَغْفَرَهُ، وَلَمْ يَرْكَعْ وَلَمْ يَسْجُدْ. [راجع: ١٧٩٥]

1830. It was narrated from Ibn 'Abbas, from al-Fadl bin 'Abbas, that the Prophet (ﷺ) stood in the Ka'bah, and he glorified Allah and magnified Him, and he called upon Allah and asked Him for forgiveness, but he did not bow or prostrate.

Comments: [Its *isnad* is *saheeh*]

تخريج: إسناده صحيح.

1831. It was narrated from Ibn 'Abbas that the Messenger of Allah (ﷺ) seated Usamah behind him on his mount from 'Arafat to Muzdalifah, and he seated al-Fadl behind him on his mount from Muzdalifah to Mina. And he told him that the Messenger of Allah (ﷺ) continued to recite the *Talbiyah* until he stoned *Jamratal-'Aqabah.*

Comments: [*Saheeh* because of corroborating evidence; see 1791]

١٨٣١- حَدَّثَنَا مَرْوَانُ بْنُ شُجَاعٍ عَنْ خُصَيْفٍ، عَنْ مُجَاهِدٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ أَرْدَفَ أُسَامَةَ مِنْ عَرَفَاتٍ إِلَى جَمْعٍ، وَأَرْدَفَ الْفَضْلَ مِنْ جَمْعٍ إِلَى مِنًى، فَأَخْبَرَهُ بِأَنَّ رَسُولَ اللَّهِ ﷺ لَمْ يَزَلْ يُلَبِّي حَتَّى رَمَى الْجَمْرَةَ. [راجع: ١٧٩١]

تخريج: صحيح لغيره، خ: (١٥٤٣)، م: (١٢٨١). خصيف وإن كان سيء الحفظ قد توبع.

1832. It was narrated from Ibn 'Abbas, from al-Fadl bin 'Abbas, that he was seated behind the Messenger of Allah (ﷺ) on his mount, and he did not stop reciting the *Talbiyah* until he stoned *Jamratal-'Aqabah.*

Comments: [Its *isnad* is *saheeh*]

١٨٣٢- أَخْبَرَنَا كَثِيرُ بْنُ هِشَامٍ قَالَ: حَدَّثَنَا فُرَاتٌ: حَدَّثَنَا عَبْدُ الْكَرِيمِ عَنْ سَعْدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ، عَنِ الْفَضْلِ بْنِ عَبَّاسٍ: أَنَّهُ كَانَ رَدِيفَ رَسُولِ اللَّهِ ﷺ، فَلَمْ يَزَلْ يُلَبِّي حَتَّى رَمَى جَمْرَةَ الْعَقَبَةِ. [راجع: ١٧٩١]

تخريج: إسناده صحيح. خ: (١٥٤٣)، م: (١٢٨١).

1833. It was narrated from Ibn 'Abbas or from al-Fadl bin 'Abbas, or by one of them from the other, that he said: The Prophet (ﷺ) said: "Whoever wants to do *Hajj*, let him hasten to do it, for he may lose his mount or he may fall sick or be faced with some need."

Comments: [A *hasan hadeeth*; this is a *da'eef isnad*]

١٨٣٣- حَدَّثَنَا أَبُو أَحْمَدَ الزُّبَيْرِيُّ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا أَبُو إِسْرَائِيلَ عَنْ فُضَيْلِ بْنِ عَمْرٍو، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ أَوْ عَنِ الْفَضْلِ بْنِ عَبَّاسٍ أَوْ عَنْ أَحَدِهِمَا عَنْ صَاحِبِهِ، قَالَ: قَالَ النَّبِيُّ ﷺ: «مَنْ أَرَادَ أَنْ يَحُجَّ، فَلْيَتَعَجَّلْ، فَإِنَّهُ قَدْ تَضِلُّ الضَّالَّةُ، وَيَمْرَضُ الْمَرِيضُ، وَتَكُونُ الْحَاجَةُ». [وانظر: ١٨٣٤، ٢٩٧٣، ٣٣٤٠]

تخريج: حديث حسن، وهذا إسناد ضعيف، أبو إسرائيل سيء الحفظ لكنه توبع.

1834. It was narrated from Ibn 'Abbas, from al-Fadl, or one of them from the other, that he said: The Messenger of Allah (ﷺ) said: "Whoever wants to do *Hajj*, let him hasten to do it, for he may fall sick, or he may lose his mount, or he may be faced with some need."

Comments: [A *hasan hadeeth*; see the previous report]

١٨٣٤- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا أَبُو إِسْرَائِيلَ الْعَبْسِيُّ عَنْ فُضَيْلِ بْنِ عَمْرٍو، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ، عَنِ الْفَضْلِ أَوْ أَحَدِهِمَا عَنِ الْآخَرِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ أَرَادَ الْحَجَّ فَلْيَتَعَجَّلْ، فَإِنَّهُ قَدْ يَمْرَضُ الْمَرِيضُ، وَتَضِلُّ الضَّالَّةُ، وَتَعْرِضُ الْحَاجَةُ». [راجع: ١٨٣٣]

تخريج: حديث حسن. راجع ماقبله.

حديث تمام بن العباس بن عبد المطلب عن النبي ﷺ

Hadeeth of Tammam bin al-'Abbas bin 'Abdul-Muttalib from the Prophet (ﷺ)

1835. It was narrated that Abuz-Zarrad said: Ja'far bin Tammam bin 'Abbas narrated to me that his father said: They came to the Prophet (ﷺ), or someone came to him, and he said: "Why do I see you coming to me with yellow and dirty teeth? Use the siwak. Were it not that it would be too difficult for my *ummah*, I would have obliged them to use the *siwak* as I have obliged them to do *wudoo'*."

Comments: [Its *isnad* is *da'eef*]

١٨٣٥- حَدَّثَنَا إِسْمَاعِيلُ بْنُ عُمَرَ أَبُو الْمُنْذِرِ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي الزَّرَّادِ، قَالَ: حَدَّثَنِي جَعْفَرُ بْنُ تَمَّامِ بْنِ عَبَّاسٍ، عَنْ أَبِيهِ قَالَ: أَتَوُا النَّبِيَّ ﷺ أَوْ أُتِيَ، فَقَالَ: «مَا لِي أَرَاكُمْ تَأْتُونِي قُلْحًا؟ اسْتَاكُوا، لَوْلَا أَنْ أَشُقَّ عَلَى أُمَّتِي لَفَرَضْتُ عَلَيْهِمُ السِّوَاكَ كَمَا فَرَضْتُ عَلَيْهِمُ الْوُضُوءَ».

تخريج: إسناده ضعيف، أبو علي الزراد الصيقل مجهول وتمام بن عباس حديثه عن النبي ﷺ مرسل.

1836. It was narrated that 'Abdullah bin al-Harith said: The Messenger of Allah (ﷺ) used to line up 'Abdullah, 'Ubaidullah and Katheer, the sons of al-'Abbas, then he would say: "Whoever reaches me first will have such and such." Then they would race towards him and fall on his back and chest, and he would kiss them and hug them.

Comments: [Its *isnad* is *da'eef*, Yazeed bin Abu Ziyad is *da'eef*]

١٨٣٦- حَدَّثَنَا جَرِيرٌ عَنْ يَزِيدَ بْنِ أَبِي زِيَادٍ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَصُفُّ عَبْدَ اللَّهِ وَعُبَيْدَ اللَّهِ وَكَثِيرًا بَنِي الْعَبَّاسِ، ثُمَّ يَقُولُ: «مَنْ سَبَقَ إِلَيَّ، فَلَهُ كَذَا وَكَذَا» قَالَ: فَيَسْتَبِقُونَ إِلَيْهِ، فَيَقَعُونَ عَلَى ظَهْرِهِ وَصَدْرِهِ، فَيُقَبِّلُهُمْ يَلْتَزِمُهُمْ.

تخريج: إسناده ضعيف، يزيد بن أبي زياد ضعيف ورواية عبدالله بن الحارث عن النبي ﷺ مرسلة.



حَدِيثُ عُبَيْدِ اللهِ بْنِ الْعَبَّاسِ عَنِ النَّبِيِّ ﷺ

Hadeeth of 'Ubaidullah bin al-'Abbas ﷺ from the Prophet (ﷺ)

1837. It was narrated that 'Ubaidullah bin al-'Abbas said: al-Ghumaisa' - or ar-Rumaisa' - came to the Messenger of Allah (ﷺ) complaining about her husband and claiming that he was not being intimate with her. It was not long before her husband came and claimed that she was lying and that she wanted to go back to her first husband. The Messenger of Allah (ﷺ) said: "You do not have the right to do that until another man (other than your first husband) has tasted your sweetness."

Comments: [Its men are *thiqat*]

١٨٣٧- حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا يَحْيَى بْنُ أَبِي إِسْحَاقَ عَنْ سُلَيْمَانَ بْنِ يَسَارٍ، عَنْ عُبَيْدِ اللَّهِ ابْنِ الْعَبَّاسِ قَالَ: جَاءَتِ الْغُمَيْصَاءُ - أَوِ الرُّمَيْصَاءُ إِلَى رَسُولِ اللَّهِ ﷺ تَشْكُو زَوْجَهَا، وَتَزْعُمُ أَنَّهُ لَا يَصِلُ إِلَيْهَا، فَمَا كَانَ إِلَّا يَسِيرًا حَتَّى جَاءَ زَوْجُهَا، فَزَعَمَ أَنَّهَا كَاذِبَةٌ وَلَكِنَّهَا تُرِيدُ أَنْ تَرْجِعَ إِلَى زَوْجِهَا الْأَوَّلِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَيْسَ لَكِ ذَلِكَ، حَتَّى يَذُوقَ عُسَيْلَتَكِ رَجُلٌ غَيْرُهُ».

تخريج: رجاله ثقات، وقد اختلف في هذا الإسناد على سليمان بن يسار. انظر: (٥٦٠٥).



مُسْنَدُ عَبْدِ اللهِ بْنِ الْعَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ عَنِ النَّبِي ﷺ

Musnad of 'Abdullah bin al-'Abbas bin 'Abdul-Muttalib from the Prophet ﷺ

أَخْبَرَنَا أَبُو عَلِيٍّ الْحَسَنُ بْنُ عَلِيِّ بْنِ مُحَمَّدِ بْنِ الْمُذْهِبِ الْوَاعِظُ قَالَ: أَخْبَرَنَا أَبُو بَكْرٍ أَحْمَدُ بْنُ جَعْفَرِ بْنِ حِمْدَانَ بْنِ مَالِكٍ قِرَاءَةً عَلَيْهِ: حَدَّثَنَا أَبُو عَبْدِ الرَّحْمَنِ عَبْدُ اللَّهِ بْنُ أَحْمَدَ ابْنِ مُحَمَّدِ بْنِ حَنْبَلٍ: حَدَّثَنِي أَبِي مِنْ كِتَابِهِ:

١٨٣٨- حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا عَاصِمٌ الْأَحْوَلُ وَمُغِيرَةُ عَنِ الشَّعْبِيِّ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ شَرِبَ مِنْ زَمْزَمَ وَهُوَ قَائِمٌ. [وانظر: ١٩٠٣، ٢١٨٣، ٢٢٤٤، ١٦٠٨، ٢١٨٦، ٢٤٩٧، ٣٥٢٩]

1838. It was narrated from Ibn 'Abbas that the Messenger of Allah (ﷺ) drank from Zamzam whilst standing.

Comments: [Its *isnad* is *saheeh,* al-Bukhari (1635) and Muslim (2027)]

تخريج: إسناده صحيح. خ: (١٦٣٥)، م: (٢٠٢٧).

١٨٣٩- حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا أَجْلَحُ عَنْ يَزِيدَ بْنِ الْأَصَمِّ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَجُلًا قَالَ لِلنَّبِيِّ ﷺ: مَا شَاءَ اللَّهُ وَشِئْتَ، فَقَالَ لَهُ النَّبِيُّ ﷺ: «أَجَعَلْتَنِي وَاللَّهَ عَدْلًا؟ بَلْ مَا شَاءَ اللَّهُ وَحْدَهُ». [انظر: ١٩٤٦، ٢٥٦١، ٣٢٤٧]

1839. It was narrated from Ibn 'Abbas that a man said to the Prophet (ﷺ): Whatever Allah wills and you will. The Prophet (ﷺ) said to him: "Are you regarding me and Allah as equal? Rather it is what Allah alone wills."

Comments: [*Saheeh* because of corroborating evidence and its *isnad* is *da'eef*]

تخريج: صحيح لغيره، وهذا إسناد ضعيف، الأجلح مختلف فيه.

١٨٤٠- حَدَّثَنَا هُشَيْمٌ عَنْ خَالِدٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ: مَسَحَ النَّبِيُّ ﷺ رَأْسِي، وَدَعَا لِي بِالْحِكْمَةِ. [انظر: ٢٣٩٧، ٢٤٢٢، ٢٨٧٩، ٣٠٣٢، ٣١٠٢، ٣٣٧٩]

1840. It was narrated from Ibn 'Abbas: The Messenger of Allah (ﷺ) stroked my head and prayed for wisdom for me.

Comments: [Its *isnad* is *saheeh,* al-Bukhari (75)]

تخريج: إسناده صحيح. خ: (٧٥).

1841. It was narrated from Ibn 'Abbas that the Prophet (ﷺ) circumambulated the Ka'bah on his camel, and touched the Black Stone with a curved stick he had with him, and he came to the place of water and said: "Give me to drink." They said: This is used by the people; we will bring you some water from the House. He said: "I have no need of that; give me to drink from that from which the people drink."

Comments: [A *saheeh hadeeth,* al-Bukhari (1607) and Muslim (1272) this is a *da'eef isnad*]

١٨٤١- حَدَّثَنَا هُشَيْمٌ: حَدَّثَنَا يَزِيدُ بْنُ أَبِي زِيَادٍ عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ طَافَ بِالْبَيْتِ وَهُوَ عَلَى بَعِيرِهِ، وَاسْتَلَمَ الْحَجَرَ بِمِحْجَنٍ كَانَ مَعَهُ، قَالَ: وَأَتَى السِّقَايَةَ (١/ ٢١٥) فَقَالَ: «اسْقُونِي» فَقَالُوا: إِنَّ هَذَا يَخُوضُهُ النَّاسُ، وَلَكِنَّا نَأْتِيكَ بِهِ مِنَ الْبَيْتِ. فَقَالَ: «لَا حَاجَةَ لِي فِيهِ، اسْقُونِي مِمَّا يَشْرَبُ مِنْهُ النَّاسُ». [انظر: ٢٧٧٢]

تخريج: حديث صحيح. خ: (١٦٠٧، ١٦٣٥)، م: (١٢٧٢). وهذا إسناد ضعيف، لضعف يزيد بن أبي زياد.

1842. It was narrated that Ibn 'Abbas said: The Messenger of Allah (ﷺ) said: "Hearsay is not the same as seeing with your own eyes."

Comments: [A *saheeh hadeeth; its isnad* is *da'eef*]

١٨٤٢- حَدَّثَنَا هُشَيْمٌ عَنْ أَبِي بِشْرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَيْسَ الْخَبَرُ كَالْمُعَايَنَةِ». [انظر: ٢٤٤٧]

تخريج: حديث صحيح، وهذا إسناد ضعيف، لتدليس هشيم.

1843. It was narrated that Ibn 'Abbas said: I spent the night with my maternal aunt, Maimoonah bint al-Harith and the Messenger of Allah (ﷺ) was with her as it was her night. He got up to pray in the night, and I got up and stood on his left so that I could follow his prayer. He took hold of my braid or my head and put me on his right."

Comments: [Its *isnad* is *saheeh,* al-Bukhari (5919) and Muslim (763)]

١٨٤٣- حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا أَبُو بِشْرٍ عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: بِتُّ لَيْلَةً عِنْدَ خَالَتِي مَيْمُونَةَ بِنْتِ الْحَارِثِ، وَرَسُولُ اللَّهِ ﷺ عِنْدَهَا فِي لَيْلَتِهَا، فَقَامَ يُصَلِّي مِنَ اللَّيْلِ، فَقُمْتُ عَنْ يَسَارِهِ لِأُصَلِّيَ بِصَلَاتِهِ، قَالَ: فَأَخَذَ بِذُؤَابَةٍ كَانَتْ لِي، أَوْ بِرَأْسِي، حَتَّى جَعَلَنِي عَنْ يَمِينِهِ. [انظر: ٢٥٦٧، ٢٦٠٢، ٣١٦٩، ٣١٧٠، ٣١٧٥، ٣٣٠١، ٣٣٢٤، ٣٣٨٩]

تخريج: إسناده صحيح. خ: (٥٩١٩)، م: (٧٦٣).

1844. It was narrated that Ibn 'Abbas said: When Bareerah was given the option (of divorce), I saw her husband following her in the alleyways of Madinah with tears streaming down on to his beard. Someone asked al-'Abbas to speak to the Prophet (ﷺ) about him, and the Messenger of Allah (ﷺ) said to Bareerah: "He is your husband." She said: Are you enjoining me (to stay with him), O Messenger of Allah? He said: "I am just interceding." He gave her the choice, and she chose herself (i.e., divorce). He was a slave belonging to the family of al-Mugheerah and his name was Mugheeth.

١٨٤٤- حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا خَالِدٌ عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: لَمَّا خُيِّرَتْ بَرِيرَةُ رَأَيْتُ زَوْجَهَا يَتْبَعُهَا فِي سِكَكِ الْمَدِينَةِ، وَدُمُوعُهُ تَسِيلُ عَلَى لِحْيَتِهِ، فَكُلِّمَ الْعَبَّاسُ لِيُكَلِّمَ فِيهِ النَّبِيَّ ﷺ، فَقَالَ رَسُولُ اللَّهِ ﷺ لِبَرِيرَةَ: «إِنَّهُ زَوْجُكِ» فَقَالَتْ: تَأْمُرُنِي بِهِ يَا رَسُولَ اللَّهِ؟ قَالَ: «إِنَّمَا أَنَا شَافِعٌ» قَالَ: فَخَيَّرَهَا، فَاخْتَارَتْ نَفْسَهَا. وَكَانَ عَبْدًا لِآلِ الْمُغِيرَةِ يُقَالُ لَهُ: مُغِيثٌ. [انظر: ٢٥٤٢]

تخريج: إسناده صحيح. خ: (٥٢٨٣).

Comments: [Its *isnad* is *saheeh*, al-Bukhari (5283)]

1845. It was narrated from Ibn 'Abbas that the Prophet (ﷺ) was asked about the children of the *mushrikeen* (who died). He said: "Allah knows best what they would have done."

Comments: [A *saheeh hadeeth*]

١٨٤٥- حَدَّثَنَا هُشَيْمٌ عَنْ أَبِي بِشْرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ سُئِلَ عَنْ ذَرَارِيِّ الْمُشْرِكِينَ؟ فَقَالَ: «اللَّهُ أَعْلَمُ بِمَا كَانُوا عَامِلِينَ». [انظر: ٣٠٣٤، ٣١٦٥، ٣٣٦٧، ٢٠٧٢٢]

تخريج: حديث صحيح.

1846. It was narrated that Ibn 'Abbas said: The Prophet (ﷺ) died when he was sixty-five years old.

Comments: [Its *isnad* is *da'eef*]

١٨٤٦- حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا عَلِيُّ بْنُ زَيْدٍ عَنْ يُوسُفَ بْنِ مِهْرَانَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قُبِضَ النَّبِيُّ ﷺ وَهُوَ ابْنُ خَمْسٍ وَسِتِّينَ. [انظر: ٢٠١٧، ٢١١٠، ٢٢٤٢، ٣٤٢٩، ٣٥٠٣، ٣٥١٦]

تخريج: إسناده ضعيف، علي بن زيد بن جدعان ضعيف لسوء حفظه.

1847. It was narrated that Ibn 'Abbas said: Foodstuff is what the Messenger of Allah (ﷺ) forbade

١٨٤٧- حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا عَمْرُو بْنُ دِينَارٍ عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: الطَّعَامُ

to be sold until possession has been taken of it. Ibn 'Abbas said: I think everything is like that.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (2135) and Muslim (1525)]

الَّذِي نَهَى عَنْهُ رَسُولُ اللهِ ﷺ أَنْ يُبَاعَ حَتَّى يُقْبَضَ، قَالَ ابْنُ عَبَّاسٍ: وَأَحْسَبُ كُلَّ شَيْءٍ مِثْلَهُ. [انظر: ١٩٢٨، ٢٢٧٥، ٢٤٣٨، ٢٥٨٥، ٣٣٤٦، ٣٤٨١، ٣٤٩٦]

تخريج: إسناده صحيح. خ: (٢١٣٥)، م: (١٥٢٥).

1848. It was narrated that Ibn 'Abbas said: The Messenger of Allah (ﷺ) delivered a speech and said: "If the *muhrim* cannot find an *izar* (waist wrapper), let him wear pants, and if he cannot find sandals, let him wear *khuffain* (leather slippers)."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1841) and Muslim (1178)]

١٨٤٨- حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا عَمْرُو بْنُ دِينَارٍ عَنْ جَابِرِ بْنِ زَيْدٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: خَطَبَ رَسُولُ اللَّهِ ﷺ وَقَالَ: «إِذَا لَمْ يَجِدِ الْمُحْرِمُ إِزَارًا، فَلْيَلْبَسِ السَّرَاوِيلَ، وَإِذَا لَمْ يَجِدِ النَّعْلَيْنِ، فَلْيَلْبَسِ الْخُفَّيْنِ». [انظر: ١٩١٧، ٢٠١٥، ٢٥٢٦، ٢٥٨٣، ٣١١٥]

تخريج: إسناده صحيح. خ: (١٨٤١)، م: (١١٧٨).

1849. It was narrated from Ibn 'Abbas that the Messenger of Allah (ﷺ) was treated with cupping when he was in *ihram* and fasting.

Comments: [Its *isnad* is *da'eef* because of the weakness of Yazeed bin Abu Ziyad]

١٨٤٩- حَدَّثَنَا هُشَيْمٌ قَالَ: أَخْبَرَنَا يَزِيدُ بْنُ أَبِي زِيَادٍ عَنْ مِقْسَمٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ احْتَجَمَ وَهُوَ مُحْرِمٌ صَائِمٌ. [انظر: ١٩٢٢، ١٩٢٣، ٢١٠٨، ٢٢٤٣، ٢٣٥٥، ٢٥٦٠، ٢٦٦٦، ٢٨٨٨، ٣٠٧٥، ٣٢٨٢، ٣٥٢٣، ٣٥٢٤]

تخريج: إسناده ضعيف، لضعف يزيد بن أبي زياد.

1850. It was narrated from Ibn 'Abbas that a man was with the Prophet ﷺ and his she-camel threw him off and broke his neck when he was in *ihram*, and he died. The Messenger of Allah (ﷺ) said: "Wash him with water and lotus leaves, and shroud him in his two garments, and do not

١٨٥٠- حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا أَبُو بِشْرٍ عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا: أَنَّ رَجُلًا كَانَ مَعَ النَّبِيِّ ﷺ، فَوَقَصَتْهُ نَاقَتُهُ، وَهُوَ مُحْرِمٌ، فَمَاتَ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «اغْسِلُوهُ بِمَاءٍ وَسِدْرٍ، وَكَفِّنُوهُ فِي ثَوْبَيْهِ، وَلَا تَمَسُّوهُ بِطِيبٍ، وَلَا

apply any perfume to him or cover his head, for he will be raised on the Day of Resurrection reciting the *Talbiyah*."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1265) and Muslim (1206)]

تُخَمِّرُوا رَأْسَهُ، فَإِنَّهُ يُبْعَثُ يَوْمَ الْقِيَامَةِ مُلَبِّيًا». [انظر: ١٩١٤، ١٩١٥، ٢٣٩٤، ٢٣٩٥، ٢٥٩١، ٢٦٠٠، ٣٠٣٠، ٢٠٧٦، ٣٠٧٧، ٣٢٣٠]

تخريج: إسناده صحيح. خ: (١٢٦٥)، م: (١٢٠٦).

1851. It was narrated that Ibn 'Abbas said: The Messenger of Allah (ﷺ) said to me on the morning of Muzdalifah: "Pick up (pebbles) for me." I picked up for him small pebbles (the size of broad beans). When I put them in his hand, he said: "Yes, like these. And beware of going to extremes in religious matters, for those who came before you were destroyed because of going to extremes in religious matters."

Comments: [Its *isnad* is *saheeh*]

١٨٥١- حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا عَوْفٌ عَنْ زِيَادِ ابْنِ حُصَيْنٍ، عَنْ أَبِي الْعَالِيَةِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: غَدَاةَ جَمْعٍ: «هَلُمَّ الْقُطْ لِي» فَلَقَطْتُ لَهُ حَصَيَاتٍ، هُنَّ حَصَى الْخَذْفِ، فَلَمَّا وَضَعَهُنَّ فِي يَدِهِ، قَالَ: «نَعَمْ، بِأَمْثَالِ هَؤُلَاءِ، وَإِيَّاكُمْ وَالْغُلُوَّ فِي الدِّينِ، فَإِنَّمَا هَلَكَ مَنْ كَانَ قَبْلَكُمْ بِالْغُلُوِّ فِي الدِّينِ». [راجع: ١٨٢١]

تخريج: إسناده صحيح.

1852. It was narrated from Ibn 'Abbas that the Messenger of Allah (ﷺ) travelled from Madinah fearing nothing except Allah, may He be exalted, and he offered the prayers with two *rak'ahs*, until he came back.

Comments: [A *saheeh hadeeth* and its *isnad* is *da'eef*]

١٨٥٢- حَدَّثَنَا هُشَيْمٌ عَنْ مَنْصُورٍ، عَنِ ابْنِ سِيرِينَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ سَافَرَ مِنَ الْمَدِينَةِ لَا يَخَافُ إِلَّا اللَّهَ عَزَّ وَجَلَّ، فَصَلَّى رَكْعَتَيْنِ رَكْعَتَيْنِ، حَتَّى رَجَعَ. [انظر: ١٩٥٨، ١٩٩٥، ٢١٢٤، ٢٧٥٨، ٣٣١٧، ٣٣٣٤، ٣٤١١، ٣٤٩٣]

تخريج: حديث صحيح، وهذا إسناد ضعيف، ابن سيرين لا يصح له سماع من ابن عباس

1853. It was narrated that Ibn 'Abbas said: This verse was revealed when the Messenger of Allah (ﷺ) was preaching in secret in Makkah: And offer your *salah* (prayer) aloud

١٨٥٣- حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا أَبُو بِشْرٍ عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: نَزَلَتْ هَذِهِ الْآيَةُ وَرَسُولُ اللَّهِ ﷺ مُتَوَارٍ بِمَكَّةَ: ﴿وَلَا تَجْهَرْ بِصَلَاتِكَ وَلَا تُخَافِتْ بِهَا﴾ (الإسراء:

١١٠) قَالَ: وَكَانَ النَّبِيُّ ﷺ إِذَا صَلَّى بِأَصْحَابِهِ، رَفَعَ صَوْتَهُ بِالْقُرْآنِ، فَلَمَّا سَمِعَ ذَلِكَ الْمُشْرِكُونَ، سَبُّوا الْقُرْآنَ، وَسَبُّوا مَنْ أَنْزَلَهُ، وَمَنْ جَاءَ بِهِ، قَالَ: فَقَالَ اللَّهُ عَزَّ وَجَلَّ لِنَبِيِّهِ: ﴿وَلَا تَجْهَرْ بِصَلَاتِكَ﴾ أَيْ بِقِرَاءَتِكَ، فَيَسْمَعَ الْمُشْرِكُونَ، فَيَسُبُّوا الْقُرْآنَ: ﴿وَلَا تُخَافِتْ بِهَا﴾ عَنْ أَصْحَابِكَ، فَلَا تُسْمِعُهُمُ الْقُرْآنَ حَتَّى يَأْخُذُوهُ عَنْكَ: ﴿وَابْتَغِ بَيْنَ ذَلِكَ سَبِيلًا﴾ (الإسراء: ١١٠).

تخريج: إسناده صحيح. خ: (٤٧٢٢)، م: (٤٤٦).

nor in la low voice. [al-Isra' 17:110]. When the Prophet (ﷺ) led his Companions in prayer, he would raise his voice when reciting the Qur'an, and whenever the *mushrikeen* heard that, they would revile the Qur'an, and they would revile the One Who revealed it and the one who brought it. So Allah, may He be glorified and exalted, said to His Prophet "And offer your *Salah* (prayer) neither aloud", i.e., lest the *mushrikeen* hear you and revile the Qur'an, "nor in a low voice", i.e., so low that your Companions cannot hear the Qur'an and learn it from you. "But follow a way between" [al-Isra' 17:110].

Comments: [Its *isnad* is *saheeh*, al-Bukhari (4722) and Muslim (446)]

١٨٥٤- حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا دَاوُدُ بْنُ أَبِي هِنْدٍ عَنِ أَبِي الْعَالِيَةِ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ مَرَّ بِوَادِي الْأَزْرَقِ فَقَالَ: «أَيُّ وَادٍ هَذَا؟» قَالُوا: هَذَا وَادِي الْأَزْرَقِ. فَقَالَ: «كَأَنِّي أَنْظُرُ إِلَى مُوسَى عَلَيْهِ السَّلَامُ (١/ ٢١٦) وَهُوَ هَابِطٌ مِنَ الثَّنِيَّةِ، وَلَهُ جُؤَارٌ إِلَى اللَّهِ عَزَّ وَجَلَّ بِالتَّلْبِيَةِ» حَتَّى أَتَى عَلَى ثَنِيَّةِ هَرْشَى، فَقَالَ: «أَيُّ ثَنِيَّةٍ هَذِهِ؟» قَالُوا: ثَنِيَّةُ هَرْشَى، قَالَ: «كَأَنِّي أَنْظُرُ إِلَى يُونُسَ بْنِ مَتَّى عَلَى نَاقَةٍ حَمْرَاءَ جَعْدَةٍ، عَلَيْهِ جُبَّةٌ مِنْ صُوفٍ، خِطَامُ نَاقَتِهِ خُلْبَةٌ_ قَالَ هُشَيْمٌ: يَعْنِي لِيفًا_ وَهُوَ يُلَبِّي». [انظر: ٢٥٠١]

1854. It was narrated from Ibn 'Abbas that the Messenger of Allah (ﷺ) passed by the Wadi of al-Azraq. He said: "What wadi is this?" They said: This is the wadi of al-Azraq. He said: "It is as if I can see Moosa (ﷺ), coming down from the mountain pass, raising his voice to Allah, may He be glorified and exalted, with the *Talbiyah*." Then he came to *Thaniyyat* Harsha and said: "What mountain pass (*thaniyyah*) is this? They said: *Thaniyyat* Harsha. He said: "It is as if I can see Yoonus bin Matta on his fleshy red she-camel, wearing a woollen garment, with the reins of his camel made of palm fibre, reciting the *Talbiyyah*."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1555) and Muslim (166)]

تخريج: إسناده صحيح. خ: (١٥٥٥)، م: (١٦٦).

1855. It was narrated from Ibn 'Abbas that the Messenger of Allah (ﷺ) marked his sacrificial animal with a cut on its right side, then he wiped the blood from it, and he garlanded it with two sandals."

Comments: [Its *isnad* is *saheeh*, Muslim (1243)]

١٨٥٥- حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا أَصْحَابُنَا مِنْهُمْ شُعْبَةُ، عَنْ قَتَادَةَ، عَنْ أَبِي حَسَّانَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ أَشْعَرَ بَدَنَتَهُ مِنَ الْجَانِبِ الْأَيْمَنِ، ثُمَّ سَلَتَ الدَّمَ عَنْهَا، وَقَلَّدَهَا بِنَعْلَيْنِ. [انظر: ٢٢٩٦، ٢٥٢٨، ٣١٤٩، ٣٢٠٦، ٣٢٤٤، ٣٥٢٥]

تخريج: إسناده صحيح. م: (١٢٤٣).

1856. It was narrated from Ibn 'Abbas that as-Sa'b bin Jaththamah al-Asdi gave the Messenger of Allah the leg of an onager when he was in *ihram*. He gave it back and said, "We are in *ihram*."

Comments: [*Saheeh* because of corroborating evidence; this is a *da'eef isnad* because of the weakness of Yazeed bin Abu Ziyad]

١٨٥٦- حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا يَزِيدُ بْنُ أَبِي زِيَادٍ عَنْ مِقْسَمٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ الصَّعْبَ ابْنَ جَثَّامَةَ الْأَسْدِيَّ أَهْدَى إِلَى رَسُولِ اللَّهِ ﷺ رِجْلَ حِمَارِ وَحْشٍ، وَهُوَ مُحْرِمٌ، فَرَدَّهُ وَقَالَ: «إِنَّا مُحْرِمُونَ». [انظر: ٢٥٣٠]

تخريج: صحيح لغيره، وهذا إسناد ضعيف لضعف يزيد بن أبي زياد.

1857. It was narrated from Ibn 'Abbas that the Prophet (ﷺ) was asked about one who shaves his head before offering a sacrifice, and the like, and he kept saying: "No problem, no problem."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (84) and Muslim (1307)]

١٨٥٧- حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا مَنْصُورٌ عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ سُئِلَ عَمَّنْ حَلَقَ قَبْلَ أَنْ يَذْبَحَ، وَنَحْوِ ذَلِكَ، فَجَعَلَ يَقُولُ: «لَا حَرَجَ، لَا حَرَجَ». [انظر: ١٨٥٨، ٢٣٣٨، ٢٧٣١، ٣٠٣٦]

تخريج: إسناده صحيح. خ: (٨٤)، م: (١٣٠٧).

1858. It was narrated from Ibn 'Abbas (ﷺ) that the Prophet was asked about someone who put one ritual before another, and he kept saying, "No problem."

١٨٥٨- حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا خَالِدٌ عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ سُئِلَ عَمَّنْ قَدَّمَ مِنْ نُسُكِهِ شَيْئًا قَبْلَ شَيْءٍ، فَجَعَلَ يَقُولُ: «لَا حَرَجَ». [انظر: ٢٦٤٨، ٢٨٣٢]

Comments: [See the previous report]

تخريج: راجع ماقبله.

1859. It was narrated from Ibn 'Abbas that the Messenger of Allah (ﷺ) said: "O Allah, forgive those who shaved their heads." A man said: And those who cut their hair? He said: "O Allah, forgive those who shaved their heads." The man said: And those who cut their hair? And on the third or fourth time he said: "and those who cut their hair."

١٨٥٩- حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا يَزِيدُ بْنُ أَبِي زِيَادٍ عَنْ مِقْسَمٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «اللَّهُمَّ اغْفِرْ لِلْمُحَلِّقِينَ» فَقَالَ رَجُلٌ: وَلِلْمُقَصِّرِينَ؟ فَقَالَ: «اللَّهُمَّ اغْفِرْ لِلْمُحَلِّقِينَ» فَقَالَ الرَّجُلُ: وَلِلْمُقَصِّرِينَ؟ فَقَالَ فِي الثَّالِثَةِ أَوِ الرَّابِعَةِ: «وَلِلْمُقَصِّرِينَ». [انظر: ٣٣١١]

Comments: [*Saheeh* because of corroborating evidence; this is a *da'eef isnad*]

تخريج: صحيح لغيره، وهذا إسناد ضعيف، لضعف يزيد بن أبي زياد.

1860. It was narrated from Ibn 'Abbas that the Prophet (ﷺ) moved on from 'Arafat with Usamah seated behind him on his mount, and he moved on from Muzdalifah with al-Fadl bin 'Abbas seated behind him on his mount. And he continued to recite the *Talbiyah* until he stoned *Jamratal-'Aqabah*.

١٨٦٠- حَدَّثَنَا هُشَيْمٌ عَنْ عَبْدِ الْمَلِكِ، عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ أَفَاضَ مِنْ عَرَفَاتٍ وَرِدْفُهُ أُسَامَةُ وَأَفَاضَ مِنْ جَمْعٍ وَرِدْفُهُ الْفَضْلُ بْنُ عَبَّاسٍ قَالَ: وَلَبَّى حَتَّى رَمَى جَمْرَةَ الْعَقَبَةِ. [راجع: ١٨٢٠]

Comments: [A *saheeh hadeeth*, al-Bukhari (1543) and Muslim (1286)]

تخريج: حديث صحيح، خ: (١٥٤٣)، م: (١٢٨٦). هشيم بن بشير مدلس، لكنه توبع.

1861. It was narrated from Ibn 'Abbas that a woman travelled by sea and vowed that if Allah, may He be blessed and exalted, saved her, she would fast for a month. Allah, may He be glorified and exalted, saved her but she did not fast until she died. A relative of hers came to the Prophet (ﷺ) and told him about that, and he said: "Fast (on her behalf)."

١٨٦١- حَدَّثَنَا هُشَيْمٌ عَنْ أَبِي بِشْرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ امْرَأَةً رَكِبَتِ الْبَحْرَ، فَنَذَرَتْ إِنِ اللَّهُ تَبَارَكَ وَتَعَالَى أَنْجَاهَا أَنْ تَصُومَ شَهْرًا، فَأَنْجَاهَا اللَّهُ عَزَّ وَجَلَّ، فَلَمْ تَصُمْ حَتَّى مَاتَتْ، فَجَاءَتْ قَرَابَةٌ لَهَا إِلَى النَّبِيِّ ﷺ، فَذَكَرَتْ ذَلِكَ لَهُ، فَقَالَ: «صُومِي». [انظر: ١٩٧٠، ٢٠٠٥، ٢٣٣٦، ٣١٣٧، ٣٤٢٠]

Comments: [A *saheeh hadeeth,* al-Bukhari (1953) and Muslim (1148)]

تخريج: حديث صحيح. خ: (١٩٥٣- تعليقاً)، م: (١١٤٨). هشيم مدلس وقد عنعن، لكنه توبع.

1862. It was narrated that Moosa bin Salamah said: We were with Ibn 'Abbas in Makkah and I said: When we are with you, we pray four (*rak'ahs*) and when we go back to our lodgings, we pray two *rak'ahs*. He said: That is the *Sunnah* of Abul-Qasim (ﷺ).

Comments: [Its *isnad* is *hasan*]

١٨٦٢- حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحْمَنِ الطُّفَاوِيُّ: حَدَّثَنَا أَيُّوبُ عَنْ قَتَادَةَ، عَنْ مُوسَى بْنِ سَلَمَةَ قَالَ: كُنَّا مَعَ ابْنِ عَبَّاسٍ بِمَكَّةَ، فَقُلْتُ: إِنَّا إِذَا كُنَّا مَعَكُمْ صَلَّيْنَا أَرْبَعًا، وَإِذَا رَجَعْنَا إِلَى رِحَالِنَا صَلَّيْنَا رَكْعَتَيْنِ. قَالَ: تِلْكَ سُنَّةُ أَبِي الْقَاسِمِ ﷺ. [انظر: ١٩٩٦، ٢٦٣٢، ٢٦٣٧، ٣٤٩٤]

تخريج: إسناده حسن. م: (٦٨٨).

1863. It was narrated that Ibn 'Abbas said: The Messenger of Allah (ﷺ) forbade using any animate being for target practice.

Comments: [A *saheeh hadeeth*]

١٨٦٣- حَدَّثَنَا إِسْحَاقُ- يَعْنِي ابْنَ يُوسُفَ- حَدَّثَنَا سُفْيَانُ عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ أَنْ يُتَّخَذَ ذُو الرُّوحِ غَرَضًا. [انظر: ٢٤٧٤، ٢٧٠٥، ٣٢١٦]

تخريج: حديث صحيح، رواية سماك بن حرب عن عكرمة مضطربة، وله طريق آخر يصح به.

1864. It was narrated that Ibn 'Abbas said: The sun was eclipsed and the Messenger of Allah (ﷺ) and his Companions stood up (to pray). He recited a lengthy *soorah,* then he bowed. Then he raised his head and recited (some more), then he bowed, and he prostrated twice. Then he stood up and recited (Qur'an) and bowed, then he prostrated twice. Four bows and four prostrations in two *rak'ahs.*

١٨٦٤- حَدَّثَنَا إِسْحَاقُ - يَعْنِي ابْنَ يُوسُفَ - عَنْ شَرِيكٍ، عَنْ خُصَيْفٍ، عَنْ مِقْسَمٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كَسَفَتِ الشَّمْسُ، فَقَامَ رَسُولُ اللَّهِ ﷺ وَأَصْحَابُهُ، فَقَرَأَ سُورَةً طَوِيلَةً، ثُمَّ رَكَعَ، ثُمَّ رَفَعَ رَأْسَهُ فَقَرَأَ، ثُمَّ رَكَعَ، وَسَجَدَ سَجْدَتَيْنِ، ثُمَّ قَامَ فَقَرَأَ وَرَكَعَ، ثُمَّ سَجَدَ سَجْدَتَيْنِ أَرْبَعَ رَكَعَاتٍ، وَأَرْبَعَ سَجَدَاتٍ فِي رَكْعَتَيْنِ. [انظر: ١٩٧٥، ٢٧١١]

Comments: [A *saheeh hadeeth*]

تخريج: حديث صحيح، خ: (١٠٤٦)، م: (٩٠٢). شريك سيء الحفظ وكذا خصيف، وكلاهما متابع.

1865. It was narrated that Ibn 'Abbas said: When the Prophet (ﷺ) was expelled from Makkah, Abu Bakr said: They have driven out their Prophet; verily to Allah we belong and unto Him is our return, they will certainly be destroyed. Then the verse "Permission to fight (against disbelievers) is given to those (believers) who are fought against, because they have been wronged; and surely, Allah is Able to give them (believers) victory" [al-Hajj 22:39] was revealed. Then he realised that there would be fighting. Ibn 'Abbas said: This was the first verse to be revealed about fighting.

Comments: [Its *isnad* is *saheeh*]

١٨٦٥- حَدَّثَنَا إِسْحَاقُ: حَدَّثَنَا سُفْيَانُ عَنِ الْأَعْمَشِ، عَنْ مُسْلِمٍ الْبَطِينِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: لَمَّا أُخْرِجَ النَّبِيُّ ﷺ مِنْ مَكَّةَ، قَالَ أَبُو بَكْرٍ: أَخْرَجُوا نَبِيَّهُمْ، إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ، لَيَهْلِكُنَّ، فَنَزَلَتْ: ﴿أُذِنَ لِلَّذِينَ يُقَـٰتَلُونَ بِأَنَّهُمْ ظُلِمُوا۟ وَإِنَّ ٱللَّهَ عَلَىٰ نَصْرِهِمْ لَقَدِيرٌ﴾ (الحج: ٣٩) قَالَ: فَعَرَفَ أَنَّهُ سَيَكُونُ قِتَالٌ. قَالَ ابْنُ عَبَّاسٍ: هِيَ أَوَّلُ آيَةٍ نَزَلَتْ فِي الْقِتَالِ.

تخريج: إسناده صحيح.

1866. It was narrated that Ibn 'Abbas said: The Messenger of Allah (ﷺ) said: "Whoever makes an image will be punished on the Day of Resurrection until he breathes a soul into it, and he will never be able to do so. Whoever tells lies about his dreams will be punished on the Day of Resurrection until he ties two grains of barley together, and he will never be able to do so. Whoever eavesdrops on people's conversation when they are trying to avoid him listening to it, punishment will be poured into his ears on the Day of Resurrection."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (7042)]

١٨٦٦- حَدَّثَنَا عَبَّادُ بْنُ عَبَّادٍ عَنْ أَيُّوبَ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ صَوَّرَ صُورَةً عُذِّبَ يَوْمَ الْقِيَامَةِ حَتَّى يَنْفُخَ فِيهَا، وَلَيْسَ بِنَافِخٍ، وَمَنْ تَحَلَّمَ، عُذِّبَ يَوْمَ الْقِيَامَةِ حَتَّى يَعْقِدَ شَعِيرَتَيْنِ، وَلَيْسَ عَاقِدًا، وَمَنِ اسْتَمَعَ إِلَى حَدِيثِ قَوْمٍ يَفِرُّونَ بِهِ مِنْهُ، صُبَّ فِي أُذُنَيْهِ يَوْمَ الْقِيَامَةِ عَذَابٌ».

[انظر: ٢١٦٢، ٢٢١٣، ٣٣٨٣]

تخريج: إسناده صحيح. خ: (٧٠٤٢).

1867. It was narrated from Ibn 'Abbas that the Messenger of Allah (ﷺ) said: "If one of you says, when he has intercourse with his wife, 'In the Name of Allah, O Allah, keep the *Shaitan* away from me and keep the *Shaitan* away from what You bless us with,' if it is decreed that they should have a child as a result of that, the *Shaitan* will never harm that child."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (141) and Muslim (1443)]

١٨٦٧- حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ الصَّمَدِ: حَدَّثَنَا مَنْصُورٌ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ الْغَطَفَانِيِّ، عَنْ كُرَيْبٍ،(١/٢١٧) عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَوْ أَنَّ أَحَدَهُمْ إِذَا أَتَى أَهْلَهُ قَالَ: بِسْمِ اللَّهِ، اللَّهُمَّ جَنِّبْنِي الشَّيْطَانَ، وَجَنِّبِ الشَّيْطَانَ مَا رَزَقْتَنَا، فَإِنْ قُدِرَ بَيْنَهُمَا فِي ذَلِكَ وَلَدٌ، لَمْ يَضُرَّ ذَلِكَ الْوَلَدَ الشَّيْطَانُ أَبَدًا». [انظر: ١٩٠٨، ٢١٧٨، ٢٥٥٥، ٢٥٩٧]

تخريج: إسناده صحيح. خ: (١٤١)، م: (١٤٤٣).

1868. It was narrated that Ibn 'Abbas said: When the Messenger of Allah (ﷺ) came to Madinah, the people paid for dates one or two years in advance - or he said: two or three years. He said: "Whoever pays in advance for dates, let him pay for a specified measure and a specified weight."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (2239) and Muslim (1604)]

١٨٦٨- حَدَّثَنِي إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا ابْنُ أَبِي نَجِيحٍ عَنْ عَبْدِ اللَّهِ بْنِ كَثِيرٍ، عَنْ أَبِي الْمِنْهَالِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَدِمَ رَسُولُ اللَّهِ ﷺ الْمَدِينَةَ وَالنَّاسُ يُسْلِفُونَ فِي التَّمْرِ الْعَامَ وَالْعَامَيْنِ- أَوْ قَالَ: عَامَيْنِ وَالثَّلَاثَةَ- فَقَالَ: مَنْ سَلَّفَ فِي تَمْرٍ، فَلْيُسْلِفْ فِي كَيْلٍ مَعْلُومٍ، وَوَزْنٍ مَعْلُومٍ». [انظر: ١٩٣٧، ٢٥٤٨، ٣٣٧٠]

تخريج: إسناده صحيح. خ: (٢٢٣٩)، م: (١٦٠٤).

1869. It was narrated from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) sent eighteen sacrificial animals with a man and gave him instructions concerning them. He set out, then he came back and said: What should I do if any of them becomes too exhausted to move? He said: "Slaughter it, then dip its sandals (on its garland) in its blood, then put them on its

١٨٦٩- حَدَّثَنَا إِسْمَاعِيلُ: أَخْبَرَنَا أَبُو التَّيَّاحِ عَنْ مُوسَى بْنِ سَلَمَةَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ بَعَثَ بِثَمَانِيَ عَشْرَةَ بَدَنَةً مَعَ رَجُلٍ، فَأَمَرَهُ فِيهَا بِأَمْرِهِ، فَانْطَلَقَ، ثُمَّ رَجَعَ إِلَيْهِ فَقَالَ: أَرَأَيْتَ إِنْ أَزْحَفَ عَلَيْنَا مِنْهَا شَيْءٌ؟ فَقَالَ: «انْحَرْهَا، ثُمَّ اصْبُغْ نَعْلَهَا فِي دَمِهَا، ثُمَّ اجْعَلْهَا عَلَى صَفْحَتِهَا، وَلَا تَأْكُلْ

مِنْهَا أَنْتَ وَلَا أَحَدٌ مِنْ أَهْلِ رُفْقَتِكَ». [انظر: ٢١٨٩، ٢٥١٨]

قَالَ عَبْدُ اللهِ: قَالَ أَبِي: وَلَمْ يَسْمَعْ إِسْمَاعِيلُ ابْنُ عُلَيَّةَ مِنْ أَبِي التَّيَّاحِ إِلَّا هَذَا الْحَدِيثَ.

تخريج: إسناده صحيح. م: (١٣٢٥).

hump, and neither you nor any of the people with you should eat from it."

Comments: [Its *isnad* is *saheeh*, Muslim (1325)]

١٨٧٠- حَدَّثَنَا إِسْمَاعِيلُ: حَدَّثَنَا أَيُّوبُ قَالَ: لَا أَدْرِي أَسَمِعْتُهُ مِنْ سَعِيدِ بْنِ جُبَيْرٍ، أَمْ نُبِّئْتُهُ عَنْهُ؟ قَالَ: أَتَيْتُ عَلَى ابْنِ عَبَّاسٍ بِعَرَفَةَ وَهُوَ يَأْكُلُ رُمَّانًا، فَقَالَ: أَفْطَرَ رَسُولُ اللَّهِ ﷺ بِعَرَفَةَ، وَبَعَثَتْ إِلَيْهِ أُمُّ الْفَضْلِ بِلَبَنٍ فَشَرِبَهُ، وَ قَالَ: لَعَنَ اللَّهُ فُلَانًا، عَمَدُوا إِلَى أَعْظَمِ أَيَّامِ الْحَجِّ، فَمَحَوْا زِينَتَهُ، وَإِنَّمَا زِينَةُ الْحَجِّ التَّلْبِيَةُ. [انظر: ٢٥١٦، ٢٥١٧، ٢٩٤٦، ٣٢١٠، ٣٢٦٦، ٣٣٧٦]

تخريج: حديث صحيح.

1870. Isma'eel told us: Ayyoob told us: I do not know whether I heard it from Sa'eed bin Jubair or someone else told me about it (narrating) from him. He said: I came to Ibn 'Abbas in 'Arafah when he was eating pomegranates. He said: The Messenger of Allah (ﷺ) did not fast in 'Arafah; Umm al-Fadl sent some milk to him and he drank it. And he said: May Allah curse So and so; they looked at the greatest days of *Hajj* and erased their adornment; the adornment of *Hajj* is the *Talbiyah*.

Comments: [A *saheeh hadeeth*]

١٨٧١- حَدَّثَنَا إِسْمَاعِيلُ: حَدَّثَنَا أَيُّوبُ عَنْ عِكْرِمَةَ: أَنَّ عَلِيًّا حَرَّقَ نَاسًا ارْتَدُّوا عَنِ الْإِسْلَامِ، فَبَلَغَ ذَلِكَ ابْنَ عَبَّاسٍ فَقَالَ: لَمْ أَكُنْ لِأُحَرِّقَهُمْ بِالنَّارِ، إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا تُعَذِّبُوا بِعَذَابِ اللَّهِ» وَكُنْتُ قَاتِلَهُمْ، لِقَوْلِ رَسُولِ اللَّهِ ﷺ: «مَنْ بَدَّلَ دِينَهُ، فَاقْتُلُوهُ» فَبَلَغَ ذَلِكَ عَلِيًّا كَرَّمَ اللَّهُ وَجْهَهُ، فَقَالَ: وَيْحَ ابْنِ أُمِّ ابْنِ عَبَّاسٍ. [انظر: ١٩٠١، ٢٥٥١، ٢٥٥٢، ٢٩٦٦]

تخريج: إسناده صحيح. خ: (٣٠١٧).

1871. It was narrated from 'Ikrimah that 'Ali burned some people who apostatized from Islam. News of that reached Ibn 'Abbas and he said: I would not have burned them with fire. The Messenger of Allah (ﷺ) said: "Do not punish people with the punishment of Allah." I would have executed them, because the Messenger of Allah (ﷺ) said: "Whoever changes his religion, execute him." News of that reached 'Ali (ﷺ) and he said: Woe to the son of the mother of Ibn 'Abbas.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (3017)]

1872. It was narrated from Ibn 'Abbas that the Messenger of Allah (ﷺ) said: "The evil description is not for us; the one who takes back his gift is like the dog that takes back its vomit."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (2622) and Muslim (1622)].

١٨٧٢- حَدَّثَنَا إِسْمَاعِيلُ: أَخْبَرَنَا أَيُّوبُ عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَيْسَ لَنَا مَثَلُ السُّوءِ، الْعَائِدُ فِي هِبَتِهِ كَالْكَلْبِ يَعُودُ فِي قَيْئِهِ». [انظر: ٢١١٩، ٢٢٥٠، ٢٥٢٩، ٣١٧٧]

تخريج: إسناده صحيح. خ: (٢٦٢٢)، م: (١٦٢٢).

1873. It was narrated that Ibn 'Abbas said: When the verse "When there comes the Help of Allah (to you, O Muhammad ﷺ against your enemies) and the Conquest (of Makkah)" an-Nasr 110:1] was revealed, the Messenger of Allah (ﷺ) said: "I have been given news of my own death," meaning that he would die in that year.

Comments: [Its *isnad* is *da'eef*]

١٨٧٣- حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ: حَدَّثَنَا عَطَاءٌ عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: لَمَّا نَزَلَتْ: ﴿إِذَا جَآءَ نَصْرُ ٱللَّهِ وَٱلْفَتْحُ﴾ (النصر: ١) قَالَ رَسُولُ اللَّهِ ﷺ: «نُعِيَتْ إِلَيَّ نَفْسِي» بِأَنَّهُ مَقْبُوضٌ فِي تِلْكَ السَّنَةِ. [انظر: ٣٢٠١]

تخريج: إسناده ضعيف، عطاء مختلط، محمد بن فضيل روى عنه بعد الاختلاط.

1874. It was narrated that Ibn 'Abbas said: The Messenger of Allah (ﷺ) used to put two prayers together when travelling: *Maghrib* and *'Isha'*, and *Zuhr* and *'Asr*.

Comments: [A *saheeh hadeeth*]

١٨٧٤- حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ عَنْ يَزِيدَ، عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَجْمَعُ بَيْنَ الصَّلَاتَيْنِ فِي السَّفَرِ: الْمَغْرِبِ وَالْعِشَاءِ، وَالظُّهْرِ وَالْعَصْرِ. [انظر: ٢١٩١، ٣٢٨٨، ٣٣٩٧، ٣٤٨٠]

تخريج: حديث صحيح.

1875. It was narrated that Ibn 'Abbas said: The Prophet (ﷺ) said: "Cursed be the one who reviles his father, cursed be the one who reviles his mother, cursed be the one who offers a sacrifice to anyone but Allah, cursed be the one who changes boundary

١٨٧٥- حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ عَنْ مُحَمَّدِ ابْنِ إِسْحَاقَ، عَنْ عَمْرِو بْنِ أَبِي عَمْرٍو، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ النَّبِيُّ ﷺ: «مَلْعُونٌ مَنْ سَبَّ أَبَاهُ، مَلْعُونٌ مَنْ سَبَّ أُمَّهُ، مَلْعُونٌ مَنْ ذَبَحَ لِغَيْرِ اللَّهِ، مَلْعُونٌ مَنْ غَيَّرَ

markers, cursed be the one who misleads a blind man from the road, cursed be the one who commits bestiality, cursed be the one who does the deed of the people of Loot."

Comments: [Its *isnad* is *hasan*]

تُخُومَ الأَرْضِ، مَلْعُونٌ مَنْ كَمَهَ أَعْمَى عَنِ الطَّرِيقِ، مَلْعُونٌ مَنْ وَقَعَ عَلَى بَهِيمَةٍ، مَلْعُونٌ مَنْ عَمِلَ بِعَمَلِ قَوْمِ لُوطٍ». [انظر: ٢٤٢٠، ٢٤١٦، ٢٩١٣، ٢٩١٥]

تخريج: إسناده حسن.

1876. It was narrated that Ibn 'Abbas said: The Messenger of Allah (ﷺ) sent his daughter back to her husband Abul-'As bin ar-Rabee' on the basis of their original marriage contract and he did not do a new marriage contract.

Comments: [Its *isnad* is *hasan*]

١٨٧٦- حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ عَنِ ابْنِ إِسْحَاقَ، عَنْ دَاوُدَ بْنِ حُصَيْنٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: رَدَّ رَسُولُ اللَّهِ ﷺ زَيْنَبَ ابْنَتَهُ عَلَى زَوْجِهَا أَبِي الْعَاصِ بْنِ الرَّبِيعِ بِالنِّكَاحِ الأَوَّلِ، وَلَمْ يُحْدِثْ شَيْئًا». [انظر: ٢٣٦٦، ٣٢٩٠]

تخريج: إسناده حسن.

1877. It was narrated from Ibn 'Abbas that he circumambulated the Ka'bah with Mu'awiyah and Mu'awiyah touched all four corners. Ibn 'Abbas said to him: Why did you touch these two corners? The Messenger of Allah (ﷺ) did not touch them. Mu'awiyah said: No part of the House is to be forsaken. Ibn 'Abbas said: "Indeed in the Messenger of Allah (Muhammad ﷺ) you have a good example to follow" [al-Ahzab 33:21]. Mu'awiyah said: You are right.

Comments: [*Hasan* because of corroborating evidence]

١٨٧٧- حَدَّثَنَا مَرْوَانُ بْنُ شُجَاعٍ: حَدَّثَنِي خُصَيْفٌ عَنْ مُجَاهِدٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّهُ طَافَ مَعَ مُعَاوِيَةَ بِالْبَيْتِ، فَجَعَلَ مُعَاوِيَةُ يَسْتَلِمُ الأَرْكَانَ كُلَّهَا، فَقَالَ لَهُ ابْنُ عَبَّاسٍ: لِمَ تَسْتَلِمُ هَذَيْنِ الرُّكْنَيْنِ، وَلَمْ يَكُنْ رَسُولُ اللَّهِ ﷺ يَسْتَلِمُهُمَا؟ فَقَالَ مُعَاوِيَةُ: لَيْسَ شَيْءٌ مِنَ الْبَيْتِ مَهْجُورًا. فَقَالَ ابْنُ عَبَّاسٍ: ﴿لَّقَدْ كَانَ لَكُمْ فِي رَسُولِ ٱللَّهِ أُسْوَةٌ حَسَنَةٌ﴾ (الأحزاب: ٢١) فَقَالَ مُعَاوِيَةُ: صَدَقْتَ. [انظر: ٢٢١٠]

تخريج: حسن لغيره، خصيف سيء الحفظ لكنه متابع.

1878. It was narrated from Ibn 'Abbas that the Messenger of Allah (ﷺ) forbade a man to be married to a paternal aunt and a

١٨٧٨- حَدَّثَنَا مَرْوَانُ: حَدَّثَنِي خُصَيْفٌ عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ

maternal aunt[1] at the same time, or two paternal aunts [i.e., they are aunts of one another], or two maternal aunts.

نَهَى أَنْ يُجْمَعَ بَيْنَ الْعَمَّةِ وَالْخَالَةِ، وَبَيْنَ الْعَمَّتَيْنِ وَالْخَالَتَيْنِ. [انظر: ٣٥٣٠]

Comments: [Its *isnad* is *da'eef*]

تخريج: إسناده ضعيف، خصيف سيء الحفظ.

1879. It was narrated that Ibn 'Abbas said: The Messenger of Allah (ﷺ) only forbade garments that were made entirely of silk; as for markings and the warp, there is nothing wrong with that.

١٨٧٩- (١/٢١٨) حَدَّثَنَا مَرْوَانُ: حَدَّثَنَا خُصَيْفٌ عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: إِنَّمَا نَهَى رَسُولُ اللَّهِ ﷺ عَنِ الثَّوْبِ الْمُصْمَتِ مِنْ قَزٍّ. قَالَ ابْنُ عَبَّاسٍ: أَمَّا السَّدَى وَالْعَلَمُ، فَلَا نَرَى بِهِ بَأْسًا. [انظر: ١٨٨٠، ٢٨٥٦، ٢٨٥٧، ٢٩٥١]

Comments: [A *hasan hadeeth*]

تخريج: حديث صحيح.

1880. It was narrated that Ibn 'Abbas said: He only forbade what is made entirely of silk; as for markings, they are not forbidden.

١٨٨٠- حَدَّثَنَا مُعَمَّرٌ _ يَعْنِي ابْنَ سُلَيْمَانَ _ الرَّقِّيُّ قَالَ: قَالَ خُصَيْفٌ: حَدَّثَنِي غَيْرُ وَاحِدٍ عَنِ ابْنِ عَبَّاسٍ: عَنِ الْمُصْمَتِ مِنْهُ، وَ أَمَّا الْعَلَمُ فَلَا. [راجع: ١٨٧٩]

Comments: [It is a repeat of the previous report]

تخريج: هو مكرر ماقبله.

1881. It was narrated that Ibn 'Abbas said: The Messenger of Allah (ﷺ) used to pray two *rak'ahs* at night, then when he finished he would use the *siwak*.

١٨٨١- حَدَّثَنَا عَثَّامُ بْنُ عَلِيٍّ الْعَامِرِيُّ: حَدَّثَنَا الْأَعْمَشُ عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي مِنَ اللَّيْلِ رَكْعَتَيْنِ، ثُمَّ يَنْصَرِفُ فَيَسْتَاكُ.

Comments: [Its *isnad* is *saheeh*]

تخريج: إسناده صحيح.

1882. It was narrated that Ibn 'Abbas said: The Messenger of Allah (ﷺ) was sitting with a group of his Companions - 'Abdur-Razzaq

١٨٨٢- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا مَعْمَرٌ وَعَبْدُ الرَّزَّاقِ قَالَ: أَخْبَرَنَا مَعْمَرٌ: أَخْبَرَنَا الزُّهْرِيُّ عَنْ عَلِيِّ بْنِ حُسَيْنٍ، عَنِ ابْنِ عَبَّاسٍ

[1] i.e., one is the paternal aunt of the other, who is her maternal aunt.

قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ جَالِسًا فِي نَفَرٍ مِنْ أَصْحَابِهِ - قَالَ عَبْدُ الرَّزَّاقِ: مِنَ الْأَنْصَارِ - قَالَ: فَرُمِيَ بِنَجْمٍ عَظِيمٍ، فَاسْتَنَارَ قَالَ: «مَا كُنْتُمْ تَقُولُونَ إِذَا كَانَ مِثْلُ هَذَا فِي الْجَاهِلِيَّةِ؟» قَالَ: كُنَّا نَقُولُ: يُولَدُ عَظِيمٌ، أَوْ يَمُوتُ عَظِيمٌ - قُلْتُ لِلزُّهْرِيِّ: أَكَانَ يُرْمَى بِهَا فِي الْجَاهِلِيَّةِ؟ قَالَ: نَعَمْ، وَلَكِنْ غُلِّظَتْ حِينَ بُعِثَ النَّبِيُّ ﷺ - قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «فَإِنَّهُ لَا يُرْمَى بِهَا لِمَوْتِ أَحَدٍ وَلَا لِحَيَاتِهِ، وَلَكِنَّ رَبَّنَا تَبَارَكَ اسْمُهُ، إِذَا قَضَى أَمْرًا سَبَّحَ حَمَلَةُ الْعَرْشِ، ثُمَّ سَبَّحَ أَهْلُ السَّمَاءِ الَّذِينَ يَلُونَهُمْ، حَتَّى يَبْلُغَ التَّسْبِيحُ هَذِهِ السَّمَاءَ الدُّنْيَا، ثُمَّ يَسْتَخْبِرُ أَهْلُ السَّمَاءِ الَّذِينَ يَلُونَ حَمَلَةَ الْعَرْشِ، فَيَقُولُ الَّذِينَ يَلُونَ حَمَلَةَ الْعَرْشِ لِحَمَلَةِ الْعَرْشِ: مَاذَا قَالَ رَبُّكُمْ؟ فَيُخْبِرُونَهُمْ، وَيُخْبِرُ أَهْلُ كُلِّ سَمَاءٍ سَمَاءً، حَتَّى يَنْتَهِيَ الْخَبَرُ إِلَى هَذِهِ السَّمَاءِ، وَيَخْطَفُ الْجِنُّ السَّمْعَ فَيُرْمَوْنَ، فَمَا جَاءُوا بِهِ عَلَى وَجْهِهِ، فَهُوَ حَقٌّ، وَلَكِنَّهُمْ يَقْرِفُونَ فِيهِ وَيَزِيدُونَ». [انظر: ١٨٨٣]

قَالَ عَبْدُ اللهِ: قَالَ أَبِي: قَالَ عَبْدُ الرَّزَّاقِ: وَيَخْطَفُ الْجِنُّ وَيُرْمَوْنَ.

تخريج: إسناده صحيح. م(٢٢٢٩).

said: of the Ansar - and a shooting star appeared and shone brightly. The Messenger of Allah (ﷺ) said to them: "What did you used to say during the Jahiliyyah if you saw something like this (i.e., a shooting star)?" They said: We used to say that a great man will be born, or that a great man will die. - I [the narrator] said to az-Zuhri: Were there shooting stars during the Jahiliyyah? He said: Yes, but they became bigger when the Prophet (ﷺ) was sent. - The Messenger of Allah (ﷺ) said: "It does not appear for the death or life of anyone, but when our Lord, may His name be blessed and exalted, decrees some matter, the bearers of the Throne glorify Him, then the people of heaven who are closest to them glorify Him, until the *tasbeeh* reaches the people of the lowest heaven. Then the people of heaven who are nearest to the bearers of the Throne ask (about what Allah decreed); those who are nearest to the bearers of the Throne say to the bearers of the Throne: 'What did your Lord say?' And they tell them. Then the people of each heaven tell the people of the next heaven, until the news reaches this (the lowest) heaven. Then the eavesdropping jinn snatch what they can, and (these shooting stars) are thrown at them. What they narrated as they heard it is true, but they add lies to it."

Comments: [Its *isnad* is *saheeh*, Muslim (2229)]

١٨٨٣- حَدَّثَنَا مُحَمَّدُ بْنُ مُصْعَبٍ: حَدَّثَنَا الْأَوْزَاعِيُّ عَنِ الزُّهْرِيِّ، عَنْ عَلِيِّ بْنِ حُسَيْنٍ،

1883. It was narrated from Ibn 'Abbas: Some men from among

the Ansar, Companions of the Messenger of Allah (ﷺ), told me that they were sitting with the Messenger of Allah (ﷺ) one night when a shooting star appeared... and he mentioned the *hadeeth*, except that he said: "When our Lord decrees some matter, the bearers of the Throne glorify Him, then those who are closest to them glorify Him, then those who are next closest, until the *tasbeeh* reaches the lowest heaven. Then those who are nearest to the bearers of the Throne say to the bearers of the Throne: 'What did your Lord say?' They say: 'The truth; and He is the Most High, the Most Great' (cf. 34:23). And they say: 'Such and such.' And the people of the heavens tell one another the news, until the news reaches the lowest heaven, and the devils come and try to listen to the news so they can convey it to their familiars and throw it to them. Whatever they narrate as they heard it is true, but they add to it and mix lies with it and omit from it."

عَنِ ابْنِ عَبَّاسٍ حَدَّثَنِي رِجَالٌ مِنَ الْأَنْصَارِ مِنْ أَصْحَابِ رَسُولِ اللَّهِ ﷺ أَنَّهُمْ كَانُوا جُلُوسًا مَعَ رَسُولِ اللَّهِ ﷺ ذَاتَ لَيْلَةٍ إِذْ رُمِيَ بِنَجْمٍ... فَذَكَرَ الْحَدِيثَ، إِلَّا أَنَّهُ قَالَ: «إِذَا قَضَى رَبُّنَا أَمْرًا، سَبَّحَهُ حَمَلَةُ الْعَرْشِ، ثُمَّ الَّذِينَ يَلُونَهُمْ، ثُمَّ الَّذِينَ يَلُونَهُمْ، حَتَّى يَبْلُغَ التَّسْبِيحُ السَّمَاءَ الدُّنْيَا، فَيَقُولُونَ الَّذِينَ يَلُونَ حَمَلَةَ الْعَرْشِ لِحَمَلَةِ الْعَرْشِ: مَاذَا قَالَ رَبُّكُمْ؟ فَيَقُولُونَ: الْحَقَّ وَهُوَ الْعَلِيُّ الْكَبِيرُ، فَيَقُولُونَ: كَذَا وَكَذَا، فَيُخْبِرُ أَهْلُ السَّمَاوَاتِ بَعْضُهُمْ بَعْضًا حَتَّى يَبْلُغَ الْخَبَرُ السَّمَاءَ الدُّنْيَا، قَالَ: وَيَأْتِي الشَّيَاطِينُ، فَيَسْتَمِعُونَ الْخَبَرَ، فَيَقْذِفُونَ بِهِ إِلَى أَوْلِيَائِهِمْ، وَيَرْمُونَ بِهِ إِلَيْهِمْ، فَمَا جَاءُوا بِهِ عَلَى وَجْهِهِ، فَهُوَ حَقٌّ، وَلَكِنَّهُمْ يَزِيدُونَ فِيهِ وَيَقْرِفُونَ وَيَنْقُصُونَ». [راجع: ١٨٨٢]

Comments: [*Saheeh*, Muslim (2229)]

تخريج: صحيح، م: (٢٢٢٩). في سنده محمد بن مصعب، وفيه كلام من جهة إلا أن حديثه عن الأوزاعي مقارب، ثم هو متابع.

1884. It was narrated from 'Abdullah bin 'Abbas and from 'A'ishah that they said: When the Messenger of Allah (ﷺ) became very sick, he covered his face with a cloth, then when he got distressed we removed it from him, and he was saying: "May Allah curse the Jews and the Christians; they took the graves of their Prophets as places of worship." 'A'ishah said:

١٨٨٤- حَدَّثَنَا عَبْدُ الْأَعْلَى عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنْ عَبْدِ اللَّهِ ابْنِ عَبَّاسٍ وَعَنْ عَائِشَةَ أَنَّهُمَا قَالَا: لَمَّا نُزِلَ بِرَسُولِ اللَّهِ ﷺ طَفِقَ يُلْقِي خَمِيصَةً عَلَى وَجْهِهِ، فَلَمَّا اغْتَمَّ رَفَعْنَاهَا عَنْهُ، وَهُوَ يَقُولُ: «لَعَنَ اللَّهُ الْيَهُودَ وَالنَّصَارَى، اتَّخَذُوا قُبُورَ أَنْبِيَائِهِمْ مَسَاجِدَ» تَقُولُ عَائِشَةُ: يُحَذِّرُهُمْ مِثْلَ الَّذِي صَنَعُوا.

He was warning them [the Muslims] against doing what they [the Jews and Christians] did.

تخريج: إسناده صحيح. خ: (٤٣٥)، م: (٥٣١).

Comments: [Its *isnad* is *saheeh*, al-Bukhari (435) and Muslim (531)]

1885. It was narrated from Ibn 'Abbas that Jibreel (ﷺ) came to the Prophet (ﷺ) and said: "The month is complete with twenty-nine days."

Comments: [Its *isnad* is *saheeh*,]

١٨٨٥- حَدَّثَنَا عَمْرُو بْنُ الْهَيْثَمِ: حَدَّثَنَا شُعْبَةُ عَنْ سَلَمَةَ بْنِ كُهَيْلٍ، عَنْ أَبِي الْحَكَمِ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ جِبْرِيلَ عَلَيْهِ السَّلَامُ أَتَى النَّبِيَّ ﷺ، فَقَالَ: تَمَّ الشَّهْرُ تِسْعًا وَعِشْرِينَ. [انظر: ٢١٠٣، ٣١٥٨]

تخريج: إسناده صحيح.

1886. It was narrated that 'Ikrimah said: I said to Ibn 'Abbas: I prayed *Zuhr* in al-Batha' behind a foolish old man and he said twenty-two *takbeers*, saying *takbeer* when he prostrated and when he raised his head. Ibn 'Abbas said: That is the prayer of Abul-Qasim (ﷺ).

Comments: [A *saheeh hadeeth*; and its *isnad* is *da'eef*]

١٨٨٦- حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ عِكْرِمَةَ قَالَ: قُلْتُ لِابْنِ عَبَّاسٍ: صَلَّيْتُ الظُّهْرَ بِالْبَطْحَاءِ خَلْفَ شَيْخٍ أَحْمَقَ، فَكَبَّرَ ثِنْتَيْنِ وَعِشْرِينَ تَكْبِيرَةً، يُكَبِّرُ إِذَا سَجَدَ وَإِذَا رَفَعَ رَأْسَهُ. قَالَ: فَقَالَ ابْنُ عَبَّاسٍ: تِلْكَ صَلَاةُ أَبِي الْقَاسِمِ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ. [انظر: ٢٢٥٧، ٢٦٥٦، ٣٠١٤، ٣١٠١، ٣١٤٠، ٣٢٩٤]

تخريج: حديث صحيح، وهذا إسناد ضعيف، ابن أبي عروبة مختلط، ورواية ابن أبي عدي عنه بعد الاختلاط.

1887. It was narrated that Ibn 'Abbas said: The Prophet of Allah (ﷺ) recited (aloud) in some prayers and remained silent in others, so we should recite (aloud) where he recited (aloud) and we should keep quiet where he kept quiet. It was said to him: Perhaps he recited it to himself quietly? He got angry at that and said: Is the

١٨٨٧- حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ سَعِيدٍ وَابْنُ جَعْفَرٍ: حَدَّثَنَا سَعِيدٌ الْمَعْنَى - وَقَالَ ابْنُ أَبِي عَدِيٍّ: عَنْ سَعِيدٍ - عَنْ أَبِي يَزِيدَ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَرَأَ نَبِيُّ اللهِ ﷺ فِي صَلَوَاتٍ وَسَكَتَ، فَنَقْرَأُ فِيمَا قَرَأَ فِيهِنَّ نَبِيُّ اللهِ ﷺ، وَنَسْكُتُ فِيمَا سَكَتَ. فَقِيلَ لَهُ: فَلَعَلَّهُ

كَانَ يَقْرَأُ فِي نَفْسِهِ، فَغَضِبَ مِنْهَا وَقَالَ: أَيُتَّهَمُ رَسُولُ اللَّهِ ﷺ (١/ ٢١٩)؟! وَقَالَ ابْنُ جَعْفَرٍ وَعَبْدُ الرَّزَّاقِ: أَتَتَّهِمُ رَسُولَ اللَّهِ؟. [انظر: ٢٢٣٨، ٣٠٩٢، ٣٣٩٩]

Messenger of Allah (ﷺ) being accused? Ibn Ja'far and 'Abdur-Razzaq said: Are you accusing the Messenger of Allah (ﷺ)?

Comments: [A *saheeh hadeeth*]

تخريج: حديث صحيح، ابن أبي عدي ومحمد بن جعفر رويا عن ابن أبي عروبة بعد الاختلاط، قد رواه عنه يزيد بن زريع، وهو ممن سمع منه قبل الاختلاط، ثم إنه قد توبع.

١٨٨٨- حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ عَنْ مَالِكٍ، عَنْ عَبْدِ اللَّهِ بْنِ الْفَضْلِ، عَنْ نَافِعِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْأَيِّمُ أَحَقُّ بِنَفْسِهَا مِنْ وَلِيِّهَا، وَالْبِكْرُ تُسْتَأْمَرُ فِي نَفْسِهَا، وَإِذْنُهَا صُمَاتُهَا». [انظر: ١٨٩٧، ٢١٦٣، ٢٣٦٥، ٢٤٨١، ٣٠٨٧، ٣٢٢٢، ٣٣٤٣، ٣٤٢١]

1888. It was narrated that Ibn 'Abbas said: The Messenger of Allah (ﷺ) said: "The previously married woman has more right to decide concerning herself than her guardian, and the virgin should be consulted concerning her marriage, and her permission is her silence."

Comments: [Its *isnad* is *saheeh*, Muslim (1421)]

تخريج: إسناده صحيح. م: (١٤٢١).

١٨٨٩- حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنَا الْأَوْزَاعِيُّ: حَدَّثَنِي الْمُطَّلِبُ بْنُ عَبْدِ اللَّهِ بْنِ حَنْطَبٍ: أَنَّ ابْنَ عَبَّاسٍ كَانَ يَتَوَضَّأُ مَرَّةً مَرَّةً، وَيُسْنِدُ ذَاكَ إِلَى رَسُولِ اللَّهِ ﷺ. [انظر: ٣٥٢٦، ٤٨١٨]

1889. Al-Muttalib bin 'Abdullah bin Hantab narrated that Ibn 'Abbas used to do *wudoo'* washing each part once and he attributed that to the Messenger of Allah (ﷺ).

Comments: [*Saheeh*, its *isnad* is *da'eef*]

تخريج: صحيح، وهذا إسناد ضعيف، المطلب بن عبدالله مدلس وروايته عن ابن عباس مرسلة.

١٨٩٠- حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ: سَمِعَ سُلَيْمَانَ بْنَ يَسَارٍ عَنِ ابْنِ عَبَّاسٍ: أَنَّ امْرَأَةً مِنْ خَثْعَمَ سَأَلَتْ رَسُولَ اللَّهِ ﷺ غَدَاةَ جَمْعٍ، وَالْفَضْلُ بْنُ عَبَّاسٍ رِدْفُهُ، فَقَالَتْ: إِنَّ فَرِيضَةَ اللَّهِ فِي الْحَجِّ عَلَى عِبَادِهِ أَدْرَكَتْ أَبِي شَيْخًا

1890. It was narrated from Ibn 'Abbas that a woman of Khath'am asked the Messenger of Allah (ﷺ) on the morning of Muzdalifah, when al-Fadl bin 'Abbas was seated behind him on his mount: Allah has made *Hajj* obligatory for His slaves when my father is an old

man and cannot stay on his mount; do you think that I can do *Hajj* on his behalf? He said: "Yes."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (4399)]

كَبِيرًا لَا يَسْتَطِيعُ أَنْ يَسْتَمْسِكَ عَلَى الرَّحْلِ، فَهَلْ تَرَى أَنْ أَحُجَّ عَنْهُ؟ قَالَ: «نَعَمْ». [راجع: ١٨١٨]

تخريج: إسناده صحيح. خ: (٤٣٩٩).

1891. It was narrated that Ibn 'Abbas said: al-Fadl and I came, riding on a female donkey, when the Messenger of Allah (ﷺ) was leading the people in prayer in 'Arafah. We passed in front of part of the row, then we dismounted and let (the donkey) graze, and we joined the row, and the Messenger of Allah (ﷺ) did not say anything to me.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (4412) and Muslim (504)]

١٨٩١- حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: جِئْتُ أَنَا وَالْفَضْلُ، وَنَحْنُ عَلَى أَتَانٍ، وَرَسُولُ اللَّهِ ﷺ يُصَلِّي بِالنَّاسِ بِعَرَفَةَ، فَمَرَرْنَا عَلَى بَعْضِ الصَّفِّ، فَنَزَلْنَا عَنْهَا، وَتَرَكْنَاهَا تَرْتَعُ، وَدَخَلْنَا فِي الصَّفِّ، فَلَمْ يَقُلْ لِي رَسُولُ اللَّهِ ﷺ شَيْئًا [انظر: ٢٢٢٢، ٢٢٩٥، ٢٣٧٦، ٣٠١٧، ٣١٦٧، ٣١٨٤، ٣١٨٥، ٣٤٥٤]

تخريج: إسناده صحيح. خ: (٤٤١٢)، م: (٥٠٤).

1892. It was narrated from Ibn 'Abbas that the Prophet (ﷺ) set out on the day of the conquest and he was fasting, then when he was in al-Kadeed, he broke his fast, and it is only what the Messenger of Allah (ﷺ) did last that is to be followed. It was said to Sufyan: With regard to the words, it is only what the Messenger of Allah (ﷺ) did last that is to be followed, are these the words of az-Zuhri or of Ibn 'Abbas? He said: This is how it appears in the *hadeeth*.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1944) and Muslim (1113)]

١٨٩٢- حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ خَرَجَ يَوْمَ الْفَتْحِ، فَصَامَ، حَتَّى إِذَا كَانَ بِالْكَدِيدِ أَفْطَرَ، وَإِنَّمَا يُؤْخَذُ بِالْآخِرِ مِنْ فِعْلِ رَسُولِ اللَّهِ ﷺ. قِيلَ لِسُفْيَانَ: قَوْلُهُ: إِنَّمَا يُؤْخَذُ بِالْآخِرِ، مِنْ قَوْلِ الزُّهْرِيِّ أَوْ قَوْلِ ابْنِ عَبَّاسٍ؟ قَالَ: كَذَا فِي الْحَدِيثِ. [انظر: ٢٠٥٧، ٢١٨٥، ٢٣٥٠، ٢٣٦٣، ٢٣٩٢، ٢٨٨٢، ٣٠٨٩، ٣١٦٢، ٣٢٥٨، ٣٤٦٠]

تخريج: إسناده صحيح. خ: (١٩٤٤)، م: (١١١٣).

1893. It was narrated from Ibn 'Abbas that Sa'd bin 'Ubadah asked the Prophet (ﷺ) about a

١٨٩٣- حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا الزُّهْرِيُّ عَنْ عُبَيْدِ اللَّهِ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ سَعْدَ بْنَ

vow that his mother had made, but she had died before she fulfilled it. He said: "Fulfil it on her behalf."

عُبَادَةَ سَأَلَ النَّبِيَّ ﷺ عَنْ نَذْرٍ كَانَ عَلَى أُمِّهِ تُوُفِّيَتْ قَبْلَ أَنْ تَقْضِيَهُ، فَقَالَ: «اقْضِهِ عَنْهَا». [انظر: ٣٠٤٩، ٣٥٠٦]

Comments: [Its *isnad* is *saheeh*, al-Bukhari (2761) and Muslim (1638)]

تخريج: إسناده صحيح. خ: (٢٧٦١)، م: (١٦٣٨).

1894. It was narrated from Ibn 'Abbas that Abu Bakr urged the Prophet (ﷺ) to do something by swearing an oath, and the Prophet (ﷺ) said to him: "Do not swear oaths."

١٨٩٤- حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ أَبَا بَكْرٍ أَقْسَمَ عَلَى النَّبِيِّ ﷺ، فَقَالَ لَهُ النَّبِيُّ ﷺ: «لَا تُقْسِمْ». [انظر: ٢١١٣، ٢١١٤]

Comments: [Its *isnad* is *saheeh*, al-Bukhari (7046) and Muslim (2269)]

تخريج: إسناده صحيح. خ: (٧٠٤٦)، م: (٢٢٦٩).

1895. It was narrated that Ibn 'Abbas said: I heard the Prophet (ﷺ) say: "Any animal skin that is tanned is pure."

١٨٩٥- حَدَّثَنَا سُفْيَانُ عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنِ ابْنِ وَعْلَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «أَيُّمَا إِهَابٍ دُبِغَ فَقَدْ طَهُرَ». [انظر: ٢٤٣٥، ٢٥٢٢، ٢٥٣٨، ٣١٩٨]

Comments: [Its *isnad* is *saheeh*, Muslim (366)]

تخريج: إسناده صحيح. م: (٣٦٦).

1896. It was narrated from Ibn 'Abbas that the Prophet (ﷺ) said: "Keep away from the interior of Muhassir, and you should pick up stones the size of broad beans."

١٨٩٦- حَدَّثَنَا سُفْيَانُ عَنْ زِيَادٍ -يَعْنِي ابْنَ سَعْدٍ- عَنْ أَبِي الزُّبَيْرِ، عَنْ أَبِي مَعْبَدٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ قَالَ: «ارْفَعُوا عَنْ بَطْنِ مُحَسِّرٍ، وَعَلَيْكُمْ بِمِثْلِ حَصَى الْخَذْفِ». [راجع: ١٧٩٤]

Comments: [Its *isnad* is *saheeh*]

تخريج: إسناده صحيح.

1897. It was narrated from Ibn 'Abbas, who attributed it to the Prophet (ﷺ): "The previously married woman has more right to decide concerning herself than her guardian, and in the case of the virgin, the father should consult

١٨٩٧- حَدَّثَنَا سُفْيَانُ عَنْ زِيَادِ بْنِ سَعْدٍ، عَنْ عَبْدِ اللَّهِ بْنِ الْفَضْلِ، عَنْ نَافِعِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ: يَبْلُغُ بِهِ النَّبِيَّ ﷺ: «الثَّيِّبُ أَحَقُّ بِنَفْسِهَا مِنْ وَلِيِّهَا، وَالْبِكْرُ يَسْتَأْمِرُهَا أَبُوهَا فِي نَفْسِهَا، وَإِذْنُهَا صُمَاتُهَا». [راجع: ١٨٨٨]

her about her marriage, and her consent is her silence."

تخريج: إسناده صحيح. م: (١٤٢١).

Comments: [Its *isnad* is *saheeh*, Muslim (1421)]

1898. It was narrated that Ibn 'Abbas said: The Prophet (ﷺ) was in ar-Rawha', and he met some riders and greeted them with *salam*. He said: "Who are the people?' They said: Muslims. They said: Who are you? He said: "The Messenger of Allah ﷺ." A woman rushed to grab the upper arm of a boy and she brought him out of the howdah and said: O Messenger of Allah, is there *Hajj* for this one? He said: "Yes, and you will be rewarded."

Comments: [Its *isnad* is *saheeh* according to the conditions of Muslim]

١٨٩٨- حَدَّثَنَا سُفْيَانُ عَنْ إِبْرَاهِيمَ بْنِ عُقْبَةَ، عَنْ كُرَيْبٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَ النَّبِيُّ ﷺ بِالرَّوْحَاءِ، فَلَقِيَ رَكْبًا، فَسَلَّمَ عَلَيْهِمْ، فَقَالَ: «مَنِ الْقَوْمُ؟» قَالُوا: الْمُسْلِمُونَ. قَالُوا: فَمَنْ أَنْتُمْ؟ قَالَ: «رَسُولُ اللَّهِ ﷺ» فَفَزِعَتِ امْرَأَةٌ، فَأَخَذَتْ بِعَضُدِ صَبِيٍّ، فَأَخْرَجَتْهُ مِنْ مِحَفَّتِهَا، فَقَالَتْ: يَا رَسُولَ اللَّهِ، هَلْ لِهَذَا حَجٌّ؟ قَالَ: «نَعَمْ، وَلَكِ أَجْرٌ». [انظر: ١٨٩٩، ٢١٨٧، ٢٦١٠، ٣١٩٥، ٣١٩٦، ٣٢٠٢]

تخريج: إسناده صحيح. م: (١٣٣٦).

1899. A similar report was narrated from Kuraib, the freed slave of Ibn 'Abbas.

Comments: [See the previous report]

١٨٩٩- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنْ إِبْرَاهِيمَ بْنِ عُقْبَةَ، عَنْ كُرَيْبٍ مَوْلَى ابْنِ عَبَّاسٍ مَعْنَاهُ. [راجع: ١٨٩٨]

تخريج: راجع ماقبله.

1900. It was narrated that Ibn 'Abbas said: The Messenger of Allah (ﷺ) drew back the curtain and the people were lined up in rows behind Abu Bakr. He said: "O people, there is nothing left of the glad tidings of Prophethood except a good dream that a Muslim sees or that is seen for him. But I have been forbidden to recite the Qur'an when bowing or prostrating. As for bowing, glorify your Lord therein, and as for

١٩٠٠- حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا سُلَيْمَانُ بْنُ سُحَيْمٍ _ قَالَ: سُفْيَانُ لَمْ أَحْفَظْ عَنْهُ غَيْرَهُ_ قَالَ سَمِعْتُهُ مِنْ إِبْرَاهِيمَ بْنِ عَبْدِ اللَّهِ بْنِ مَعْبَدِ ابْنِ عَبَّاسٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كَشَفَ رَسُولُ اللَّهِ ﷺ عَنِ السِّتَارَةِ، وَالنَّاسُ صُفُوفٌ خَلْفَ أَبِي بَكْرٍ فَقَالَ: «أَيُّهَا النَّاسُ، إِنَّهُ لَمْ يَبْقَ مِنْ مُبَشِّرَاتِ النُّبُوَّةِ إِلَّا الرُّؤْيَا الصَّالِحَةُ يَرَاهَا الْمُسْلِمُ أَوْ تُرَى لَهُ» ثُمَّ قَالَ:

prostrating, strive in *du'a'*, for it is more likely to receive a response (from your Lord)."

«أَلَا إِنِّي نُهِيتُ أَنْ أَقْرَأَ رَاكِعًا أَوْ سَاجِدًا، فَأَمَّا الرُّكُوعُ، فَعَظِّمُوا فِيهِ الرَّبَّ، وَأَمَّا السُّجُودُ فَاجْتَهِدُوا فِي الدُّعَاءِ، فَقَمِنٌ أَنْ يُسْتَجَابَ لَكُمْ»

Comments: [Its *isnad* is *saheeh*, Muslim (479)]

تخريج: إسناده صحيح. م: (٤٧٩).

1901. It was narrated that Ibn 'Abbas said: The Messenger of Allah (ﷺ) said: "Do not punish with the punishment of Allah, glorified and exalted."

١٩٠١- حَدَّثَنَا سُفْيَانُ عَنْ (١/ ٢٢٠) أَيُّوبَ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تُعَذِّبُوا بِعَذَابِ اللَّهِ عَزَّ وَجَلَّ». [راجع: ١٨١٧]

Comments: [Its *isnad* is *saheeh*, al-Bukhari (3017)]

تخريج: إسناده صحيح. خ: (٣٠١٧).

1902. It was narrated from Ibn 'Abbas: I bear witness that the Messenger of Allah (ﷺ) prayed before the *khutbah* on *Eid*, then he delivered the *khutbah*. And he thought that the women had not heard, so he went over to them and reminded them (of Allah) and exhorted them and enjoined them to give in charity, and the women started giving their earrings, rings and things.

١٩٠٢- حَدَّثَنَا سُفْيَانُ عَنْ أَيُّوبَ، عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ: أَشْهَدُ عَلَى رَسُولِ اللَّهِ ﷺ صَلَّى قَبْلَ الْخُطْبَةِ فِي الْعِيدِ، ثُمَّ خَطَبَ، فَرَأَى أَنَّهُ لَمْ يُسْمِعِ النِّسَاءَ، فَأَتَاهُنَّ فَذَكَّرَهُنَّ، وَوَعَظَهُنَّ وَأَمَرَهُنَّ بِالصَّدَقَةِ، فَجَعَلَتِ الْمَرْأَةُ تُلْقِي الْخُرْصَ، وَالْخَاتَمَ وَالشَّيْءَ. [انظر: ١٩٨٣، ٢٠٦٢، ٢١٦٩، ٢١٧١، ٢٥٣٣، ٢٥٩٣، ٣٠٦٤]

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1449) and Muslim (884)]

تخريج: إسناده صحيح. خ: (١٤٤٩)، م: (٨٨٤).

1903. It was narrated from Ibn 'Abbas that the Prophet (ﷺ) drank from a bucket of Zamzam whilst standing. Sufyan said: That is what I thought.

١٩٠٣- حَدَّثَنَا سُفْيَانُ عَنْ عَاصِمٍ، عَنِ الشَّعْبِيِّ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ شَرِبَ مِنْ دَلْوٍ مِنْ زَمْزَمَ قَائِمًا. قَالَ سُفْيَانُ: كَذَا أَحْسَبُ. [راجع: ١٨٣٨]

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1637) and Muslim (2027)]

تخريج: إسناده صحيح. خ: (١٦٣٧)، م: (٢٠٢٧).

1904. It was narrated from Ibn 'Abbas: The Prophet (ﷺ) drank with Ibn 'Abbas on his right and Khalid bin al-Waleed on his left. The Prophet (ﷺ) said to him [Ibn 'Abbas]: "The drink is yours, but if you want you can give precedence to Khalid." He said: I will not give precedence to anyone with regard to the leftover water of the Messenger of Allah (ﷺ).

Comments: [A *hasan hadeeth*; this is a *da'eef isnad*]

١٩٠٤- حَدَّثَنَا سُفْيَانُ عَنِ ابْنِ جُدْعَانَ، عَنْ عَمْرِو بْنِ حَرْمَلَةَ، عَنِ ابْنِ عَبَّاسٍ: شَرِبَ النَّبِيُّ ﷺ وَابْنُ عَبَّاسٍ عَنْ يَمِينِهِ، وَخَالِدُ بْنُ الْوَلِيدِ عَنْ شِمَالِهِ، فَقَالَ لَهُ النَّبِيُّ ﷺ: «الشَّرْبَةُ لَكَ، وَإِنْ شِئْتَ آثَرْتَ بِهَا خَالِدًا». قَالَ: مَا أُوثِرُ عَلَى سُؤْرِ رَسُولِ اللَّهِ ﷺ أَحَدًا. [انظر: ١٩٧٨، ١٩٧٩، ٢٥٦٩]

تخريج: حديث حسن، وهذا إسناد ضعيف، ابن جدعان ضعيف وعمرو بن حرملة مجهول. وأصل القصة في استئذان الصغير الجالس على اليمين ثابت في «الصحيحين» من حديث سهل بن سعد.

1905. It was narrated that Ibn Abi Mulaikah - in sha Allah - said: Ibn 'Abbas asked for permission to enter upon 'A'ishah, and her brother's sons kept on at her [to let him in]. She said: I am afraid that he will praise me. When he was given permission to enter, he said: There is nothing between you and your meeting your loved ones except the departure of your soul from your body. You were the dearest of the wives of the Messenger of Allah (ﷺ) to him and the Messenger of Allah (ﷺ) would not hold anything dear but that which is good. Your necklace fell from you on the night of al-Abwa' and verses of Allah were revealed concerning you; there is none of the mosques of the Muslims but verses stating your innocence are recited in them night and day. She said: Spare me your praise, O Ibn 'Abbas, for by Allah I wish...

١٩٠٥- حَدَّثَنَا سُفْيَانُ عَنْ مَعْمَرٍ، عَنْ عَبْدِ اللَّهِ ابْنِ عُثْمَانَ بْنِ خُثَيْمٍ، عَنِ ابْنِ أَبِي مُلَيْكَةَ ـ إِنْ شَاءَ اللَّهُ ـ يَعْنِي: اسْتَأْذَنَ ابْنُ عَبَّاسٍ عَلَى عَائِشَةَ، فَلَمْ يَزَلْ بِهَا بَنُو أَخِيهَا، قَالَتْ: أَخَافُ أَنْ يُزَكِّيَنِي. فَلَمَّا أَذِنَتْ لَهُ، قَالَ: مَا بَيْنَكِ وَبَيْنَ أَنْ تَلْقَيِ الْأَحِبَّةَ إِلَّا أَنْ يُفَارِقَ الرُّوحُ الْجَسَدَ، كُنْتِ أَحَبَّ أَزْوَاجِ رَسُولِ اللَّهِ ﷺ إِلَيْهِ، وَلَمْ يَكُنْ يُحِبُّ رَسُولُ اللَّهِ ﷺ إِلَّا طَيِّبًا، وَسَقَطَتْ قِلَادَتُكِ لَيْلَةَ الْأَبْوَاءِ، فَنَزَلَتْ فِيكِ آيَاتٌ مِنَ الْقُرْآنِ، فَلَيْسَ مَسْجِدٌ مِنْ مَسَاجِدِ الْمُسْلِمِينَ إِلَّا يُتْلَى فِيهِ عُذْرُكِ آنَاءَ اللَّيْلِ، وَآنَاءَ النَّهَارِ. قَالَتْ: دَعْنِي مِنْ تَزْكِيَتِكَ يَا ابْنَ عَبَّاسٍ، فَوَاللَّهِ لَوَدِدْتُ. [انظر: ٢٤٩٦، ٣٢٦٢]

تخريج: إسناده قوي. خ: (٤٧٥٣).

Comments: [Its *isnad* is *qawi*, al-Bukhari (4753)]

1906. It was narrated from Ibn 'Abbas that he said to her: You were called the Mother of the Believers so that you would be blessed, and that was your title before you were born.

Comments: [Its *isnad* is *da'eef*]

١٩٠٦ - حَدَّثَنَا سُفْيَانُ عَنْ لَيْثٍ، عَنْ رَجُلٍ، عَنِ ابْنِ عَبَّاسٍ أَنَّهُ قَالَ لَهَا: إِنَّمَا سُمِّيتِ أُمَّ الْمُؤْمِنِينَ لِتَسْعَدِي، وَإِنَّهُ لَاسْمُكِ قَبْلَ أَنْ تُولَدِي.

تخريج: إسناده ضعيف، ليث بن أبي سليم ضعيف وشيخه مجهول.

1907. It was narrated from Ibn 'Abbas - in sha Allah - that the Prophet (ﷺ) forbade breathing into the vessel or blowing into it.

Comments: [Its *isnad* is *saheeh*]

١٩٠٧ - حَدَّثَنَا سُفْيَانُ عَنْ عَبْدِ الْكَرِيمِ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ - إِنْ شَاءَ اللَّهُ - أَنَّ النَّبِيَّ ﷺ نَهَى أَنْ يُتَنَفَّسَ فِي الْإِنَاءِ، أَوْ يُنْفَخَ فِيهِ. [انظر: ٢٨١٧، ٣٣٦٦]

تخريج: إسناده صحيح.

1908. It was narrated from Ibn 'Abbas, who attributed it to the Prophet (ﷺ): "If one of you says, when he has intercourse with his wife, 'In the Name of Allah, O Allah, keep the *Shaitan* away from me and keep the *Shaitan* away from what You bless us with,' if it is decreed that they should have a child as a result of that, the *Shaitan* will never harm him."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (141) and Muslim (1434)]

١٩٠٨ - حَدَّثَنَا سُفْيَانُ عَنْ مَنْصُورٍ، عَنْ سَالِمٍ، عَنْ كُرَيْبٍ، عَنِ ابْنِ عَبَّاسٍ يَبْلُغُ بِهِ النَّبِيَّ ﷺ: «لَوْ أَنَّ أَحَدَهُمْ إِذَا أَتَى أَهْلَهُ قَالَ: بِسْمِ اللَّهِ، اللَّهُمَّ جَنِّبْنِي الشَّيْطَانَ، وَجَنِّبِ الشَّيْطَانَ مَا رَزَقْتَنَا، فَقُضِيَ بَيْنَهُمَا وَلَدٌ، مَا ضَرَّهُ الشَّيْطَانُ». [راجع: ١٨٦٧]

تخريج: إسناده صحيح. خ: (١٤١)، م: (١٤٣٤).

1909. 'Abdul-'Azeez bin Rufai' told us: Shaddad bin Ma'qil and I entered upon Ibn 'Abbas, and Ibn 'Abbas said: The Messenger of Allah (ﷺ) did not leave anything except what is between these two covers. We entered upon Muhammad bin 'Ali and he said something similar. And al-Mukhtar used to say: the Revelation.

Comments: [Its *isnad* is *saheeh* al-Bukhari (5019)]

١٩٠٩ - حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ رُفَيْعٍ قَالَ: دَخَلْتُ أَنَا وَشَدَّادُ بْنُ مَعْقِلٍ عَلَى ابْنِ عَبَّاسٍ، فَقَالَ ابْنُ عَبَّاسٍ: مَا تَرَكَ رَسُولُ اللَّهِ ﷺ إِلَّا مَا بَيْنَ هَذَيْنِ اللَّوْحَيْنِ. وَدَخَلْنَا عَلَى مُحَمَّدِ بْنِ عَلِيٍّ، فَقَالَ مِثْلَ ذَلِكَ. قَالَ: وَكَانَ الْمُخْتَارُ يَقُولُ الْوَحْيَ.

تخريج: إسناده صحيح. خ: (٥٠١٩).

1910. Ibn 'Abbas said: When Qur'an was revealed to the Prophet (ﷺ), he would want to memorise it. Allah said: "Move not your tongue concerning (the Qur'an, O Muhammad (ﷺ)) to make haste therewith. It is for Us to collect it and to give you (O Muhammad (ﷺ)) the ability to recite it (the Qur'an). And when We have recited it to you [O Muhammad ﷺ through Jibreel] then follows its (the Qur'an's) recital" [al-Qiyamah 75:16-18].

Comments: [Its *isnad* is *saheeh* according to the conditions of al-Bukhari and Muslim]

١٩١٠- حَدَّثَنَا سُفْيَانُ قَالَ: وَقَالَ مُوسَى بْنُ أَبِي عَائِشَةَ: سَمِعْتُ سَعِيدَ بْنَ جُبَيْرٍ يَقُولُ: قَالَ ابْنُ عَبَّاسٍ: كَانَ إِذَا نَزَلَ عَلَى النَّبِيِّ ﷺ قُرْآنٌ، يُرِيدُ أَنْ يَحْفَظَهُ، قَالَ اللَّهُ عَزَّ وَجَلَّ: ﴿لَا تُحَرِّكْ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ ۝ إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْآنَهُ ۝ فَإِذَا قَرَأْنَاهُ فَاتَّبِعْ قُرْآنَهُ﴾ (القيامة: ١٦-١٨). [انظر: ٣١٩١]

تخريج: إسناده صحيح. خ: (٥).

1911. It was narrated from Ibn 'Abbas that he said: When he prayed *Fajr* he would lie down until he began to breathe deeply, and we used to say to 'Amr: The Messenger of Allah (ﷺ) said: "My eyes sleep but my heart does not."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (138) and Muslim (763)]

١٩١١- حَدَّثَنَا سُفْيَانُ عَنْ عَمْرٍو قَالَ: أَخْبَرَنِي كُرَيْبٌ عَنِ ابْنِ عَبَّاسٍ أَنَّهُ قَالَ: لَمَّا صَلَّى الْفَجْرَ اضْطَجَعَ حَتَّى نَفَخَ. فَكُنَّا نَقُولُ لِعَمْرٍو: إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «تَنَامُ عَيْنَايَ وَلَا يَنَامُ قَلْبِي». [انظر: ١٩١٢، ٢٠٨٤، ٢١٩٦، ٢٥٦٧، ٣١٩٤]

تخريج: إسناده صحيح. خ: (١٣٨)، م: (٧٦٣).

1912. It was narrated from Ibn 'Abbas: I stayed overnight with my maternal aunt Maimoonah. The Prophet (ﷺ) got up to pray at night. He did a light *wudoo'*, then he stood (to pray), and Ibn 'Abbas did the same as he did, then he came and stood (to pray), and he (the Prophet (ﷺ)) moved him to make him stand on his right. Then he prayed with the Prophet (ﷺ), who then lay down until he breathed deeply. Then the *mu'adhdhin* came to him and he

١٩١٢- حَدَّثَنَا سُفْيَانُ عَنْ عَمْرٍو، عَنْ كُرَيْبٍ، عَنِ ابْنِ عَبَّاسٍ: بِتُّ عِنْدَ خَالَتِي مَيْمُونَةَ، فَقَامَ النَّبِيُّ ﷺ مِنَ اللَّيْلِ، قَالَ: فَتَوَضَّأَ وُضُوءًا خَفِيفًا، فَقَامَ، فَصَنَعَ ابْنُ عَبَّاسٍ كَمَا صَنَعَ، ثُمَّ جَاءَ، فَقَامَ فَصَلَّى، فَحَوَّلَهُ فَجَعَلَهُ عَنْ يَمِينِهِ، ثُمَّ صَلَّى مَعَ النَّبِيِّ ﷺ، ثُمَّ اضْطَجَعَ حَتَّى نَفَخَ، فَأَتَاهُ الْمُؤَذِّنُ، ثُمَّ قَامَ إِلَى الصَّلَاةِ وَلَمْ يَتَوَضَّأْ. [راجع: ١٨٤٣]

تخريج: راجع ماقبله.

got up to pray and did not do *wudoo'*.

Comments: [See the previous report]

١٩١٣- حَدَّثَنَا سُفْيَانُ عَنْ عَمْرٍو، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَخْطُبُ وَهُوَ يَقُولُ: «إِنَّكُمْ مُلَاقُو اللَّهِ حُفَاةً عُرَاةً غُرْلًا». [انظر: ١٩٥٠، ٢٠٢٧، ٢٠٩٦، ٢٢٨١، ٢٢٨٢، ٢٣٢٧]

1913. It was narrated that Ibn 'Abbas said: I heard the Prophet (ﷺ) deliver a speech and say: "Verily you will meet Allah barefoot, naked and uncircumcised."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (6524) and Muslim (2860)]

تخريج: إسناده صحيح. خ: (٦٥٢٤)، م: (٢٨٦٠).

١٩١٤- حَدَّثَنَا سُفْيَانُ عَنْ عَمْرٍو، عَنْ سَعِيدِ ابْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ يَقُولُ: كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ، فَخَرَّ رَجُلٌ عَنْ بَعِيرِهِ فَوُقِصَ، فَمَاتَ وَهُوَ مُحْرِمٌ، فَقَالَ رَسُولُ (١/ ٢٢١) اللَّهِ ﷺ: «اغْسِلُوهُ بِمَاءٍ وَسِدْرٍ، وَادْفِنُوهُ فِي ثَوْبَيْهِ، وَلَا تُخَمِّرُوا رَأْسَهُ، فَإِنَّ اللَّهَ عَزَّ وَجَلَّ يَبْعَثُهُ يَوْمَ الْقِيَامَةِ مُهِلًّا». وَقَالَ مَرَّةً: «يُهِلُّ». [راجع: ١٨٥٠]

1914. It was narrated that Ibn 'Abbas said: We were with the Messenger of Allah (ﷺ) and a man fell from his camel and broke his neck, and he died when he was in *ihram*. The Messenger of Allah (ﷺ) said: "Wash him with water and lotus leaves, and bury him in his two garments, but do not cover his head, for Allah will resurrect him on the Day of Resurrection reciting the *Talbiyah*."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1265) and Muslim (1206)]

تخريج: إسناده صحيح. خ: (١٢٦٥)، م: (١٢٠٦).

١٩١٥- حَدَّثَنَا سُفْيَانُ عَنْ إِبْرَاهِيمَ بْنِ أَبِي حُرَّةَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ: «وَلَا تُقَرِّبُوهُ طِيبًا». [راجع: ١٩٥٠]

1915. It was narrated from Ibn 'Abbas: "And do not apply perfume to him."

Comments: [Its *isnad* is *saheeh*, see the previous report]

تخريج: إسناده صحيح. راجع ماقبله.

١٩١٦- حَدَّثَنَا سُفْيَانُ عَنْ عَمْرٍو، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ فِي قَوْلِهِ عَزَّ وَجَلَّ: ﴿وَمَا جَعَلْنَا ٱلرُّءْيَا ٱلَّتِىٓ أَرَيْنَٰكَ إِلَّا فِتْنَةً لِّلنَّاسِ﴾

1916. It was narrated from Ibn 'Abbas concerning the words of Allah, "And We made not the vision which we showed you (O Muhammad as an actual eye-

witness and not as a dream on the night of *Al-Isrâ'*) but a trial for mankind" [al-Isra' 17:60], that he said: It is something that the Prophet (ﷺ) saw with his own eyes on the night on which he was taken on the Night Journey (*Isra'*).

(الإسراء: ٦٠) قَالَ: هِيَ رُؤْيَا عَيْنٍ رَآهَا النَّبِيُّ ﷺ لَيْلَةَ أُسْرِيَ بِهِ. [انظر: ٣٥٠٠]

تخريج: إسناده صحيح. خ: (٣٨٨٨).

Comments: [Its *isnad* is *saheeh*, al-Bukhari (3888)]

1917. It was narrated that Ibn 'Abbas said: The Messenger of Allah (ﷺ) said - and on one occasion he said: I heard the Prophet (ﷺ) deliver a speech and say -: "Whoever cannot find sandals, let him wear *khuffain* (leather slippers), and whoever cannot find an *izar* (waist wrapper), let him wear pants."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1841) and Muslim (1178)]

١٩١٧- حَدَّثَنَا سُفْيَانُ عَنْ عَمْرٍو، عَنْ جَابِرِ ابْنِ زَيْدٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ _ وَقَالَ مَرَّةً: سَمِعْتُ النَّبِيَّ ﷺ يَخْطُبُ يَقُولُ: «مَنْ لَمْ يَجِدْ نَعْلَيْنِ فَلْيَلْبَسْ خُفَّيْنِ، وَمَنْ لَمْ يَجِدْ إِزَارًا، فَلْيَلْبَسْ سَرَاوِيلَ». [راجع: ١٨٤٨]

تخريج: إسناده صحيح. خ: (١٨٤١)، م: (١١٧٨).

1918. Jabir bin Zaid narrated that he heard Ibn 'Abbas say: I prayed with the Prophet (ﷺ) eight (*rak'ahs*) together and seven (*rak'ahs*) together. I [the narrator] said: O Abush-Sha'tha', I think he delayed *Zuhr* and hastened *'Asr*, and he delayed *Maghrib* and hastened *'Isha'*. He said: I think so too.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1147) and Muslim (705)]

١٩١٨- حَدَّثَنَا سُفْيَانُ: قَالَ عَمْرٌو: أَخْبَرَنِي جَابِرُ بْنُ زَيْدٍ: أَنَّهُ سَمِعَ ابْنَ عَبَّاسٍ يَقُولُ: صَلَّيْتُ مَعَ رَسُولِ اللَّهِ ﷺ ثَمَانِيًا جَمِيعًا، وَسَبْعًا جَمِيعًا، قَالَ: قُلْتُ: يَا أَبَا الشَّعْثَاءِ، أَظُنُّهُ أَخَّرَ الظُّهْرَ، وَعَجَّلَ الْعَصْرَ، وَأَخَّرَ الْمَغْرِبَ، وَعَجَّلَ الْعِشَاءَ؟ قَالَ: وَأَنَا أَظُنُّ ذَلِكَ. [انظر: ١٩٥٣، ٢٤٦٥، ٢٥٨٢، ٣٤٦٧]

تخريج: إسناده صحيح. خ: (١١٤٧)، م: (٧٠٥).

1919. 'Amr said: Abush-Sha'tha' said: Who is she? I said: They say she is Maimoonah. He said: Ibn 'Abbas told me that the Prophet (ﷺ) married Maimoonah when he was in *ihram*.

١٩١٩- حَدَّثَنَا سُفْيَانُ: قَالَ عَمْرٌو: قَالَ أَبُو الشَّعْثَاءِ: مَنْ هِيَ؟ قَالَ: قُلْتُ: يَقُولُونَ: مَيْمُونَةُ، قَال: أَخْبَرَنِي ابْنُ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ نَكَحَ مَيْمُونَةَ وَهُوَ مُحْرِمٌ. [انظر: ٢٠١٤، ٢٢٠٠،

٢٢٧٣، ٢٣٩٣، ٢٤٣٧، ٢٥٦٠، ٢٩٨٠، ٢٩٨١، ٣١١٦، ٤٣١٣]

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1837) and Muslim (1410)]

تخريج: إسناده صحيح. خ: (١٨٣٧)، م: (١٤١٠).

١٩٢٠- حَدَّثَنَا سُفْيَانُ عَنْ عَمْرٍو، عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ أَنَّهُ قَالَ: أَنَا مِمَّنْ قَدَّمَ النَّبِيُّ ﷺ لَيْلَةَ الْمُزْدَلِفَةِ فِي ضَعَفَةِ أَهْلِهِ. وَقَالَ مَرَّةً: إِنَّ النَّبِيَّ ﷺ قَدَّمَ ضَعَفَةَ أَهْلِهِ. [انظر: ٢٠٨٢، ٢٢٠٤، ٢٢٣٩، ٢٤٥٩، ٢٤٦٠، ٢٤٣٥، ٣١٥٩، ٣٢٢٩]

1920. It was narrated from Ibn 'Abbas that he said: I was one of those whom the Prophet (ﷺ) sent on ahead on the night of Muzdalifah with the weak ones among his family. And on one occasion he said: The Messenger of Allah (ﷺ) sent on ahead the weak ones among his family.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1678) and Muslim (1293)]

تخريج: إسناده صحيح. خ: (١٦٧٨)، م: (١٢٩٣).

١٩٢١- حَدَّثَنَا سُفْيَانُ عَنْ عَمْرٍو، عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ: إِنَّمَا رَمَلَ رَسُولُ اللَّهِ ﷺ حَوْلَ الْكَعْبَةِ لِيُرِيَ الْمُشْرِكِينَ قُوَّتَهُ. [انظر: ٢٠٢٩، ٢٣٠٥، ٢٦٣٩، ٣٣٤٧]

1921. It was narrated from Ibn 'Abbas: The Messenger of Allah (ﷺ) only trotted (*raml*) around the Ka'bah in order to show the *mushrikeen* his strength.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (4257) and Muslim (1266)]

تخريج: إسناده صحيح. خ: (٤٢٥٧)، م: (١٢٦٦).

١٩٢٢- حَدَّثَنَا سُفْيَانُ: قَالَ عَمْرٌو أَوَّلًا: فَحَفِظْنَاهُ عَنْ طَاوُسٍ وَقَالَ مَرَّةً: أَخْبَرَنِي طَاوُسٌ عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ احْتَجَمَ وَهُوَ مُحْرِمٌ. [انظر: ١٩٢٣، ٣٥٢٤]

1922. It was narrated from Ibn 'Abbas that the Prophet (ﷺ) was treated with cupping when he was in *ihram*.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1835) and Muslim (1202)]

تخريج: إسناده صحيح. خ: (١٨٣٥)، م: (١٢٠٢).

١٩٢٣- قَالَ أَبِي: وَقَدْ حَدَّثَنَاهُ سُفْيَانُ وَقَالَ: عَمْرٌو عَنْ عَطَاءٍ وَطَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ احْتَجَمَ وَهُوَ مُحْرِمٌ. [راجع: ١٨٤٩]

1923. It was narrated from Ibn 'Abbas that the Prophet (ﷺ) was treated with cupping when he was in *ihram*.

Comments: [See the previous report]

تخريج: راجع ماقبله.

1924. It was narrated from Ibn 'Abbas that the Prophet (ﷺ) said: "When one of you eats, let him not wipe his hand until he has licked it or it is licked for him."

Comments: [Its *isnad* is *saheeh,* al-Bukhari (5456) and Muslim (2031)]

١٩٢٤- قَالَ أَبِي: وقَالَ سُفْيَانُ: عَنْ عَمْرٍو، عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ قَالَ: إِذَا أَكَلَ أَحَدُكُمْ، فَلَا يَمْسَحْ يَدَهُ حَتَّى يَلْعَقَهَا أَوْ يُلْعِقَهَا». [انظر: ٢٦٧٢، ٣٢٣٤، ٣٤٩٩]

تخريج: إسناده صحيح. خ: (٥٤٥٦)، م: (٢٠٣١).

1925. It was narrated that Ibn 'Abbas said: Al-Muhassab is not of any significance; it is just a place where the Messenger of Allah (ﷺ) halted.

Comments: [Its *isnad* is *saheeh,* al-Bukhari (1766) and Muslim (1312)]

١٩٢٥- حَدَّثَنَا سُفْيَانُ عَنْ عَمْرٍو، عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: لَيْسَ الْمُحَصَّبُ بِشَيْءٍ، إِنَّمَا هُوَ مَنْزِلٌ نَزَلَهُ رَسُولُ اللَّهِ ﷺ. [انظر: ٣٢٨٩، ٣٤٨٨]

تخريج: إسناده صحيح. خ: (١٧٦٦)، م: (١٣١٢).

1926. It was narrated from Ibn 'Abbas that the Messenger of Allah (ﷺ) delayed *'Isha'* until as much of the night as Allah willed had passed. Then 'Umar said to him: O Messenger of Allah, the women and children have gone to sleep. He came out and said: "Were it not that it would be too difficult for my *ummah,* I would have enjoined them to pray at this hour."

Comments: [Its *isnad* is *saheeh,* al-Bukhari (7239) and Muslim (642)]

١٩٢٦- حَدَّثَنَا سُفْيَانُ عَنْ عَمْرٍو، عَنْ عَطَاءٍ وَابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ أَخَّرَهَا حَتَّى ذَهَبَ مِنَ اللَّيْلِ مَا شَاءَ اللَّهُ، فَقَالَ لَهُ عُمَرُ: يَا رَسُولَ اللَّهِ، نَامَ النِّسَاءُ وَالْوِلْدَانُ. فَخَرَجَ فَقَالَ: «لَوْلَا أَنْ أَشُقَّ عَلَى أُمَّتِي، لَأَمَرْتُهُمْ أَنْ يُصَلُّوهَا هَذِهِ السَّاعَةَ». [انظر: ٢١٩٥، ٣٤٦٦]

تخريج: إسناده صحيح. خ: (٧٢٣٩)، م: (٦٤٢).

1927. It was narrated that Ibn 'Abbas said: The Messenger of Allah (ﷺ) was commanded to prostrate on seven (parts) and was forbidden to tuck up his hair and garment.

Comments: [Its *isnad* is *saheeh,* al-Bukhari (809) and Muslim (490)]

١٩٢٧- حَدَّثَنَا سُفْيَانُ عَنْ عَمْرٍو، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: أُمِرَ رَسُولُ اللَّهِ ﷺ أَنْ يَسْجُدَ عَلَى سَبْعٍ وَنُهِيَ أَنْ يَكُفَّ شَعَرَهُ وَثِيَابَهُ. [انظر: ١٩٤٠، ٢٣٠٠، ٢٤٣٦، ٢٥٢٧، ٢٥٨٨، ٢٥٩٠، ٢٥٩٦، ٢٦٥٨، ٢٧٧٧، ٢٩٨٣]

تخريج: إسناده صحيح. خ: (٨٠٩)، م: (٤٩٠).

1928. It was narrated that Tawoos said: I heard Ibn 'Abbas say: As for what the Messenger of Allah (ﷺ) forbade to be sold before possession was taken of it, that is food. And Ibn 'Abbas stated his opinion: I think everything is like that.

Comments: [Its *isnad* is *saheeh,* al-Bukhari (1235) and Muslim (1525)]

١٩٢٨- حَدَّثَنَا سُفْيَانُ عَنْ عَمْرٍو، عَنْ طَاوُسٍ قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ قَالَ: أَمَّا الَّذِي نَهَى عَنْهُ رَسُولُ اللَّهِ ﷺ أَنْ يُبَاعَ حَتَّى يُقْبَضَ، فَالطَّعَامُ. و قَالَ ابْنُ عَبَّاسٍ بِرَأْيِهِ: وَلَا أَحْسَبُ كُلَّ شَيْءٍ إِلَّا مِثْلَهُ. [راجع: ١٨٤٧]

تخريج: إسناده صحيح. خ: (٢١٣٥)، م: (١٥٢٥).

1929. It was narrated that Ibn 'Abbas said: The Messenger of Allah (ﷺ) prayed in Madinah, when he was a resident and not travelling, seven [*rak'ahs*] and eight [*rak'ahs*].

Comments: [*Saheeh* because of corroborating evidence, al-Bukhari (1174) and Muslim (705) and its *isnad* is *da'eef*]

١٩٢٩- حَدَّثَنَا مُحَمَّدُ بْنُ عُثْمَانَ بْنِ صَفْوَانَ ابْنِ أُمَيَّةَ الْجُمَحِيُّ قَالَ: حدَّثَنَا الْحَكَمُ بْنُ أَبَانَ عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: صَلَّى رَسُولُ اللَّهِ ﷺ فِي الْمَدِينَةِ مُقِيمًا غَيْرَ مُسَافِرٍ سَبْعًا وَثَمَانِيًا. [راجع: ١٩١٨]

تخريج: صحيح لغيره، خ: (١١٧٤)، م: (٧٠٥). وهذا إسناد ضعيف، محمد بن عثمان الجمحي ضعيف.

1930. It was narrated from Ibn 'Abbas: A man died at the time of the Messenger of Allah (ﷺ), leaving behind no heir except a slave whom he had already manumitted, so he gave his estate to him.

Comments: [Its *isnad* is *da'eef,* and Awsajah is unknown]

١٩٣٠- حَدَّثَنَا سُفْيَانُ عَنْ عَمْرٍو، عَنْ عَوْسَجَةَ، عَنِ ابْنِ عَبَّاسٍ: رَجُلٌ مَاتَ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ وَلَمْ يَتْرُكْ وَارِثًا إِلَّا عَبْدًا هُوَ أَعْتَقَهُ، فَأَعْطَاهُ مِيرَاثَهُ.

تخريج: إسناده ضعيف، عوسجة مجهول.

1931. It was narrated from Ibn 'Abbas: I am surprised at those who anticipate the month when the Messenger of Allah (ﷺ) said: "Do not fast until you see it" or he said "Fast when you see it."

Comments: [*Saheeh* because of corroborating evidence]

١٩٣١- حَدَّثَنَا سُفْيَانُ عَنْ عَمْرٍو، عَنْ مُحَمَّدِ ابْنِ حُنَيْنٍ، عَنِ ابْنِ عَبَّاسٍ: عَجِبْتُ مِمَّنْ يَتَقَدَّمُ الشَّهْرَ، وَقَدْ قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَصُومُوا حَتَّى تَرَوْهُ» أَوْ قَالَ: «صُومُوا لِرُؤْيَتِهِ». [انظر: ١٩٨٥، ٣٤٧٤]

تخريج: صحيح لغيره، وفي سنده عمرو بن دينار مجهول.

1932. It was narrated from Sa'eed bin al-Huwairith, who heard Ibn 'Abbas (say): We were with the Prophet (ﷺ) and he went to the outhouse, then he came out and called for food - on one occasion he said: food was brought - and it was said: O Messenger of Allah, aren't you going to do *wudoo'*? He said: "I am not going to pray such that I needed to do *wudoo'*."

Comments: [Its *isnad* is *saheeh*, Muslim (374)]

١٩٣٢- حَدَّثَنَا سُفْيَانُ (١/ ٢٢٢) عَنْ عَمْرٍو، عَنْ سَعِيدِ بْنِ الْحُوَيْرِثِ، سَمِعَ ابْنَ عَبَّاسٍ: كُنَّا عِنْدَ النَّبِيِّ ﷺ، فَأَتَى الْغَائِطَ، ثُمَّ خَرَجَ، فَدَعَا بِالطَّعَامِ- وَقَالَ مَرَّةً: فَأُتِيَ بِالطَّعَامِ- فَقِيلَ: يَا رَسُولَ اللَّهِ، أَلَا تَوَضَّأُ؟ قَالَ: «لَمْ أُصَلِّ فَأَتَوَضَّأَ». [انظر: ٢٠١٦، ٢٥٥٨، ٢٥٧٠، ٣٢٤٥، ٣٣٨٢، ٢٥٤٩]

تخريج: إسناده صحيح. م: (٣٧٤).

1933. It was narrated from 'Amr, from Ibn Ma'bad, that Ibn 'Abbas said: I only knew that the prayer of the Messenger of Allah (ﷺ) had ended from the *takbeer*.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (841) and Muslim (583)]

١٩٣٣- حَدَّثَنَا سُفْيَانُ عَنْ عَمْرٍو، عَنْ أَبِي مَعْبَدٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: مَا كُنْتُ أَعْرِفُ انْقِضَاءَ صَلَاةِ رَسُولِ اللَّهِ ﷺ إِلَّا بِالتَّكْبِيرِ. [انظر: ٣٤٧٨]

قَالَ عَمْرٌو: قُلْتُ لَهُ: حَدَّثْتَنِي؟ قَالَ: لَا، مَا حَدَّثْتُكَ بِهِ.

تخريج: إسناده صحيح. خ: (٨٤١)، م: (٥٨٣).

1934. It was narrated from Ibn 'Abbas that the Messenger of Allah (ﷺ) said: "No man should be alone with a woman and no woman should travel unless she has a *mahram* with her." A man came and said: My wife has gone out for *Hajj* and I have enlisted in such and such a campaign. He said: "Go and do *Hajj* with your wife."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1862) and Muslim (1341)]

١٩٣٤- حَدَّثَنَا سُفْيَانُ عَنْ عَمْرٍو، عَنْ أَبِي مَعْبَدٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا يَخْلُوَنَّ رَجُلٌ بِامْرَأَةٍ، وَلَا تُسَافِرُ امْرَأَةٌ إِلَّا وَمَعَهَا ذُو مَحْرَمٍ» وَجَاءَ رَجُلٌ فَقَالَ: إِنَّ امْرَأَتِي خَرَجَتْ إِلَى الْحَجِّ، وَإِنِّي اكْتُتِبْتُ فِي غَزْوَةِ كَذَا وَكَذَا. قَالَ: «انْطَلِقْ فَاحْجُجْ مَعَ امْرَأَتِكَ». [انظر: ٣٢٣١، ٣٢٣٢]

تخريج: إسناده صحيح. خ: (١٨٦٢)، م: (١٣٤١).

1935. Ibn 'Abbas said: Thursday and what a Thursday! Then he wept until his tears wetted the pebbles. We said: O Abu 'Abbas, what about Thursday? He said: The Messenger of Allah (ﷺ) took a turn for the worse, and he said: "Come to me and I will write for you a document, so you will not go astray after I am gone." But they argued (about that), and it is not appropriate to argue in the presence of a Prophet. They said: What is the matter with him? Is he delirious?[1] Try to find out from him. So they kept repeating that to him, but he said: "Let me be. The state in which I am now is better than that which you want me to do." And he enjoined three things - Sufyan said: He gave instructions to do three things - and said: "Expel the *mushrikeen* from the Arabian Peninsula, and honour the delegations as I used to do." And Sa'eed did not mention the third thing, and I do not know if he omitted it deliberately, or on another occasion he said that he forgot it. And Sufyan said on one occasion: Either he omitted it or forgot it.

١٩٣٥- حَدَّثَنَا سُفْيَانُ عَنْ سُلَيْمَانَ بْنِ أَبِي مُسْلِمٍ خَالِ ابْنِ أَبِي نَجِيحٍ: سَمِعَ سَعِيدَ بْنَ جُبَيْرٍ يَقُولُ: قَالَ ابْنُ عَبَّاسٍ: يَوْمُ الْخَمِيسِ، وَمَا يَوْمُ الْخَمِيسِ؟ ثُمَّ بَكَى حَتَّى بَلَّ دَمْعُهُ _ وَقَالَ مَرَّةً: دُمُوعُهُ _ الْحَصَى، قُلْنَا: يَا أَبَا الْعَبَّاسِ، وَمَا يَوْمُ الْخَمِيسِ؟ قَالَ: اشْتَدَّ بِرَسُولِ اللَّهِ ﷺ وَجَعُهُ، فَقَالَ: «ائْتُونِي أَكْتُبْ لَكُمْ كِتَابًا لَا تَضِلُّوا بَعْدَهُ أَبَدًا» فَتَنَازَعُوا، وَلَا يَنْبَغِي عِنْدَ نَبِيٍّ تَنَازُعٌ، فَقَالُوا: مَا شَأْنُهُ أَهَجَرَ؟ قَالَ سُفْيَانُ: يَعْنِي هَذَى_ اسْتَفْهِمُوهُ، فَذَهَبُوا يُعِيدُونَ عَلَيْهِ، فَقَالَ: «دَعُونِي، فَالَّذِي أَنَا فِيهِ خَيْرٌ مِمَّا تَدْعُونِي إِلَيْهِ» وَأَمَرَ بِثَلَاثٍ _ وَقَالَ سُفْيَانُ مَرَّةً: أَوْصَى بِثَلَاثٍ _ قَالَ: «أَخْرِجُوا الْمُشْرِكِينَ مِنْ جَزِيرَةِ الْعَرَبِ، وَأَجِيزُوا الْوَفْدَ بِنَحْوِ مَا كُنْتُ أُجِيزُهُمْ» وَسَكَتَ سَعِيدٌ عَنِ الثَّالِثَةِ، فَلَا أَدْرِي أَسَكَتَ عَنْهَا عَمْدًا، وَقَالَ مَرَّةً: أَوْ نَسِيَهَا؟ وَقَالَ سُفْيَانُ مَرَّةً: وَإِمَّا أَنْ يَكُونَ تَرَكَهَا، أَوْ نَسِيَهَا. [انظر: ٢٦٧٦، ٢٩٩٠، ٣٣٣٦]

تخريج: إسناده صحيح. خ: (٣٠٥٣)، م: (١٦٣٧).

Comments: [Its *isnad* is *saheeh*, al-Bukhari (3053) and Muslim (1637)]

1936. It was narrated from Ibn 'Abbas: People used to depart from all points and the Messenger of Allah (ﷺ) said: "No one should leave until the last thing he has done is to circumambulate the House."

١٩٣٦- حَدَّثَنَا سُفْيَانُ عَنْ سُلَيْمَانَ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ: كَانَ النَّاسُ يَنْصَرِفُونَ فِي كُلِّ وَجْهٍ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَنْفِرُ أَحَدٌ حَتَّى يَكُونَ آخِرُ عَهْدِهِ بِالْبَيْتِ». [انظر: ١٩٩٠]

[1] The speaker was reminding the people that it is impossible for a Prophet to become delirious because he *ma'soom* (infallible), and they should have tried to ask him for clarification because he was still able to speak clearly. [Translator]

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1755) and Muslim (1327)]

تخريج: إسناده صحيح. خ: (١٧٥٥)، م: (١٣٢٧).

1937. It was narrated that Ibn 'Abbas said: When the Messenger of Allah (ﷺ) came to Madinah, the people used to pay two or three years in advance for dates. He said: "Whoever pays in advance, let him pay in advance for a specified measure and a specified weight, for a specified time."

١٩٣٧- حَدَّثَنَا سُفْيَانُ عَنِ ابْنِ أَبِي نَجِيحٍ، عَنْ عَبْدِ اللَّهِ بْنِ كَثِيرٍ، عَنْ أَبِي الْمِنْهَالِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَدِمَ النَّبِيُّ ﷺ الْمَدِينَةَ وَهُمْ يُسْلِفُونَ فِي التَّمْرِ السَّنَتَيْنِ وَالثَّلَاثَ، فَقَالَ: «مَنْ سَلَّفَ فَلْيُسْلِفْ فِي كَيْلٍ مَعْلُومٍ، وَوَزْنٍ مَعْلُومٍ، إِلَى أَجَلٍ مَعْلُومٍ». [راجع: ١٨٦٨]

Comments: [Its *isnad* is *saheeh*, al-Bukhari (2240) and Muslim (1604)]

تخريج: إسناده صحيح. خ: (٢٢٤٠)، م: (١٦٠٤).

1938. Sufyan said: 'Ubaidullah bin Abu Yazeed told me seventy years ago: I heard Ibn 'Abbas say: I did not see the Messenger of Allah (ﷺ) fast any day, seeking its virtue and superiority over other days, apart from the day of 'Ashoora' - and on one occasion Sufyan said: Except this day, meaning 'Ashoora' - and this month, the month of Ramadan.

١٩٣٨- حَدَّثَنَا سُفْيَانُ قَالَ: أَخْبَرَنِي عُبَيْدُ اللَّهِ ابْنُ أَبِي يَزِيدَ مُنْذُ سَبْعِينَ سَنَةً قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ يَقُولُ: مَا عَلِمْتُ رَسُولَ اللَّهِ ﷺ صَامَ يَوْمًا، يَتَحَرَّى فَضْلَهُ عَلَى الْأَيَّامِ غَيْرَ يَوْمِ عَاشُورَاءَ ـ وَقَالَ سُفْيَانُ مَرَّةً أُخْرَى: إِلَّا هَذَا الْيَوْمَ، يَعْنِي عَاشُورَاءَ ـ وَهَذَا الشَّهْرَ، شَهْرَ رَمَضَانَ. [انظر: ٢٨٥٤، ٣٤٧٥]

Comments: [Its *isnad* is *saheeh*, al-Bukhari (2006) and Muslim (1132)]

تخريج: إسناده صحيح. خ: (٢٠٠٦)، م: (١١٣٢).

1939. 'Ubaidullah narrated that he heard Ibn 'Abbas say: I am one of those whom the Prophet (ﷺ) sent on ahead with the weak ones of his family on the night of Muzdalifah.

١٩٣٩- حَدَّثَنَا سُفْيَانُ: أَخْبَرَنِي عُبَيْدُ اللَّهِ أَنَّهُ سَمِعَ ابْنَ عَبَّاسٍ يَقُولُ: أَنَا مِمَّنْ قَدَّمَ النَّبِيُّ ﷺ لَيْلَةَ الْمُزْدَلِفَةِ فِي ضَعَفَةِ أَهْلِهِ. [راجع: ١٩٢٠]

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1856) and Muslim (1293)]

تخريج: إسناده صحيح. خ: (١٨٥٦)، م: (١٢٩٣).

1940. It was narrated from Ibn 'Abbas: The Messenger of Allah

١٩٤٠- حَدَّثَنَا سُفْيَانُ عَنِ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ: أُمِرَ النَّبِيُّ ﷺ أَنْ

(ﷺ) was commanded to prostrate on seven (parts) and was forbidden to tuck up his hair and garment.

يَسْجُدَ عَلَى سَبْعٍ، وَنُهِيَ أَنْ يَكُفَّ شَعْرًا أَوْ ثَوْبًا. [راجع: ١٩٢٧]

Comments: [Its *isnad* is *saheeh,* al-Bukhari (809) and Muslim (490)]

تخريج: إسناده صحيح. خ: (٨٠٩)، م: (٤٩٠).

1941. It was narrated from Salim that Ibn 'Abbas was asked about a man who killed a believer, then he repented and believed and did righteous deeds, then followed true guidance. He said: Woe to you, how could he follow true guidance? I heard your Prophet (ﷺ) say: "The slain one will come, holding on to his killer, saying: 'O Lord, ask this one why he killed me.'" By Allah, Allah revealed it to your Prophet (ﷺ) and He did not abrogate it after He revealed it. Woe to you, how can he follow true guidance?

١٩٤١- حَدَّثَنَا سُفْيَانُ عَنْ عَمَّارٍ، عَنْ سَالِمٍ: سُئِلَ ابْنُ عَبَّاسٍ عَنْ رَجُلٍ قَتَلَ مُؤْمِنًا، ثُمَّ تَابَ وَآمَنَ وَعَمِلَ صَالِحًا، ثُمَّ اهْتَدَى؟ قَالَ: وَيْحَكَ وَأَنَّى لَهُ الْهُدَى؟! سَمِعْتُ نَبِيَّكُمْ ﷺ يَقُولُ: «يَجِيءُ الْمَقْتُولُ مُتَعَلِّقًا بِالْقَاتِلِ يَقُولُ: يَا رَبِّ، سَلْ هَذَا فِيمَ قَتَلَنِي؟» وَاللَّهِ لَقَدْ أَنْزَلَهَا اللَّهُ عَزَّ وَجَلَّ عَلَى نَبِيِّكُمْ ﷺ، وَمَا نَسَخَهَا بَعْدَ إِذْ أَنْزَلَهَا، قَالَ: وَيْحَكَ، وَأَنَّى لَهُ الْهُدَى؟!. [انظر: ٢١٤٢، ٢٦٨٣، ٣٤٤٥]

Comments: [Its *isnad* is *saheeh*]

تخريج: إسناده صحيح.

1942. It was narrated from Ibn 'Abbas that the Messenger of Allah (ﷺ) was shrouded in three pieces of cloth: his chemise in which he died and a Najrani *hullah* (a kind of suit), and the *hullah* is two pieces of cloth.

١٩٤٢- حَدَّثَنَا ابْنُ إِدْرِيسَ قَالَ: أَخْبَرَنَا يَزِيدُ عَنْ مِقْسَمٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ كُفِّنَ فِي ثَلَاثَةِ أَثْوَابٍ: فِي قَمِيصِهِ الَّذِي مَاتَ فِيهِ، وَحُلَّةٍ نَجْرَانِيَّةٍ. الْحُلَّةُ ثَوْبَانِ.

Comments: [Its *isnad* is *da'eef,* because Yazeed bin Abu Ziyad is *da'eef*]

تخريج: إسناده ضعيف، يزيد بن أبي زياد ضعيف.

1943. It was narrated that Ibn 'Abbas said: The Messenger of Allah (ﷺ) was treated with cupping between Makkah and Madinah, when he was fasting and in *ihram*.

١٩٤٣- حَدَّثَنَا ابْنُ إِدْرِيسَ: أَخْبَرَنَا يَزِيدُ بْنُ أَبِي زِيَادٍ عَنْ مِقْسَمٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: احْتَجَمَ رَسُولُ اللَّهِ ﷺ بَيْنَ مَكَّةَ وَالْمَدِينَةِ وَهُوَ صَائِمٌ مُحْرِمٌ. [راجع: ١٨٣٩]

Comments: [Its *isnad* is *da'eef,* because of the weakness of Yazeed bin Abu Ziyad]

تخريج: إسناده ضعيف، لضعف يزيد بن أبي زياد.

١٩٤٤- حَدَّثَنَا إِسْمَاعِيلُ: أَخْبَرَنَا هِشَامٌ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ فِي الْمُكَاتَبِ: «يَعْتِقُ مِنْهُ بِقَدْرِ مَا أَدَّى دِيَةَ الْحُرِّ، وَبِقَدْرِ مَا رَقَّ مِنْهُ دِيَةَ الْعَبْدِ». [انظر: ١٩٨٤، ٢٣٥٦، ٢٦٦٠، ٢٤٢٣، ٣٤٨٩] (١/ ٢٢٣)

تخريج: إسناده صحيح.

1944. It was narrated that Ibn 'Abbas said: The Messenger of Allah (ﷺ) said with regard to the *mukatab* [a slave who has drawn up a contract of manumission with his master and is buying his freedom in instalments]: "A portion of the *diyah* of a free man should be paid, commensurate with how much he had paid towards his manumission, and a portion of the *diyah* of a slave should be paid, commensurate with the extent to which he was still a slave."

Comments: [Its *isnad* is *saheeh*]

١٩٤٥- حَدَّثَنَا إِسْمَاعِيلُ عَنْ خَالِدٍ الْحَذَّاءِ: حَدَّثَنِي عَمَّارٌ مَوْلَى بَنِي هِشَامٍ قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ يَقُولُ: تُوُفِّيَ رَسُولُ اللَّهِ ﷺ وَهُوَ ابْنُ خَمْسٍ وَسِتِّينَ سَنَةً. [راجع: ١٨٤٦]

1945. 'Ammar, the freed slave of Banu Hashim, said: I heard Ibn 'Abbas say: The Messenger of Allah (ﷺ) died when he was sixty-five years old.

Comments: [Its men are reliable]

تخريج: رجاله ثقات غير عمار بن أبي عمار فمن رجال مسلم، لكن لا يتابع عليه في هذا الحديث. والثقات يروونه عن ابن عباس بلفظ: ابن ثلاث وستين.

١٩٤٦- حَدَّثَنَا جَرِيرٌ عَنْ قَابُوسَ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: آخِرُ شِدَّةٍ يَلْقَاهَا الْمُؤْمِنُ الْمَوْتُ، وَفِي قَوْلِهِ: ﴿يَوْمَ تَكُونُ السَّمَاءُ كَالْمُهْلِ﴾ (المعارج: ٨) قَالَ: كَدُرْدِيِّ الزَّيْتِ، وَفِي قَوْلِهِ ﴿آنَاءَ اللَّيْلِ﴾ (آل عمران: ١١٣) قَالَ: جَوْفُ اللَّيْلِ، وَقَالَ: هَلْ تَدْرُونَ مَا ذَهَابُ الْعِلْمِ؟ قَالَ: هُوَ ذَهَابُ الْعُلَمَاءِ مِنَ الْأَرْضِ.

تخريج: إسناده ضعيف، قابوس ضعيف.

1946. It was narrated that Ibn 'Abbas said: The last hardship the believer faces is death. And he said concerning the verse, "The Day that the sky will be like *al-muhl*" [al-Ma'arij 70:8]: [This means] the filth of oil. And he said concerning the verse, "during the hours of the night" [Al- 'Imran 3:113]: [This means] in the depths of the night. And he said: Do you know what the disappearance of knowledge is? He said: It is the disappearance of the scholars from the earth.

Comments: [Its *isnad* is *da'eef*]

1947. It was narrated that Ibn 'Abbas said: The Messenger of Allah (ﷺ) said: "The man in whose heart there is nothing of the Qur'an is like a ruined house."

Comments: [Its *isnad* is *da'eef*]

١٩٤٧- حَدَّثَنَا جَرِيرٌ عَنْ قَابُوسَ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ الرَّجُلَ الَّذِي لَيْسَ فِي جَوْفِهِ شَيْءٌ مِنَ الْقُرْآنِ كَالْبَيْتِ الْخَرِبِ».

تخريج: إسناده ضعيف لضعف قابوس.

1948. It was narrated from Ibn 'Abbas: The Prophet (ﷺ) was in Makkah, then he was commanded to migrate and the verse was revealed to him: "And say (O Muhammad (ﷺ)): My Lord! Let my entry (to the city of Al-Madinah) be good, and (likewise) my exit (from the city of Makkah) be good. And grant me from You an authority to help me (or a firm sign or a proof" [al-Isra' 17:80].

Comments: [Its *isnad* is *da'eef*]

١٩٤٨- حَدَّثَنَا جَرِيرٌ عَنْ قَابُوسَ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ: كَانَ رَسُولُ اللَّهِ ﷺ بِمَكَّةَ، ثُمَّ أُمِرَ بِالْهِجْرَةِ، وَأُنْزِلَ عَلَيْهِ: ﴿وَقُل رَّبِّ أَدْخِلْنِي مُدْخَلَ صِدْقٍ وَأَخْرِجْنِي مُخْرَجَ صِدْقٍ وَاجْعَل لِّي مِن لَّدُنكَ سُلْطَانًا نَّصِيرًا﴾ (الإسراء: ٨٠).

تخريج: إسناده ضعيف لضعف قابوس.

1949. It was narrated that Ibn 'Abbas said: The Messenger of Allah (ﷺ) said: "There cannot be two *qiblahs* in one land, and the Muslim does not have to pay *jizyah*."

Comments: [Its *isnad* is *da'eef*]

١٩٤٩- حَدَّثَنَا جَرِيرٌ عَنْ قَابُوسَ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَصْلُحُ قِبْلَتَانِ فِي أَرْضٍ، وَلَيْسَ عَلَى مُسْلِمٍ جِزْيَةٌ». [انظر: ٢٥٧٦، ٢٥٧٧]

تخريج: إسناده ضعيف لضعف قابوس.

1950. It was narrated from Ibn 'Abbas that the Prophet (ﷺ) said: "The people will be gathered barefoot, naked and uncircumcised, and the first one to be clothed will be Ibraheem (ﷺ)." Then he recited: "As We began the first creation, We shall repeat it" [al-Anbiya' 21:104].

Comments: [Its *isnad* is *saheeh*, al-Bukhari (3349)]

١٩٥٠- حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ سُفْيَانَ قَالَ: حَدَّثَنِي الْمُغِيرَةُ بْنُ النُّعْمَانِ عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ قَالَ: «يُحْشَرُ النَّاسُ حُفَاةً عُرَاةً غُرْلًا، فَأَوَّلُ مَنْ يُكْسَى إِبْرَاهِيمُ عَلَيْهِ السَّلَامُ» ثُمَّ قَرَأَ: ﴿كَمَا بَدَأْنَا أَوَّلَ خَلْقٍ نُّعِيدُهُ﴾ (الأنبياء: ١٠٤). [راجع: ١٩١٣]

تخريج: إسناده صحيح. خ: (٣٣٤٩).

1951. It was narrated from Ibn 'Abbas that the Prophet (ﷺ) drank some milk and rinsed his mouth after that, and he said: "It is somewhat greasy."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (211) and Muslim (358)]

١٩٥١- حَدَّثَنَا يَحْيَى عَنِ الْأَوْزَاعِيِّ: حَدَّثَنَا الزُّهْرِيُّ عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللهِ ﷺ شَرِبَ لَبَنًا فَمَضْمَضَ. وَقَالَ: «إِنَّ لَهُ دَسَمًا». [انظر: ٢٠٠٧، ٣٠٥١، ٣١٢٣، ٣٥٣٨]

تخريج: إسناده صحيح. خ: (٢١١)، م: (٣٥٨).

1952. Qatadah said: I heard Jabir bin Zaid narrate that Ibn 'Abbas said: The daughter of Hamzah was mentioned to the Prophet (ﷺ) [as a potential bride] but he said: "She is the daughter of my brother through breastfeeding."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (2645) and Muslim (1447)]

١٩٥٢- حَدَّثَنَا يَحْيَى عَنْ شُعْبَةَ، حَدَّثَنَا قَتَادَةُ قَالَ: سَمِعْتُ جَابِرَ بْنَ زَيْدٍ عَنِ ابْنِ عَبَّاسٍ قَالَ: ذُكِرَ لِلنَّبِيِّ ﷺ ابْنَةُ حَمْزَةَ، فَقَالَ: «إِنَّهَا ابْنَةُ أَخِي مِنَ الرَّضَاعَةِ». [انظر: ٢٤٩٠، ٢٦٣٣، ٣٠٤٣، ٣١٤٤، ٣٢٣٧]

تخريج: إسناده صحيح. خ: (٢٦٤٥)، م: (١٤٤٧).

1953. It was narrated that Ibn 'Abbas said: The Messenger of Allah (ﷺ) put *Zuhr* and *'Asr*, and *Maghrib* and *'Isha'*, together in Madinah when there was no state of fear or rain. It was said to Ibn 'Abbas: What was the purpose of that? He said: He did not want to cause any hardship for his *ummah*.

Comments: [Its *isnad* is *saheeh*, Muslim (705)]

١٩٥٣- حَدَّثَنَا أَبُو مُعَاوِيَةَ، حَدَّثَنَا الْأَعْمَشُ عَنْ حَبِيبٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: جَمَعَ رَسُولُ اللَّهِ ﷺ بَيْنَ الظُّهْرِ وَالْعَصْرِ، وَالْمَغْرِبِ وَالْعِشَاءِ، بِالْمَدِينَةِ فِي غَيْرِ خَوْفٍ وَلَا مَطَرٍ، قِيلَ لِابْنِ عَبَّاسٍ: وَمَا أَرَادَ إِلَى ذَلِكَ؟ قَالَ: أَرَادَ أَنْ لَا يُحْرِجَ أُمَّتَهُ. [انظر: ٢٥٥٧، ٣٢٦٥، ٣٣٢٣]

تخريج: إسناده صحيح. م: (٧٠٥).

1954. It was narrated that Ibn 'Abbas said: A man from Banu 'Amir came to the Prophet (ﷺ) and said: O Messenger of Allah, show me the Seal that is between your shoulders, for I know the most about medical matters. The Messenger of Allah (ﷺ) said to

١٩٥٤- حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الْأَعْمَشُ عَنْ أَبِي ظَبْيَانَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: أَتَى النَّبِيَّ رَجُلٌ مِنْ بَنِي عَامِرٍ، فَقَالَ: يَا رَسُولَ اللَّهِ، أَرِنِي الْخَاتَمَ الَّذِي بَيْنَ كَتِفَيْكَ، فَإِنِّي مِنْ أَطَبِّ النَّاسِ، فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ:

him: "Shall I not show you a sign?" He said: Yes. He looked at a palm tree and said: "Call this bunch of dates." So he called it, and it came jumping until it stopped in front of him. Then the Messenger of Allah (ﷺ) said to it: "Go back," and it went back to its place. The 'Amiri man said: O Banu 'Amir, I have never seen any man more skilled in magic than I have seen today.

«أَلَا أُرِيكَ آيَةً؟» قَالَ: بَلَى، قَالَ: فَنَظَرَ إِلَى نَخْلَةٍ، فَقَالَ: «ادْعُ ذَلِكَ الْعِذْقَ» قَالَ: فَدَعَاهُ فَجَاءَ يَنْقُزُ حَتَّى قَامَ بَيْنَ يَدَيْهِ، فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «ارْجِعْ» فَرَجَعَ إِلَى مَكَانِهِ، فَقَالَ الْعَامِرِيُّ: يَا آلَ بَنِي عَامِرٍ، مَا رَأَيْتُ كَالْيَوْمِ رَجُلًا أَسْحَرَ.

Comments: [Its *isnad* is *saheeh*]

تخريج: إسناده صحيح.

1955. It was narrated that Ibn 'Abbas said: The Messenger of Allah (ﷺ) said: "I have been supported with the east wind, and 'Ad were destroyed by the west wind."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1035) and Muslim (900)]

١٩٥٥- حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الْأَعْمَشُ عَنْ مَسْعُودِ بْنِ مَالِكٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنِّي نُصِرْتُ بِالصَّبَا، وَإِنَّ عَادًا أُهْلِكَتْ بِالدَّبُورِ». [انظر: ٢٠١٣، ٣٥٤٠]

تخريج: إسناده صحيح. خ: (١٠٣٥)، م: (٩٠٠).

1956. It was narrated that Ibn 'Abbas said, concerning the verse "The (Prophet's) heart lied not in what he (Muhammad (ﷺ)) saw" [an-Najm 53:11]: Muhammad saw his Lord, may He be glorified and exalted, with his heart, twice.

Comments: [Its *isnad* is *saheeh*, Muslim (176)]

١٩٥٦- حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الْأَعْمَشُ عَنْ زِيَادِ بْنِ الْحُصَيْنِ، عَنْ أَبِي الْعَالِيَةِ، عَنِ ابْنِ عَبَّاسٍ فِي قَوْلِهِ عَزَّ وَجَلَّ: ﴿مَا كَذَبَ ٱلْفُؤَادُ مَا رَأَىٰٓ﴾ (النجم: ١١) قَالَ: رَأَى مُحَمَّدٌ رَبَّهُ عَزَّ وَجَلَّ بِقَلْبِهِ مَرَّتَيْنِ. [انظر: ٢٥٨٠]

تخريج: إسناده صحيح. م: (١٧٦).

1957. It was narrated that Ibn 'Abbas said: The Messenger of Allah (ﷺ) said: "Whoever has a daughter born to him and does not bury her alive or humiliate her or prefer his sons over her, Allah will admit him to Paradise because of her."

١٩٥٧- حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنْ أَبِي مَالِكٍ الْأَشْجَعِيِّ، عَنِ ابْنِ حُدَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ وُلِدَتْ لَهُ ابْنَةٌ، فَلَمْ يَئِدْهَا، وَلَمْ يُهِنْهَا وَلَمْ يُؤْثِرْ وَلَدَهُ عَلَيْهَا - يَعْنِي الذَّكَرَ - أَدْخَلَهُ اللَّهُ بِهَا الْجَنَّةَ».

Comments: [Its *isnad* is *da'eef* and Ibn Hudair is unknown]

تخريج: إسناده ضعيف، ابن حدير مجهول.

1958. It was narrated that Ibn 'Abbas said: The Messenger of Allah (ﷺ) went on a journey and stayed for nineteen days, offering the prayers two [*rak'ahs*] by two. Ibn 'Abbas said: When we travelled and stayed for nineteen days, we offered the prayers two [*rak'ahs*] by two, but if we stayed longer than that, we offered the prayers with four [*rak'ahs*].

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1080)]

١٩٥٨- حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا عَاصِمٌ الْأَحْوَلُ عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: سَافَرَ رَسُولُ اللَّهِ ﷺ سَفَرًا، فَأَقَامَ تِسْعَ عَشْرَةَ يُصَلِّي رَكْعَتَيْنِ رَكْعَتَيْنِ. قَالَ ابْنُ عَبَّاسٍ: فَنَحْنُ إِذَا سَافَرْنَا، فَأَقَمْنَا تِسْعَ عَشْرَةَ، صَلَّيْنَا رَكْعَتَيْنِ رَكْعَتَيْنِ، فَإِذَا أَقَمْنَا أَكْثَرَ مِنْ ذَلِكَ، صَلَّيْنَا أَرْبَعًا. [انظر: ٢٧٥٨، ٢٨٨٣، ٢٨٨٤]

تخريج: إسناده صحيح. خ: (١٠٨٠).

1959. It was narrated that Ibn 'Abbas said: On the day of at-Ta'if, the Messenger of Allah (ﷺ) freed all the slaves of the *mushrikeen* who came out to him.

Comments: [*Hasan* because of corroborating evidence; this is a *da'eef isnad*]

١٩٥٩- حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا حَجَّاجٌ عَنِ الْحَكَمِ، عَنْ مِقْسَمٍ، عَنِ ابْنِ (١/ ٢٢٤) عَبَّاسٍ قَالَ: أَعْتَقَ رَسُولُ اللَّهِ ﷺ يَوْمَ الطَّائِفِ مَنْ خَرَجَ إِلَيْهِ مِنْ عَبِيدِ الْمُشْرِكِينَ. [انظر: ٢١١١، ٢١٧٦، ٢٢٢٩، ٣٢٦٧، ٣٤١٥]

تخريج: حسن لغيره، وهذا إسناد ضعيف، حجاج بن أرطاة مدلس وقد عنعنه والحكم بن عتبة لم يسمعه من مقسم، وإنما هو كتاب.

1960. It was narrated that Ibn 'Abbas said: The Messenger of Allah (ﷺ) forbade *muhaqalah* and *muzabanah*[1], and 'Ikrimah regarded it as *makrooh* to sell wheat or barley harvested when it is green.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (2187)]

١٩٦٠- حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الشَّيْبَانِيُّ عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ عَنِ الْمُحَاقَلَةِ وَالْمُزَابَنَةِ. وَكَانَ عِكْرِمَةُ يَكْرَهُ بَيْعَ الْقَصِيلِ.

تخريج: إسناده صحيح. خ: (٢١٨٧).

[1] *Muhaqalah* means selling the field for a known measure of grain. *Muzabanah* means selling the palm tree for some *wasqs* of dried dates.

1961. It was narrated from Ibn 'Abbas that the Messenger of Allah (ﷺ) wrote to the people of Jurash, forbidding them to mix raisins with dried dates.

Comments: [Its *isnad* is *saheeh*]

١٩٦١- حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا أَبُو إِسْحَاقَ ـ يَعْنِي الشَّيْبَانِيَّ ـ عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ كَتَبَ إِلَى أَهْلِ جُرَشَ يَنْهَاهُمْ أَنْ يَخْلِطُوا الزَّبِيبَ وَالتَّمْرَ. [انظر: ٢٤٩٩، ٣١١٠]

تخريج: إسناده صحيح.

1962. It was narrated from Ibn 'Abbas that the Messenger of Allah (ﷺ) offered the funeral prayer for the occupant of a grave after he was buried.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1247) and Muslim (954)]

١٩٦٢- حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الشَّيْبَانِيُّ عَنِ الشَّعْبِيِّ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ صَلَّى عَلَى صَاحِبِ قَبْرٍ بَعْدَمَا دُفِنَ. [انظر: ٢٥٥٤، ٣١٣٤]

تخريج: إسناده صحيح. خ: (١٢٤٧)، م: (٩٥٤).

1963. It was narrated that Ibn 'Abbas said: Raisins would be soaked for the Messenger of Allah (ﷺ) and he would drink it for one day, then the next, then the next, until the evening of the third day. Then he would order that it be given to others to drink or be poured away.

Comments: [Its *isnad* is *saheeh*, Muslim (2004)]

١٩٦٣- حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الْأَعْمَشُ عَنْ أَبِي عُمَرَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَ يُنْقَعُ لِلنَّبِيِّ ﷺ الزَّبِيبُ، قَالَ: فَيَشْرَبُهُ الْيَوْمَ وَالْغَدَ، وَبَعْدَ الْغَدِ إِلَى مَسَاءِ الثَّالِثَةِ، ثُمَّ يَأْمُرُ بِهِ، فَيُسْقَى أَوْ يُهَرَاقُ. [انظر: ٢٠٦٨، ٢١٤٣، ٣٣٣٧]

تخريج: إسناده صحيح. م: (٢٠٠٤).

1964. It was narrated that Ibn 'Abbas said: The Messenger of Allah (ﷺ) heard a man say, Whatever Allah wills and you will. He said: "Rather, what Allah alone wills."

Comments: [*Saheeh* because of corroborating evidences]

١٩٦٤- حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا أَجْلَحُ عَنْ يَزِيدَ بْنِ الْأَصَمِّ، عَنِ ابْنِ عَبَّاسٍ قَالَ: سَمِعَ رَسُولُ اللَّهِ ﷺ رَجُلًا يَقُولُ: مَا شَاءَ اللَّهُ وَشِئْتَ، فَقَالَ: بَلْ مَا شَاءَ اللَّهُ وَحْدَهُ. [راجع: ١٨٣٩]

تخريج: صحيح لغيره. أجلح مختلف فيه.

1965. It was narrated from Ibn 'Abbas that the Messenger of Allah (ﷺ) prayed in an open space with nothing in front of him.

Comments: [*Hasan* because of corroborating evidence]

١٩٦٥- حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الْحَجَّاجُ عَنِ الْحَكَمِ، عَنْ يَحْيَى بْنِ الْجَزَّارِ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ صَلَّى فِي فَضَاءٍ، لَيْسَ بَيْنَ يَدَيْهِ شَيْءٌ. [راجع: ١٧٩٧]

تخريج: حسن لغيره، الحجاج بن أرطاة مدلس وقد عنعن.

1966. It was narrated that Ibn 'Abbas said: The Messenger of Allah (ﷺ) sent 'Abdullah bin Rawahah on an expedition, and that happened to be a Friday. He sent his companions on ahead and said: I will stay behind and pray *Jumu'ah* with the Prophet (ﷺ), then I will catch up with them. When the Messenger of Allah (ﷺ) had prayed, he saw him and said: "What kept you from going out early with your companions?" He said: I wanted to pray *Jumu'ah* with you, then catch up with them. The Messenger of Allah (ﷺ) said: "If you were to spend everything on earth (in charity) you would never be able to match the reward of their leaving in the morning."

Comments: [Its *isnad* is *da'eef*]

١٩٦٦- حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الْحَجَّاجُ عَنِ الْحَكَمِ، عَنْ مِقْسَمٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: بَعَثَ رَسُولُ اللَّهِ ﷺ عَبْدَ اللَّهِ بْنَ رَوَاحَةَ فِي سَرِيَّةٍ، فَوَافَقَ ذَلِكَ يَوْمَ الْجُمُعَةِ. قَالَ: فَقَدَّمَ أَصْحَابَهُ وَقَالَ: أَتَخَلَّفُ فَأُصَلِّي مَعَ النَّبِيِّ ﷺ الْجُمُعَةَ، ثُمَّ أَلْحَقُهُمْ، قَالَ: فَلَمَّا صَلَّى رَسُولُ اللَّهِ ﷺ رَآهُ فَقَالَ: «مَا مَنَعَكَ أَنْ تَغْدُوَ مَعَ أَصْحَابِكَ؟» قَالَ: فَقَالَ: أَرَدْتُ أَنْ أُصَلِّيَ مَعَكَ الْجُمُعَةَ، ثُمَّ أَلْحَقَهُمْ. قَالَ: فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَوْ أَنْفَقْتَ مَا فِي الْأَرْضِ، مَا أَدْرَكْتَ غَدْوَتَهُمْ». [انظر: ٢٣١٧]

تخريج: إسناده ضعيف، فيه عنعنة الحجاج، والحكم لم يسمعه من مقسم، إنما هو كتاب.

1967. It was narrated that Ibn 'Abbas said: Najdah al-Haroori wrote to Ibn 'Abbas to ask him about killing boys; who the *khumus* belongs to; when a child is no longer to be regarded as an orphan; whether women accompanied any campaign or took part in fighting; and whether slaves had any share of the booty. Ibn 'Abbas wrote to him (saying): As for boys, if you are al-Khadir and could tell

١٩٦٧- حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الْحَجَّاجُ عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كَتَبَ نَجْدَةُ الْحَرُورِيُّ إِلَى ابْنِ عَبَّاسٍ يَسْأَلُهُ عَنْ قَتْلِ الصِّبْيَانِ، وَعَنِ الْخُمُسِ لِمَنْ هُوَ؟ وَعَنِ الصَّبِيِّ مَتَى يَنْقَطِعُ عَنْهُ الْيُتْمُ؟ وَعَنِ النِّسَاءِ هَلْ كَانَ يَخْرُجُ بِهِنَّ، أَوْ يَحْضُرْنَ الْقِتَالَ؟ وَعَنِ الْعَبْدِ هَلْ لَهُ فِي الْمَغْنَمِ نَصِيبٌ؟ قَالَ: فَكَتَبَ إِلَيْهِ ابْنُ

disbelievers apart from believers, then (go ahead) and kill them; as for the *khumus*, we used to say that it is for us but our people said that it is not for us; as for women, the Messenger of Allah (ﷺ) used to take women with him so they could treat the sick and take care of the wounded, but they did not take part in fighting; as for the child, he is no longer regarded as an orphan when he reaches puberty; as for slaves, they had no share of the booty but they would be given something.

عَبَّاسٍ: أَمَّا الصِّبْيَانُ، فَإِنْ كُنْتَ الْخَضِرَ تَعْرِفُ الْكَافِرَ مِنَ الْمُؤْمِنِ، فَاقْتُلْهُمْ، وَأَمَّا الْخُمُسُ فَكُنَّا نَقُولُ: إِنَّهُ لَنَا، فَزَعَمَ قَوْمُنَا أَنَّهُ لَيْسَ لَنَا، وَأَمَّا النِّسَاءُ، فَقَدْ كَانَ رَسُولُ اللَّهِ ﷺ يَخْرُجُ مَعَهُ بِالنِّسَاءِ فَيُدَاوِينَ الْمَرْضَى وَيَقُمْنَ عَلَى الْجَرْحَى، وَلَا يَحْضُرْنَ الْقِتَالَ، وَأَمَّا الصَّبِيُّ، فَيَنْقَطِعُ عَنْهُ الْيُتْمُ إِذَا احْتَلَمَ، وَأَمَّا الْعَبْدُ، فَلَيْسَ لَهُ مِنَ الْمَغْنَمِ نَصِيبٌ، وَلَكِنَّهُمْ قَدْ كَانَ يُرْضَخُ لَهُمْ. [انظر: ٢٢٣٥]

Comments: [A *saheeh hadeeth*]

تخريج: حديث صحيح، الحجاج وإن عنعنه توبع.

1968. It was narrated that Ibn 'Abbas said: The Messenger of Allah (ﷺ) said: "There are no days on which righteous deeds are more beloved to Allah than these days," meaning the first ten days of Dhul-Hijjah. They said: O Messenger of Allah, not even *jihad* for the sake of Allah? He said, "Not even *jihad* for the sake of Allah, unless a man goes out with himself and his wealth and does not come back with any of that."

١٩٦٨- حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الْأَعْمَشُ عَنْ مُسْلِمٍ الْبَطِينِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا مِنْ أَيَّامٍ الْعَمَلُ الصَّالِحُ فِيهَا أَحَبُّ إِلَى اللَّهِ عَزَّ وَجَلَّ، مِنْ هَذِهِ الْأَيَّامِ» _ يَعْنِي أَيَّامَ الْعَشْرِ _ قَالَ: قَالُوا: يَا رَسُولَ اللَّهِ، وَلَا الْجِهَادُ فِي سَبِيلِ اللَّهِ؟ قَالَ: «وَلَا الْجِهَادُ فِي سَبِيلِ اللَّهِ، إِلَّا رَجُلٌ خَرَجَ بِنَفْسِهِ وَمَالِهِ، ثُمَّ لَمْ يَرْجِعْ مِنْ ذَلِكَ بِشَيْءٍ». [انظر: ١٩٦٩، ٣١٣٩، ١٩٦٩، ٣٢٢٨]

Comments: [Its *isnad* is *saheeh*]

تخريج: إسناده صحيح.

1969. Al-A'mash narrated a similar report from Mujahid - and it does not say from Ibn 'Abbas - from the Prophet (ﷺ), i.e., "There are no days on which righteous deeds..."

١٩٦٩- حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الْأَعْمَشُ عَنْ أَبِي صَالِحٍ، قَالَ: وَحَدَّثَنَا الْأَعْمَشُ عَنْ مُجَاهِدٍ _ لَيْسَ فِيهِ: عَنِ ابْنِ عَبَّاسٍ _ عَنِ النَّبِيِّ ﷺ مِثْلَهُ، يَعْنِي: «مَا مِنْ أَيَّامٍ الْعَمَلُ فِيهَا». [راجع: ١٩٦٨]

Comments: [Its men are *thiqat* but it is *mursal*. See the previous report]

تخريج: رجاله ثقات، لكنه مرسل، راجع ماقبله.

1970. It was narrated that Ibn 'Abbas said: A woman came to the Prophet (ﷺ) and said: O Messenger of Allah, my mother has died and she owed the fasting of one month; can I make it up on her behalf? He said: "Do you think that if your mother owed a debt, would you pay it off?" She said: Of course. He said: "The debt owed to Allah is more deserving of being paid off."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1953) and Muslim (1148)]

١٩٧٠- حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الْأَعْمَشُ عَنْ مُسْلِمٍ الْبَطِينِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: أَتَتِ النَّبِيَّ ﷺ امْرَأَةٌ، فَقَالَتْ: يَا رَسُولَ اللَّهِ، إِنَّ أُمِّي مَاتَتْ وَعَلَيْهَا صَوْمُ شَهْرٍ، أَفَأَقْضِي عَنْهَا؟ قَالَ: فَقَالَ: «أَرَأَيْتِ لَوْ كَانَ عَلَى أُمِّكِ دَيْنٌ، أَمَا كُنْتِ تَقْضِينَهُ؟» قَالَتْ: بَلَى. قَالَ: «فَدَيْنُ اللَّهِ عَزَّ وَجَلَّ أَحَقُّ». [راجع: ١٨٦١]

تخريج: إسناده صحيح. خ (١٩٥٣- تعليقاً)، م: (١١٤٨).

1971. It was narrated from 'Abdullah bin 'Umair, the freed slave of Ibn 'Abbas, that Ibn 'Abbas said: The Messenger of Allah (ﷺ) said: "If I live till next year, I will certainly fast the ninth day [of Muharram]."

Comments: [Its *isnad* is *qawi*]

١٩٧١- حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا ابْنُ أَبِي ذِئْبٍ عَنِ الْقَاسِمِ بْنِ عَبَّاسٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَيْرٍ مَوْلَى ابْنِ عَبَّاسٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ (١/ ٢٢٥): «لَئِنْ بَقِيتُ إِلَى قَابِلٍ، لَأَصُومَنَّ الْيَوْمَ التَّاسِعَ». [انظر: ٢١٠٦، ٣٢١٣]

تخريج: إسناده قوي.

1972. It was narrated that Ibn 'Abbas said: The Messenger of Allah (ﷺ) trotted (*raml*) in both his *Hajj* and his *'Umrah*, as did Abu Bakr, 'Umar, 'Uthman and the caliphs.

Comments: [Its *isnad* is *saheeh*]

١٩٧٢- حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا ابْنُ جُرَيْجٍ عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: رَمَلَ رَسُولُ اللَّهِ ﷺ فِي حَجَّتِهِ وَفِي عُمَرِهِ كُلِّهَا وَأَبُو بَكْرٍ، وَعُمَرُ، وَعُثْمَانُ، وَالْخُلَفَاءُ. [راجع: ١٩٢١]

تخريج: إسناده صحيح.

1973. It was narrated that Ibn 'Abbas said: The Messenger of Allah (ﷺ) said: "Whoever wants

١٩٧٣- حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الْحَسَنُ بْنُ عَمْرٍو الْفُقَيْمِيُّ عَنْ مِهْرَانَ أَبِي صَفْوَانَ، عَنِ

to do *Hajj*, let him hasten to do it."

Comments: [A *hasan hadeeth*; this is a *da'eef isnad*]

ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ أَرَادَ الْحَجَّ فَلْيَتَعَجَّلْ». [راجع: ١٨٣٣]

تخريج: حديث حسن، وهذا إسناد ضعيف، مهران أبو صفوان مجهول.

1974. It was narrated that Safwan al-Jammal said: I heard Ibn 'Abbas say: The Messenger of Allah (ﷺ) said: "Whoever wants to do *Hajj*, let him hasten to do it."

Comments: [It is repeat of the previous report]

١٩٧٤- حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مُحَمَّدٍ- يَعْنِي الْمُحَارِبِيَّ - حَدَّثَنَا الْحَسَنُ بْنُ عَمْرٍو عَنْ صَفْوَانَ الْجَمَّالِ، قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ أَرَادَ الْحَجَّ فَلْيَتَعَجَّلْ». [راجع: ١٤٣٣]

تخريج: هو مكرر ماقبله. وقوله: «عن صفوان الجمال» خطأ، والصواب: أبو صفوان واسمه مهران.

1975. It was narrated from Ibn 'Abbas that the Messenger of Allah (ﷺ) prayed when the sun was eclipsed, bowing eight times and prostrating four times.

Comments: [Its *isnad* is *da'eef*]

١٩٧٥- حَدَّثَنَا إِسْمَاعِيلُ، أَخْبَرَنَا سُفْيَانُ الثَّوْرِيُّ عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ صَلَّى عِنْدَ كُسُوفِ الشَّمْسِ ثَمَانِيَ رَكَعَاتٍ وَأَرْبَعَ سَجَدَاتٍ. [وانظر: ٣٢٣٦]

تخريج: إسناده ضعيف، حبيب بن أبي ثابت مدلس، وقد عنعنه والمتن شاذ، والمحفوظ: أربع ركعات وأربع سجدات.

1976. It was narrated from 'Ikrimah that 'Umar used to say concerning declaring one's wife to be *haram*: It is an oath for which expiation must be offered. Hisham said: Yahya wrote to me, narrating from Ya'la bin Hakeem, from Sa'eed bin Jubair, that Ibn 'Abbas used to say concerning declaring one's wife to be *haram*: It is an oath for which expiation must be offered. And Ibn 'Abbas said: "Indeed in the Messenger of Allah (Muhammad (ﷺ)) you have

١٩٧٦- حَدَّثَنَا إِسْمَاعِيلُ: أَخْبَرَنَا هِشَامٌ قَالَ: كَتَبَ إِلَيَّ يَحْيَى بْنُ أَبِي كَثِيرٍ يُحَدِّثُ عَنْ عِكْرِمَةَ: أَنَّ عُمَرَ كَانَ يَقُولُ فِي الْحَرَامِ: يَمِينٌ يُكَفِّرُهَا. قَالَ هِشَامٌ: وَكَتَبَ إِلَيَّ يَحْيَى يُحَدِّثُ عَنْ يَعْلَى بْنِ حَكِيمٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ: أَنَّ ابْنَ عَبَّاسٍ كَانَ يَقُولُ فِي الْحَرَامِ: يَمِينٌ يُكَفِّرُهَا، فَقَالَ ابْنُ عَبَّاسٍ: ﴿لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ﴾ (الأحزاب: ٢١).

a good example to follow for him" [al-Ahzab 33:21].

Comments: [Its *isnad* is *munqati'*]

تخريج: حديث عكرمة عن عمر فيه انقطاع، لأن عكرمة لم يدرك عمر، وحديث يعلى بن حكيم صحيح. خ: (٥٢٦٦)، م: (١٤٧٣).

1977. 'Abdullah bin 'Ubaidullah bin 'Abbas narrated that he heard Ibn 'Abbas say: The Messenger of Allah (ﷺ) was an obedient slave; he conveyed - by Allah - what he was sent with and he did not tell us anything in exclusion to the people, except for three things: He instructed us to do *wudoo'* properly, not to consume charity and not to breed a donkey with a mare. Moosa said: I met 'Abdullah bin Hasan and said: 'Abdullah bin 'Ubaidullah told me such and such. He said: Horses were few among Banu Hashim, and he wanted to increase their numbers.

Comments: [Its *isnad* is *saheeh*]

١٩٧٧- حَدَّثَنَا إِسْمَاعِيلُ: حَدَّثَنَا مُوسَى بْنُ سَالِمٍ أَبُو جَهْضَمٍ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ عُبَيْدِاللَّهِ بْنِ عَبَّاسٍ: سَمِعَ ابْنَ عَبَّاسٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ عَبْدًا مَأْمُورًا، بَلَّغَ- وَاللَّهِ ـ مَا أُرْسِلَ بِهِ، وَمَا اخْتَصَّنَا دُونَ النَّاسِ بِشَيْءٍ، لَيْسَ ثَلَاثًا: أَمَرَنَا أَنْ نُسْبِغَ الْوُضُوءَ، وَأَنْ لَا نَأْكُلَ الصَّدَقَةَ، وَأَنْ لَا نُنْزِيَ حِمَارًا عَلَى فَرَسٍ. قَالَ مُوسَى: فَلَقِيتُ عَبْدَ اللَّهِ بْنَ حَسَنٍ، فَقُلْتُ: إِنَّ عَبْدَ اللَّهِ بْنَ عُبَيْدِ اللَّهِ حَدَّثَنِي كَذَا وَكَذَا. فَقَالَ: إِنَّ الْخَيْلَ كَانَتْ فِي بَنِي هَاشِمٍ قَلِيلَةً، فَأَحَبَّ أَنْ تَكْثُرَ فِيهِمْ. [انظر: ٢٠٦٠، ٢٠٩٢، ٢٢٣٨]

تخريج: إسناده صحيح.

1978. It was narrated that Ibn 'Abbas said: Khalid bin al-Waleed and I entered upon Maimoonah bint al-Harith with the Messenger of Allah (ﷺ). She said: Shall we give you some food that was given to us by Umm 'Ufaiq? Two grilled lizards were brought, and the Messenger of Allah (ﷺ) spat. Khalid said to him: I think you find it off-putting? He said: "Yes." She said: Shall I give you some milk that was given to us? He said: "Yes." A vessel of milk was brought and the Messenger of Allah (ﷺ) drank. I was on his right and Khalid was on his left,

١٩٧٨- حَدَّثَنَا إِسْمَاعِيلُ: أَخْبَرَنَا عَلِيُّ بْنُ زَيْدٍ قَالَ: حَدَّثَنِي عُمَرُ بْنُ أَبِي حَرْمَلَةَ عَنِ ابْنِ عَبَّاسٍ قَالَ: دَخَلْتُ أَنَا وَخَالِدُ بْنُ الْوَلِيدِ مَعَ رَسُولِ اللَّهِ ﷺ عَلَى مَيْمُونَةَ بِنْتِ الْحَارِثِ، فَقَالَتْ: أَلَا نُطْعِمُكُمْ مِنْ هَدِيَّةٍ أَهْدَتْهَا لَنَا أُمُّ عُفَيْقٍ؟ قَالَ: فَجِيءَ بِضَبَّيْنِ مَشْوِيَّيْنِ، فَتَبَزَّقَ رَسُولُ اللَّهِ ﷺ، فَقَالَ لَهُ خَالِدٌ: كَأَنَّكَ تَقْذَرُهُ؟ قَالَ: «أَجَلْ» قَالَتْ: أَلَا أُسْقِيكُمْ مِنْ لَبَنٍ أَهْدَتْهُ لَنَا؟ فَقَالَ: «بَلَى» قَالَ: فَجِيءَ بِإِنَاءٍ مِنْ لَبَنٍ فَشَرِبَ رَسُولُ اللَّهِ ﷺ وَأَنَا عَنْ يَمِينِهِ، وَخَالِدٌ عَنْ شِمَالِهِ، فَقَالَ لِي: «الشَّرْبَةُ

and he said to me: "The drink is yours, but if you want you can give precedence to Khalid." I said: I will not give precedence to anyone with regard to your leftover drink. Then he said: "If Allah provides food for anyone, let him say: 'O Allah, bless it for us and give us something better than it.' If Allah provides milk for anyone, let him say: 'O Allah, bless it for us and give us more.' And there is nothing that takes the place of food or drink except milk."

لَكَ، وَإِنْ شِئْتَ آثَرْتَ بِهَا خَالِدًا» فَقُلْتُ: مَا كُنْتُ لِأُوثِرَ بِسُؤْرِكَ عَلَيَّ أَحَدًا. فَقَالَ: «مَنْ أَطْعَمَهُ اللَّهُ طَعَامًا فَلْيَقُلْ: اللَّهُمَّ بَارِكْ لَنَا فِيهِ وَأَطْعِمْنَا خَيْرًا مِنْهُ، وَمَنْ سَقَاهُ اللَّهُ لَبَنًا فَلْيَقُلْ: اللَّهُمَّ بَارِكْ لَنَا فِيهِ، وَزِدْنَا مِنْهُ، فَإِنَّهُ لَيْسَ شَيْءٌ يُجْزِئُ مَكَانَ الطَّعَامِ وَالشَّرَابِ غَيْرَ اللَّبَنِ». [راجع: ١٩٠٤]

تخريج: حديث حسن، وهذا إسناد ضعيف، علي بن زيد ضعيف وعمر بن أبي حرملة مجهول.

Comments: [A *hasan hadeeth;* this is a *da'eef isnad*]

1979. It was narrated from Ibn 'Abbas, from Umm 'Ufaiq who gave two (grilled) lizards to her sister Maimoonah... a similar report.

١٩٧٩- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ: أَخْبَرَنَا عَلِيُّ بْنُ زَيْدٍ عَنْ عُمَرَ بْنِ حَرْمَلَةَ، عَنِ ابْنِ عَبَّاسٍ، عَنْ أُمِّ عُفَيْقٍ أَهْدَتْ إِلَى أُخْتِهَا مَيْمُونَةَ بِضَبَّيْنِ.. فَذَكَرَهُ. [راجع: ١٩٠٤]

Comments: [A *hasan hadeeth*, like the previous report]

تخريج: حديث حسن، وهذا إسناد ضعيف، كسابقه.

1980. It was narrated that Ibn 'Abbas said: The Messenger of Allah (ﷺ) passed by two graves, and he said: "They are being punished, but they are not being punished for anything that was difficult to avoid. One of them did not protect himself from urine - Wakee' said: from his urine - and the other used to walk around spreading malicious gossip." He called for a palm branch, split it in two, then planted one piece on each grave. Then he said: "Perhaps it will be reduced for them so long as this does not dry out."

١٩٨٠- حَدَّثَنَا أَبُو مُعَاوِيَةَ وَوَكِيعٌ، الْمَعْنَى وَاحِدٌ، قَالَا: حَدَّثَنَا الْأَعْمَشُ عَنْ مُجَاهِدٍ _ قَالَ وَكِيعٌ: سَمِعْتُ مُجَاهِدًا _ يُحَدِّثُ عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: مَرَّ النَّبِيُّ ﷺ بِقَبْرَيْنِ، فَقَالَ: «إِنَّهُمَا لَيُعَذَّبَانِ، وَمَا يُعَذَّبَانِ فِي كَبِيرٍ، أَمَّا أَحَدُهُمَا فَكَانَ لَا يَسْتَنْزِهُ مِنَ الْبَوْلِ _ قَالَ وَكِيعٌ: مِنْ بَوْلِهِ _ وَأَمَّا الْآخَرُ فَكَانَ يَمْشِي بِالنَّمِيمَةِ» ثُمَّ أَخَذَ جَرِيدَةً فَشَقَّهَا بِنِصْفَيْنِ فَغَرَزَ فِي كُلِّ قَبْرٍ وَاحِدَةً، فَقَالُوا: يَا رَسُولَ اللَّهِ، لِمَ صَنَعْتَ هَذَا؟ قَالَ: «لَعَلَّهُمَا أَنْ يُخَفَّفَ عَنْهُمَا مَا لَمْ يَيْبَسَا». قَالَ وَكِيعٌ: «تَيْبَسَا». [انظر: ١٩٨١]

Comments: [Its *isnad* is *saheeh* according to the conditions of al-Bukhari and Muslim]

تخريج: إسناده صحيح. خ: (٢١٦)، م: (٢٩٢).

1981. It was narrated that Ibn 'Abbas said: The Messenger of Allah (ﷺ) passed by one of the gardens of Madinah and he heard the sound of two people being punished in their graves... and he quoted the same report. And he said: "... until this dries out" or "... so long as this does not dry out."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (216) and Muslim (292)]

١٩٨١- حَدَّثَنَا حُسَيْنٌ: حَدَّثَنَا شَيْبَانُ عَنْ مَنْصُورٍ، عَنْ مُجَاهِدٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: مَرَّ رَسُولُ اللَّهِ ﷺ بِحَائِطٍ مِنْ حِيطَانِ الْمَدِينَةِ، فَسَمِعَ صَوْتَ إِنْسَانَيْنِ يُعَذَّبَانِ فِي قُبُورِهِمَا... فَذَكَرَهُ. وَقَالَ: «حَتَّى يَيْبَسَا» أَوْ «مَا لَمْ يَيْبَسَا». [راجع: ١٩٨٠]

تخريج: إسناده صحيح. خ: (٢١٦)، م: (٢٩٢).

1982. It was narrated that Ibn 'Abbas said: The Messenger of Allah (ﷺ) cursed effeminate men and women who imitate men. He said: "Expel them from your houses." And the Messenger of Allah (ﷺ) expelled So and so, and 'Umar expelled So and so."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (5886)]

١٩٨٢- حَدَّثَنَا إِسْمَاعِيلُ: أَخْبَرَنَا هِشَامٌ الدَّسْتُوَائِيُّ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: لَعَنَ رَسُولُ اللَّهِ ﷺ الْمُخَنَّثِينَ مِنَ الرِّجَالِ، وَالْمُتَرَجِّلَاتِ مِنَ النِّسَاءِ، وَقَالَ: «أَخْرِجُوهُمْ مِنْ (١/ ٢٢٦). بُيُوتِكُمْ» فَأَخْرَجَ رَسُولُ اللَّهِ ﷺ فُلَانًا، وَأَخْرَجَ عُمَرُ فُلَانًا. [انظر: ٢٠٠٦، ٢١٢٣، ٢٢٦٣، ٢٢٩١، ٣٠٥٩، ٣١٥١، ٣٤٥٨]

تخريج: إسناده صحيح. خ: (٥٨٨٦).

1983. It was narrated that Ibn 'Abbas said: I bear witness that the Messenger of Allah (ﷺ) prayed before the *khutbah*, then he delivered the *khutbah*. Then he thought that the women had not heard him, so he went to them, accompanied by Bilal who spread out his cloak, and he exhorted them and enjoined them to give charity, so the women started

١٩٨٣- حَدَّثَنَا إِسْمَاعِيلُ: أَخْبَرَنَا أَيُّوبُ عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: أَشْهَدُ عَلَى رَسُولِ اللَّهِ ﷺ أَنَّهُ صَلَّى قَبْلَ الْخُطْبَةِ، ثُمَّ خَطَبَ، فَيَرَى أَنَّهُ لَمْ يُسْمِعِ النِّسَاءَ، فَأَتَاهُنَّ، وَمَعَهُ بِلَالٌ نَاشِرًا ثَوْبَهُ، فَوَعَظَهُنَّ وَأَمَرَهُنَّ أَنْ يَتَصَدَّقْنَ، فَجَعَلَتِ الْمَرْأَةُ تُلْقِي، وَأَشَارَ أَيُّوبُ إِلَى أُذُنِهِ، وَإِلَى حَلْقِهِ، كَأَنَّهُ يُرِيدُ التُّومَةَ وَالْقِلَادَةَ. [راجع: ١٩٠٢]

throwing - and Ayyoob [one of the narrators] pointed to his ears and his throat, as if indicating earrings and necklaces.

تخريج: إسناده صحيح. خ: (١٤٤٩)، م: (٨٨٤).

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1449) and Muslim (884)]

1984. It was narrated that Ibn 'Abbas said: The Messenger of Allah (ﷺ) said with regard to the *mukatab* [a slave who has drawn up a contract of manumission with his master and is buying his freedom in instalments]: "A portion of the *diyah* of a free man should be paid, commensurate with how much he had paid towards his manumission, and a portion of the *diyah* of a slave should be paid, commensurate with the extent to which he was still a slave."

١٩٨٤- حَدَّثَنَا إِسْمَاعِيلُ: حَدَّثَنَا هِشَامٌ الدَّسْتُوَائِيُّ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ فِي الْمُكَاتَبِ: «يَعْتِقُ مِنْهُ بِقَدْرِ مَا أَدَّى دِيَةَ الْحُرِّ، وَبِقَدْرِ مَا رَقَّ مِنْهُ دِيَةَ الْعَبْدِ». [راجع: ١٩٤٤]

تخريج: إسناده صحيح.

Comments: [Its *isnad* is *saheeh*]

1985. It was narrated that 'Ikrimah said: I heard Ibn 'Abbas say: The Messenger of Allah (ﷺ) said: "Fast when you see it and break the fast when you see it. And if it is too cloudy, complete the number [of days in the month] as thirty. And do not anticipate the month." Hatim said: i.e., the number of days in Sha'ban.

Comments: [*Saheeh*]

١٩٨٥- حَدَّثَنَا إِسْمَاعِيلُ: أَخْبَرَنَا حَاتِمُ بْنُ أَبِي صَغِيرَةَ عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ عِكْرِمَةَ قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «صُومُوا لِرُؤْيَتِهِ وَأَفْطِرُوا لِرُؤْيَتِهِ، فَإِنْ حَالَ بَيْنَكُمْ وَبَيْنَهُ سَحَابٌ، فَكَمِّلُوا الْعِدَّةَ ثَلَاثِينَ، وَلَا تَسْتَقْبِلُوا الشَّهْرَ اسْتِقْبَالًا». قَالَ حَاتِمٌ: يَعْنِي عِدَّةَ شَعْبَانَ. [انظر: ٢٣٣٥، ٣٠٢١]

تخريج: صحيح. سماك عن عكرمة، مضطربة، لكن سماكا توبع.

1986. It was narrated that Ibn 'Abbas said: The Messenger of Allah (ﷺ) moved on from 'Arafat, with Usamah bin Zaid seated behind him on his mount. His she-camel shifted position when

١٩٨٦- حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ عَبْدِ الْمَلِكِ: حَدَّثَنَا عَطَاءٌ، عَنِ ابْنِ عَبَّاسٍ قَالَ: أَفَاضَ رَسُولُ اللَّهِ ﷺ مِنْ عَرَفَةَ وَرِدْفُهُ أُسَامَةُ ابْنُ زَيْدٍ، فَجَالَتْ بِهِ النَّاقَةُ، وَهُوَ رَافِعٌ يَدَيْهِ

لَا يُجَاوِزَانِ رَأْسَهُ، فَسَارَ عَلَى هِيئَتِهِ حَتَّى أَتَى جَمْعًا، ثُمَّ أَفَاضَ الْغَدَ وَرِدْفُهُ الْفَضْلُ بْنُ عَبَّاسٍ، فَمَا زَالَ يُلَبِّي حَتَّى رَمَى جَمْرَةَ الْعَقَبَةِ. [راجع: ١٨٦٠]

تخريج: إسناده صحيح.

he was raising his hands, and they were no higher than his head. Then he moved on at a measured pace until he came to Muzdalifah, then he moved on from Muzdalifah with al-Fadl seated behind him on his mount. And he continued to recite the *Talbiyah* until he stoned *Jamratal-'Aqabah*.

Comments: [Its *isnad* is *saheeh*]

١٩٨٧- حَدَّثَنَا يَحْيَى عَنْ حَبِيبِ بْنِ شِهَابٍ: حَدَّثَنِي أَبِي قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ يَوْمَ خَطَبَ النَّاسَ بِتَبُوكَ: «مَا فِي النَّاسِ مِثْلُ رَجُلٍ آخِذٍ بِرَأْسِ فَرَسِهِ يُجَاهِدُ فِي سَبِيلِ اللَّهِ عَزَّ وَجَلَّ، وَيَجْتَنِبُ شُرُورَ النَّاسِ، وَمِثْلُ آخَرَ بَادٍ فِي نَعَمِهِ يَقْرِي ضَيْفَهُ، وَيُعْطِي حَقَّهُ». [انظر: ٢١١٦، ٢٨٣٧]

تخريج: إسناده صحيح.

1987. It was narrated from Habeeb bin Shihab: My father told me: I heard Ibn 'Abbas say: The Messenger of Allah (ﷺ) said, on the day he addressed the people in Tabook: "There is no one among the people who is better than a man who holds on to his horse's head and wages *jihad* for the sake of Allah, may He be glorified and exalted. And avoid the evil that people do. And there is no one is who is better than one who is out in the desert and enjoying the blessings of Allah, honouring his guest and giving him his due."

Comments: [Its *isnad* is *saheeh*]

١٩٨٨- حَدَّثَنَا يَحْيَى عَنْ مَالِكٍ: حَدَّثَنِي زَيْدُ ابْنُ أَسْلَمَ عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ أَكَلَ كَتِفًا، ثُمَّ صَلَّى وَلَمْ يَتَوَضَّأْ. [انظر: ١٩٩٤، ٢٠٠٢، ٢١٥٣، ٢١٨٨، ٢٤٠٦، ٢٥٢٤، ٣٣٥٢، ٣٤٥٣، ٢٤٦٤]

تخريج: إسناده صحيح. خ: (٢٠٧)، م: (٣٥٤).

1988. It was narrated from Ibn 'Abbas that the Prophet (ﷺ) ate some meat from the shoulder (of an animal), then he prayed and did not do *wudoo'*.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (207) and Muslim (354)]

١٩٨٩- حَدَّثَنَا يَحْيَى عَنْ هِشَامٍ: حَدَّثَنِي قَتَادَةُ عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: نَهَى رَسُولُ

1989. It was narrated that Ibn 'Abbas said: The Messenger of Allah (ﷺ) forbade the milk of a

اللَّهِ ﷺ عَنْ لَبَنِ شَاةِ الْجَلَّالَةِ، وَعَنِ الْمُجَثَّمَةِ، وَعَنِ الشُّرْبِ مِنْ فِي السِّقَاءِ. [انظر: ٢١٦١، ٢٦٧١، ٢٩٤٩، ٣١٤٢، ٣١٤٣]

تخريج: إسناده صحيح.

sheep that feeds on filth, (the meat of) an animal that has been used for target practice, and drinking from the mouth of a waterskin.

Comments: [Its *isnad* is *saheeh*]

١٩٩٠- حَدَّثَنَا يَحْيَى عَنِ ابْنِ جُرَيْجٍ: حَدَّثَنِي الْحَسَنُ بْنُ مُسْلِمٍ عَنْ طَاوُسٍ قَالَ: كُنْتُ مَعَ ابْنِ عَبَّاسٍ، فَقَالَ لَهُ زَيْدُ بْنُ ثَابِتٍ: أَنْتَ تُفْتِي الْحَائِضَ أَنْ تَصْدُرَ قَبْلَ أَنْ يَكُونَ آخِرُ عَهْدِهَا بِالْبَيْتِ؟ قَالَ: نَعَمْ، قَالَ: فَلَا تُفْتِ بِذَلِكَ. قَالَ: إِمَّا لَا، فَاسْأَلْ فُلَانَةَ الْأَنْصَارِيَّةَ: هَلْ أَمَرَهَا النَّبِيُّ ﷺ بِذَلِكَ؟ فَرَجَعَ زَيْدٌ إِلَى ابْنِ عَبَّاسٍ يَضْحَكُ، فَقَالَ: مَا أُرَاكَ إِلَّا قَدْ صَدَقْتَ. [انظر: ٣٢٥٦]

تخريج: إسناده صحيح. م: (١٣٢٨).

1990. It was narrated that Tawoos said: I was with Ibn 'Abbas, when Zaid bin Thabit said: Are you ruling that a menstruating woman may leave before the last thing she does is to circumambulate the House? Ibn 'Abbas said: Yes. Thabit said: Do not do that. Ibn 'Abbas said: Why not? Go and ask So and so, the Ansari woman, whether the Messenger of Allah (ﷺ) told her to do that? Zaid came back to Ibn 'Abbas smiling and said: I see that you were telling the truth.

Comments: [Its *isnad* is *saheeh*, Muslim (1328)]

١٩٩١- حَدَّثَنَا يَحْيَى عَنْ سُفْيَانَ، عَنْ مَنْصُورٍ، عَنْ مُجَاهِدٍ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا هِجْرَةَ بَعْدَ الْفَتْحِ، وَلَكِنْ جِهَادٌ وَنِيَّةٌ، وَإِذَا اسْتُنْفِرْتُمْ فَانْفِرُوا». [انظر: ٢٣٩٦، ٢٨٩٦، ٣٣٣٥]

تخريج: إسناده صحيح. خ: (٢٧٨٣)، م: (١٣٥٣).

1991. It was narrated that Ibn 'Abbas said: The Messenger of Allah (ﷺ) said: "There is no migration after the conquest, but there is *jihad* and good intentions, and if you are asked to mobilize then do so."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (2783) and Muslim (1383)]

١٩٩٢- حَدَّثَنَا يَحْيَى عَنْ سُفْيَانَ: حَدَّثَنَا صَفْوَانُ بْنُ سُلَيْمٍ عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِالرَّحْمَنِ، عَنِ ابْنِ عَبَّاسٍ _ قَالَ سُفْيَانُ: لَا أَعْلَمُهُ إِلَّا عَنِ النَّبِيِّ ﷺ _: ﴿أَوْ أَثَٰرَةٍ مِّنْ عِلْمٍ﴾ (الأحقاف: ٤) قَالَ: «الْخَطُّ».

1992. It was narrated from Ibn 'Abbas - Sufyan said: I think it must be from the Prophet (ﷺ) -: "Bring me a Book (revealed before this), or some trace of knowledge" [al-Ahqaf 46:4]. He said: "The calligraphy."

Comments: [Its *isnad* is *saheeh*]

تخريج: إسناده صحيح.

1993. It was narrated from Ibn 'Abbas that the Messenger of Allah (ﷺ) used to recite in *Fajr* prayer on Fridays *"Alif lam meem Tanzeel"* (i.e., Soorat as-Sajdah) and *"Hal ata"* [i.e., Soorat al-Insan]; and in *Jumu'ah* prayer (he used to recite Soorat) *al-Jumu'ah* and *"Idha ja'akal-Munafiqoon"* [i.e., Sooratal-Munafiqoon].

Comments: [Its *isnad* is *saheeh*]

١٩٩٣- حَدَّثَنَا يَحْيَى عَنْ شُعْبَةَ: حَدَّثَنِي مُخَوَّلٌ عَنْ مُسْلِمٍ الْبَطِينِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَقْرَأُ فِي صَلَاةِ الصُّبْحِ يَوْمَ الْجُمُعَةِ ﴿الٓمٓ تَنزِيلُ﴾ وَ ﴿هَلْ أَتَىٰ﴾ وَفِي الْجُمُعَةِ بِسُورَةِ ﴿الْجُمُعَةِ﴾ وَ ﴿إِذَا جَاءَكَ الْمُنَافِقُونَ﴾. [انظر: ٢٤٥٧، ٢٤٩٩، ٢٩٠٦، ٣٠٣٩، ٣٠٩٦، ٣٠٩٧، ٣١٦٠، ٣٣٢٥، ٣٣٢٦، ٣٤٠٤]

تخريج: إسناده صحيح.

1994. 'Umar bin 'Ata' bin Abul-Khuwar narrated: I heard Ibn 'Abbas say: The Messenger of Allah (ﷺ) ate food that had been changed by fire, then he prayed and did not do *wudoo'*.

Comments: [Its *isnad* is *saheeh*]

١٩٩٤- حَدَّثَنَا يَحْيَى عَنِ ابْنِ جُرَيْجٍ قَالَ: أَخْبَرَنِي عُمَرُ بْنُ عَطَاءِ بْنِ أَبِي الْخُوَارِ قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ يَقُولُ: أَكَلَ رَسُولُ اللَّهِ ﷺ مِمَّا غَيَّرَتِ النَّارُ، ثُمَّ صَلَّى وَلَمْ يَتَوَضَّأْ. [راجع: ١٩٨٨]

تخريج: إسناده صحيح.

1995. It was narrated that Ibn 'Abbas said: We travelled with the Messenger of Allah (ﷺ) between Makkah and Madinah, and he prayed two *rak'ahs*, not fearing anyone but Allah.

Comments: [A *saheeh hadeeth*; its *isnad* is *da'eef*]

١٩٩٥- حَدَّثَنَا يَحْيَى حَدَّثَنَا ابْنُ عَوْنٍ عَنْ مُحَمَّدٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: سِرْنَا مَعَ رَسُولِ اللَّهِ ﷺ بَيْنَ مَكَّةَ وَالْمَدِينَةِ، فَصَلَّى رَكْعَتَيْنِ لَا يَخَافُ إِلَّا اللَّهَ عَزَّ وَجَلَّ. [راجع: ١٨٥٢]

تخريج: حديث صحيح، وهذا إسناد ضعيف، ابن سيرين لايصح له سماع من ابن عباس.

1996. It was narrated that Moosa bin Salamah said: I said to Ibn 'Abbas: If you do not catch up with

١٩٩٦- حَدَّثَنَا يَحْيَى عَنْ هِشَامٍ: حَدَّثَنَا قَتَادَةُ عَنْ مُوسَى بْنِ سَلَمَةَ قَالَ: قُلْتُ لِابْنِ عَبَّاسٍ:

the prayer in the mosque, how many (*rak'ahs*) do you pray in al-Batha'? He said: Two *rak'ahs*. That is the way of the Prophet (ﷺ).

Comments: [Its *isnad* is *saheeh*, Muslim (688)]

إِذَا لَمْ تُدْرِكِ الصَّلَاةَ فِي الْمَسْجِدِ، كَمْ تُصَلِّي بِالْبَطْحَاءِ؟ قَالَ: رَكْعَتَيْنِ، تِلْكَ سُنَّةُ أَبِي الْقَاسِمِ ﷺ (١/ ٢٢٧). [راجع: ١٨٦٢]

تخريج: إسناده صحيح. م: (٦٨٨).

1997. It was narrated from Ibn 'Abbas that the Prophet (ﷺ) used to say in his *du'a'*: "O Lord, help me and do not help others against me, support me and do not support others against me, plan for me and do not plan against me, guide me and make guidance easy for me, and help me against those who wrong me. O Lord, make me grateful to You, make me remember You much, make me fearful of You, obedient to You, humble before You and turning to You. O Lord, accept my repentance and wash away my sins, answer my supplication, make my proof firm, guide my heart, make my tongue speak the truth, and remove resentment from my heart.

Comments: [A *saheeh hadeeth*]

١٩٩٧- حَدَّثَنَا يَحْيَى قَالَ: أَمْلَاهُ عَلَيَّ سُفْيَانُ إِلَى شُعْبَةَ قَالَ: سَمِعْتُ عَمْرَو بْنَ مُرَّةَ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ الْحَارِثِ الْمُعَلِّمُ: حَدَّثَنِي طَلِيقُ بْنُ قَيْسٍ الْحَنَفِيُّ أَخُو أَبِي صَالِحٍ عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَدْعُو: «رَبِّ أَعِنِّي وَلَا تُعِنْ عَلَيَّ، وَانْصُرْنِي وَلَا تَنْصُرْ عَلَيَّ، وَامْكُرْ لِي وَلَا تَمْكُرْ عَلَيَّ، وَاهْدِنِي وَيَسِّرِ الْهُدَى إِلَيَّ، وَانْصُرْنِي عَلَى مَنْ بَغَى عَلَيَّ، رَبِّ اجْعَلْنِي لَكَ شَكَّارًا، لَكَ ذَكَّارًا، لَكَ رَهَّابًا، لَكَ مِطْوَاعًا، إِلَيْكَ مُخْبِتًا، لَكَ أَوَّاهًا مُنِيبًا، رَبِّ تَقَبَّلْ تَوْبَتِي، وَاغْسِلْ حَوْبَتِي، وَأَجِبْ دَعْوَتِي، وَثَبِّتْ حُجَّتِي، وَاهْدِ قَلْبِي، وَسَدِّدْ لِسَانِي، وَاسْلُلْ سَخِيمَةَ قَلْبِي».

تخريج: إسناده صحيح.

1998. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) would fast until we thought that he would never break his fast, and he would not fast until we thought that he would never fast. And he never fasted any month in full since he came to Madinah except Ramadan.

١٩٩٨- حَدَّثَنَا يَحْيَى عَنْ شُعْبَةَ : حَدَّثَنَا أَبُو بِشْرٍ عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَصُومُ حَتَّى نَقُولَ: لَا يُفْطِرُ، وَيُفْطِرُ حَتَّى نَقُولَ: لَا يَصُومُ، وَمَا صَامَ شَهْرًا تَامًّا مُنْذُ قَدِمَ الْمَدِينَةَ إِلَّا رَمَضَانَ. [انظر: ٢٠٤٦، ٢١٥١، ٢٤٥٠، ٢٧٣٧، ٢٩٤٧]

Comments: [Its *isnad* is *saheeh*]

تخريج: إسناده صحيح.

1999. It was narrated from Ibn 'Abbas (ﷺ) that the Prophet (ﷺ) said: "This and this are the same [with regard to *diyah*]" - the pinkie finger and the thumb."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (6895)]

١٩٩٩- حَدَّثَنَا يَحْيَى عَنْ شُعْبَةَ: حَدَّثَنَا قَتَادَةُ عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ قَالَ: «هَذِهِ وَهَذِهِ سَوَاءٌ» الْخِنْصَرُ وَالْإِبْهَامُ. [انظر: ٢٦٢١، ٢٦٢٤، ٣١٥٠، ٣٢٢٠]

تخريج: إسناده صحيح. خ: (٦٨٩٥).

2000. It was narrated from Ibn 'Abbas that the Prophet (ﷺ) said: "No man ever learns anything about astrology but he also learns a branch of witchcraft; whoever learns more (of the former) learns more (of the latter)."

Comments: [Its *isnad* is *saheeh*]

٢٠٠٠- حَدَّثَنَا يَحْيَى عَنْ عُبَيْدِ اللَّهِ بْنِ الْأَخْنَسِ قَالَ: حَدَّثَنَا الْوَلِيدُ بْنُ عَبْدِ اللَّهِ عَنْ يُوسُفَ بْنِ مَاهَكَ، عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ قَالَ: «مَا اقْتَبَسَ رَجُلٌ عِلْمًا مِنَ النُّجُومِ، إِلَّا اقْتَبَسَ بِهَا شُعْبَةً مِنَ السِّحْرِ، مَا زَادَ زَادَ». [انظر: ٢٨٤٠]

تخريج: إسناده صحيح.

2001. Ibn 'Abbas narrated that the Prophet (ﷺ) said: "If [a person] thinks of doing a good deed then does it, it will be recorded as ten, and if he does not do it, it will be recorded as one *hasanah*. If he thinks of doing a bad deed and does it, it will be recorded as one *sayyi'ah*, and if he does not do it, it will be recorded as one *hasanah*."

Comments: [A *saheeh hadeeth*]

٢٠٠١- حَدَّثَنَا يَحْيَى: حَدَّثَنَا الْحَسَنُ بْنُ ذَكْوَانَ، عَنْ أَبِي رَجَاءٍ: حَدَّثَنِي ابْنُ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ قَالَ: «إِنْ هَمَّ بِحَسَنَةٍ، فَعَمِلَهَا كُتِبَتْ عَشْرًا، وَإِنْ لَمْ يَعْمَلْهَا كُتِبَتْ حَسَنَةً، وَإِنْ هَمَّ بِسَيِّئَةٍ، فَعَمِلَهَا، كُتِبَتْ سَيِّئَةً، وَإِنْ لَمْ يَعْمَلْهَا، كُتِبَتْ حَسَنَةً». [انظر: ٢٥١٩، ٢٨٢٧، ٣٤٠٢]

تخريج: حديث صحيح، الحسن بن ذكوان ضعيف، لكنه توبع.

2002. It was narrated from Ibn 'Abbas that the Messenger of Allah (ﷺ) ate some meat or a bone with meat on it, then he prayed and did not touch water [do *wudoo'*].

٢٠٠٢- حَدَّثَنَا يَحْيَى عَنْ هِشَامِ بْنِ عُرْوَةَ: حَدَّثَنِي وَهْبُ بْنُ كَيْسَانَ عَنْ مُحَمَّدِ بْنِ عَمْرِو ابْنِ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: وَحَدَّثَنِي مُحَمَّدُ بْنُ عَلِيِّ بْنِ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ عَنْ

أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: وَحَدَّثَنِي الزُّهْرِيُّ عَنْ عَلِيِّ بْنِ عَبْدِ اللَّهِ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ أَكَلَ لَحْمًا أَوْ عَرْقًا، فَصَلَّى وَلَمْ يَمَسَّ مَاءً. [راجع: ١٩٨٨]

تخريج: أسانيده صحاح. م: (٣٥٤، ٣٥٩).

Comments: [Its *isnads* are *saheeh*, Muslim (354,359)]

٢٠٠٣- حَدَّثَنَا يَحْيَى: حَدَّثَنَا ابْنُ جُرَيْجٍ: حَدَّثَنَا عَطَاءٌ عَنِ ابْنِ عَبَّاسٍ: أَنَّ دَاجِنَةً لِمَيْمُونَةَ مَاتَتْ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَلَا انْتَفَعْتُمْ بِإِهَابِهَا، أَلَا دَبَغْتُمُوهُ، فَإِنَّهُ ذَكَاتُهُ». [انظر: ٢٣٦٩، ٢٥٠٤، ٣٠٢٦، ٣٤٦١، ٣٥٢١]

تخريج: إسناده صحيح. خ: (١٤٩٢)، م: (٣٦٤).

2003. It was narrated from Ibn 'Abbas that a sheep belonging to Maimoonah died, and the Messenger of Allah (ﷺ) said; "Why don't you make use of its skin? Why don't you tan it, because that will purify it?"

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1492) and Muslim (364)]

٢٠٠٤- حَدَّثَنَا يَحْيَى عَنِ ابْنِ جُرَيْجٍ: حَدَّثَنِي الْحَسَنُ بْنُ مُسْلِمٍ عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ صَلَّى الْعِيدَ بِغَيْرِ أَذَانٍ، وَلَا إِقَامَةٍ. [انظر: ٢٠٦٢، ٢١٦٩، ٢١٧١، ٢١٧٣، ٢٥٧٤، ٣٢٢٥، ٣٢٢٧]

تخريج: إسناده صحيح.

2004. It was narrated from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) offered the *Eid* prayer with no *adhan* or *iqamah*.

Comments: [Its *isnad* is *saheeh*]

٢٠٠٥- حَدَّثَنَا يَحْيَى سَمِعْتُ الْأَعْمَشَ: حَدَّثَنِي مُسْلِمٌ عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ امْرَأَةً قَالَتْ: يَا رَسُولَ اللَّهِ، إِنَّهُ كَانَ عَلَى أُمِّهَا صَوْمُ شَهْرٍ، فَمَاتَتْ، أَفَأَصُومُهُ عَنْهَا؟ قَالَ: «لَوْ كَانَ عَلَى أُمِّكِ دَيْنٌ، أَكُنْتِ قَاضِيَتَهُ؟» قَالَتْ: نَعَمْ. قَالَ: «فَدَيْنُ اللَّهِ عَزَّ وَجَلَّ أَحَقُّ أَنْ يُقْضَى». [راجع: ١٨٦١]

2005. It was narrated from Ibn 'Abbas that a woman said: O Messenger of Allah, [my] mother owed the fasting of one month but she died; should I fast on her behalf? He said: "If your mother owed a debt, wouldn't you pay it off?" She said: Yes. He said: "The debt of Allah, may He be glorified and exalted, is more deserving of being paid off."

Comments: [Its *isnad* is *saheeh,* al-Bukhari (1953) and Muslim (1148)]

تخريج: إسناده صحيح. خ: (١٩٥٣- تعليقاً)، م: (١١٤٨).

2006. It was narrated that Ibn 'Abbas said: The Messenger of Allah (ﷺ) cursed women who imitate men and effeminate men, and he said: "Expel them from your houses." The Messenger of Allah (ﷺ) expelled So and so, and 'Umar expelled So and so.

Comments: [Its *isnad* is *saheeh,* al-Bukhari (5886)]

٢٠٠٦- حَدَّثَنَا يَحْيَى عَنْ هِشَامٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: لَعَنَ رَسُولُ اللَّهِ ﷺ الْمُتَرَجِّلَاتِ مِنَ النِّسَاءِ، وَالْمُخَنَّثِينَ مِنَ الرِّجَالِ، وَقَالَ: «أَخْرِجُوهُمْ مِنْ بُيُوتِكُمْ» قَالَ: فَأَخْرَجَ رَسُولُ اللَّهِ ﷺ فُلَانًا، وَأَخْرَجَ عُمَرُ فُلَانًا. [راجع: ١٩٨٢]

تخريج: إسناده صحيح. خ: (٥٨٨٦).

2007. It was narrated from Ibn 'Abbas that the Messenger of Allah (ﷺ) drank some milk then he rinsed out his mouth and said: "It is somewhat greasy."

Comments: [Its *isnad* is *saheeh,* al-Bukhari (211) and Muslim (358)]

٢٠٠٧- حَدَّثَنَا يَحْيَى عَنِ الْأَوْزَاعِيِّ قَالَ: حَدَّثَنَا الزُّهْرِيُّ عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِاللَّهِ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ شَرِبَ لَبَنًا فَمَضْمَضَ، وَقَالَ: «إِنَّ لَهُ دَسَمًا». [راجع: ١٩٥١]

تخريج: إسناده صحيح. خ: (٢١١)، م: (٣٥٨).

2008. It was narrated that Ibn 'Abbas said: Abu Talib fell sick; Quraish came to visit him, as did the Messenger of Allah (ﷺ). There was a place by his head for a man to sit, and Abu Jahl went and sat there. They said: The son of your brother is criticizing our gods. He said: Why are your people complaining about you? He said: "O uncle, I want them to affirm one word by means of which the Arabs will submit to them and the non-Arabs will pay the *jizyah* to them." He said: What is it? He said: *"La ilaha illallah."* They stood up and said: Has he made the gods all into One God? Then the verse " 'Has he made

٢٠٠٨- حَدَّثَنَا يَحْيَى عَنْ سُفْيَانَ: حَدَّثَنِي سُلَيْمَانُ _ يَعْنِي الْأَعْمَشَ _ عَنْ يَحْيَى بْنِ عُمَارَةَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: مَرِضَ أَبُو طَالِبٍ، فَأَتَتْهُ قُرَيْشٌ، وَأَتَاهُ رَسُولُ اللَّهِ ﷺ يَعُودُهُ، وَعِنْدَ رَأْسِهِ مَقْعَدُ رَجُلٍ، فَقَامَ أَبُو جَهْلٍ فَقَعَدَ فِيهِ، فَقَالُوا: إِنَّ ابْنَ أَخِيكَ يَقَعُ فِي آلِهَتِنَا. وَقَالَ: مَا شَأْنُ قَوْمِكَ يَشْكُونَكَ؟ قَالَ: «يَا عَمِّ، أُرِيدُهُمْ عَلَى كَلِمَةٍ وَاحِدَةٍ، تَدِينُ لَهُمْ بِهَا الْعَرَبُ وَتُؤَدِّي الْعَجَمُ إِلَيْهِمُ الْجِزْيَةَ» قَالَ: مَا هِيَ؟ قَالَ: «لَا إِلَهَ إِلَّا اللَّهُ» فَقَامُوا، فَقَالُوا: أَجَعَلَ الْآلِهَةَ إِلَهًا وَاحِدًا؟ قَالَ: (١/ ٢٢٨)

وَنَزَلَ: ﴿إِنَّ هَٰذَا لَشَيْءٌ عُجَابٌ﴾ (ص: ٥). [انظر: ٣٤١٩]

قَالَ عبدُ اللَّهِ: قَالَ أَبِي: وَحَدَّثَنَا أَبُو أُسَامَةَ: حَدَّثَنَا الْأَعْمَشُ: حَدَّثَنَا عَبَّادٌ... فَذَكَرَ نَحْوَهُ. و قَالَ أَبِي: قَالَ الْأَشْجَعِيُّ: يَحْيَى بْنُ عَبَّادٍ.

تخريج: إسناده ضعيف، يحيى بن عمارة مجهول.

the *alihah* (gods) (all) into One *ilah* (God - Allah). Verily, this is a curious thing!'" [Sad 38:5] was revealed.

Comments: [Its *isnad* is *da'eef* and Yahya bin Umarah is unknown]

٢٠٠٩- حَدَّثَنَا يَحْيَى عَنْ عُيَيْنَةَ بْنِ عَبْدِ الرَّحْمَنِ: حَدَّثَنِي أَبِي قَالَ: جَاءَ رَجُلٌ إِلَى ابْنِ عَبَّاسٍ، فَقَالَ: إِنِّي رَجُلٌ مِنْ أَهْلِ خُرَاسَانَ، وَإِنَّ أَرْضَنَا أَرْضٌ بَارِدَةٌ، فَذَكَرَ مِنْ ضُرُوبِ الشَّرَابِ، فَقَالَ: اجْتَنِبْ مَا أَسْكَرَ مِنْ زَبِيبٍ، أَوْ تَمْرٍ، أَوْ مَا سِوَى ذَلِكَ. قَالَ: مَا تَقُولُ فِي نَبِيذِ الْجَرِّ؟ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ عَنْ نَبِيذِ الْجَرِّ. [انظر: ٢٠٢٠]

تخريج: إسناده صحيح.

2009. It was narrated from 'Uyainah bin 'Abdur-Rahman: My father told me: A man came to Ibn 'Abbas and said: I am a man from Khurasan, and our land is a cold land. He mentioned different types of drinks. He [Ibn 'Abbas] said: Avoid that which intoxicates of raisins, dates or anything else. He said: What do you say about drinks [*nabeedh*] made in earthenware vessels? He said: The Messenger of Allah (ﷺ) forbade *nabeedh* made in earthenware vessels.

Comments: [Its *isnad* is *saheeh*]

٢٠١٠- حَدَّثَنَا يَحْيَى عَنْ عُبَيْدِ اللَّهِ بْنِ الْأَخْنَسِ قَالَ: أَخْبَرَنِي ابْنُ أَبِي مُلَيْكَةَ: أَنَّ ابْنَ عَبَّاسٍ أَخْبَرَهُ عَنِ النَّبِيِّ ﷺ قَالَ: «كَأَنِّي أَنْظُرُ إِلَيْهِ أَسْوَدَ أَفْحَجَ يَنْقُضُهَا حَجَرًا حَجَرًا» يَعْنِي الْكَعْبَةَ.

تخريج: إسناده صحيح. خ: (١٥٩٥).

2010. Ibn Abi Mulaikah narrated that Ibn 'Abbas told him that the Prophet (ﷺ) said: "It is as if I can see him, a pigeon-toed black man, dismantling it stone by stone," meaning the Ka'bah.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1595)]

٢٠١١- حَدَّثَنَا يَحْيَى عَنِ ابْنِ أَبِي ذِئْبٍ: حَدَّثَنِي قَارِظٌ عَنْ أَبِي غَطَفَانَ قَالَ: رَأَيْتُ ابْنَ عَبَّاسٍ تَوَضَّأَ قَالَ: قَالَ النَّبِيُّ ﷺ: «اسْتَنْثِرُوا مَرَّتَيْنِ بَالِغَتَيْنِ أَوْ ثَلَاثًا». [انظر: ٢٨٨٧، ٣٢٩٦]

2011. It was narrated that Abu Ghatafan said: I saw Ibn 'Abbas doing *wudoo'* and he said: The Prophet (ﷺ) said: "Rinse your nose thoroughly twice or three times."

Comments: [Its *isnad* is *qawi*]

تخريج: إسناده قوي.

2012. It was narrated from Ibn 'Abbas that the Messenger of Allah (ﷺ) used to say at times of distress: "There is no god but Allah, the Almighty, the Forbearing; there is no god but Allah, Lord of the Mighty Throne; there is no god but Allah, Lord of the heavens and the earth, Lord of the Noble Throne."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (6345) and Muslim (2730)]

٢٠١٢- حَدَّثَنَا يَحْيَى: حَدَّثَنَا هِشَامٌ: حَدَّثَنَا قَتَادَةُ عَنْ أَبِي الْعَالِيَةِ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَقُولُ عِنْدَ الْكَرْبِ: «لَا إِلَهَ إِلَّا اللَّهُ الْعَظِيمُ الْحَلِيمُ، لَا إِلَهَ إِلَّا اللَّهُ رَبُّ الْعَرْشِ الْعَظِيمِ، لَا إِلَهَ إِلَّا اللَّهُ رَبُّ السَّمَاوَاتِ وَالْأَرْضِ رَبُّ الْعَرْشِ الْكَرِيمِ». [انظر: ٢٢٩٧، ٢٣٤٤، ٢٣٤٥، ٢٤١١، ٢٥٣١، ٢٥٣٧، ٢٥٦٨، ٣١٤٧، ٣٣٥٤]

تخريج: إسناده صحيح. خ: (٦٣٤٥)، م: (٢٧٣٠).

2013. It was narrated from Ibn 'Abbas that the Prophet (ﷺ) said: "I have been supported with the east wind and 'Ad were destroyed by the west wind."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1035) and Muslim (900)]

٢٠١٣- حَدَّثَنَا يَحْيَى عَنْ شُعْبَةَ: حَدَّثَنِي الْحَكَمُ عَنْ مُجَاهِدٍ، عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ قَالَ: «نُصِرْتُ بِالصَّبَا وَأُهْلِكَتْ عَادٌ بِالدَّبُورِ». [انظر: ٢٩٨٢، ٣١٧١، ٣٣٣٨]

تخريج: إسناده صحيح. خ: (١٠٣٥)، م: (٩٠٠).

2014. 'Amr bin Deenar narrated that Abush-Sha'tha' told him that Ibn 'Abbas told him, that the Prophet (ﷺ) got married when he was in *ihram*.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1837) and Muslim (1410)]

٢٠١٤- حَدَّثَنَا يَحْيَى عَنِ ابْنِ جُرَيْجٍ: أَخْبَرَنِي عَمْرُو بْنُ دِينَارٍ: أَنَّ أَبَا الشَّعْثَاءِ أَخْبَرَهُ: أَنَّ ابْنَ عَبَّاسٍ أَخْبَرَهُ: أَنَّ النَّبِيَّ ﷺ نَكَحَ وَهُوَ حَرَامٌ. [راجع: ١٩١٩]

تخريج: إسناده صحيح. خ: (١٨٣٧)، م: (١٤١٠).

2015. 'Amr bin Deenar narrated that Abush-Sha'tha' told him that Ibn 'Abbas told him that he heard the Messenger of Allah (ﷺ) deliver a speech in which he said: "Whoever cannot find an *izar* but can find pants, let him put them on, and whoever cannot find

٢٠١٥- حَدَّثَنَا يَحْيَى عَنِ ابْنِ جُرَيْجٍ: أَخْبَرَنِي عَمْرُو بْنُ دِينَارٍ: أَنَّ أَبَا الشَّعْثَاءِ أَخْبَرَهُ: أَنَّ ابْنَ عَبَّاسٍ أَخْبَرَهُ: أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَخْطُبُ وَهُوَ يَقُولُ: «مَنْ لَمْ يَجِدْ إِزَارًا وَوَجَدَ سَرَاوِيلَ، فَلْيَلْبَسْهَا، وَمَنْ لَمْ يَجِدْ نَعْلَيْنِ وَوَجَدَ خُفَّيْنِ،

فَلْيَلْبَسْهُمَا» قُلْتُ: لَمْ يَقُلْ: لِيَقْطَعْهُمَا؟ قَالَ: لَا. [راجع: ١٨٤٨]

sandals but can find leather slippers (*khuffain*), let him put them on." I said: Did he not say to cut them down? He said: No.

تخريج: إسناده صحيح. خ: (١٨٤١)، م: (١١٧٨).

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1841) and Muslim (1178)]

٢٠١٦- حَدَّثَنَا يَحْيَى عَنِ ابْنِ جُرَيْجٍ قَالَ: حَدَّثَنِي سَعِيدُ بْنُ الْحُوَيْرِثِ عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ تَبَرَّزَ، فَطَعِمَ وَلَمْ يَمَسَّ مَاءً. [راجع: ١٩٣٢]

2016. It was narrated from 'Abbas that the Messenger of Allah (ﷺ) defecated, then ate, and he did not touch water (i.e., do *wudoo'*).

تخريج: إسناده صحيح. م: (٣٧٤).

Comments: [Its *isnad* is *saheeh*, Muslim (374)]

٢٠١٧- حَدَّثَنَا يَحْيَى عَنْ هِشَامٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ: أُنْزِلَ عَلَى النَّبِيِّ ﷺ، وَهُوَ ابْنُ ثَلَاثٍ وَأَرْبَعِينَ، فَمَكَثَ بِمَكَّةَ عَشْرًا وَبِالْمَدِينَةِ عَشْرًا، وَقُبِضَ وَهُوَ ابْنُ ثَلَاثٍ وَسِتِّينَ. [انظر: ٢١١٠، ٢٢٤٢، ٢٥٠٣، ٣٥١٧، ٢٦٩٦، ٢٤٢٩، ٣٥١٦]

2017. It was narrated from Ibn 'Abbas: Revelation came to the Prophet (ﷺ) when he was forty-three; he stayed in Makkah for ten years and in Madinah for ten years, and he died when he was sixty-three.

Comments: [Its *isnad* is *saheeh*]

تخريج: إسناده ضعيف، ومتنه شاذ، والصواب: أنزل على رسول الله ﷺ وهو ابن أربعين، فأقام بمكة ثلاث عشرة سنة، وأقام بالمدينة عشر سنين.

٢٠١٨- حَدَّثَنَا يَحْيَى: حَدَّثَنَا حُمَيْدٌ عَنِ الْحَسَنِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: فَرَضَ رَسُولُ اللَّهِ ﷺ هَذِهِ الصَّدَقَةَ كَذَا وَكَذَا وَنِصْفَ صَاعٍ بُرًّا. [انظر: ٣٢٩١]

2018. It was narrated that Ibn 'Abbas said: The Messenger of Allah (ﷺ) enjoined this *zakah*, such and such, and half a *sa'* of wheat.

Comments: [Its *isnad* is *da'eef*]

تخريج: إسناده ضعيف، الحسن البصري مدلس وقد عنعن.

٢٠١٩- حَدَّثَنَا يَحْيَى عَنْ شُعْبَةَ، عَنْ أَبِي جَمْرَةَ قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ قَالَ: إِنَّ النَّبِيَّ ﷺ صَلَّى مِنَ اللَّيْلِ ثَلَاثَ عَشْرَةَ. [انظر: ٢٩٨٥، ٣١٣٠]

2019. It was narrated that Abu Jamrah said: I heard Ibn 'Abbas say: The Prophet (ﷺ) prayed thirteen *rak'ahs* at night.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1138) and Muslim (764)]

2020. It was narrated that Abu Jamrah said: I heard Ibn 'Abbas say: The delegation of 'Abdul-Qais came to the Messenger of Allah (ﷺ) and the Messenger of Allah (ﷺ) said: "Who is this delegation?" - or: "Who are these people?" - They said: Rabee'ah. He said: "Welcome to the delegation - or: to the people - who were neither humiliated nor do they have any regrets." They said: O Messenger of Allah, we have come to you from a far-off land, and between us and you there is this tribe of the *kuffar* of Mudar. We can only come to you during a sacred month, so give us a clear command by which we may enter Paradise and which we can tell to those whom we have left behind. And they asked him about drinks. He enjoined four things upon them and forbade them to do four. He enjoined them to believe in Allah alone and said, "Do you know what believing in Allah alone means?" They said: Allah and His Messenger know best. He said: "(It means) testifying that there is no god but Allah alone and that Muhammad is the Messenger of Allah (ﷺ), establishing regular prayer, paying *zakah*, fasting Ramadan and giving one-fifth (*khumus*) of the war booty." And he forbade them to use gourds, green glazed pitchers, hollowed-out stumps or varnished jars - perhaps he said [another type of] varnished jars - and he said:

تخريج: إسناده صحيح. خ: (١١٣٨)، م: (٧٦٤).

٢٠٢٠- حَدَّثَنَا يَحْيَى عَنْ شُعْبَةَ: حَدَّثَنِي أَبُو جَمْرَةَ وَابْنُ جَعْفَرٍ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي جَمْرَةَ قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ: أَنَّ وَفْدَ عَبْدِ الْقَيْسِ لَمَّا قَدِمُوا عَلَى رَسُولِ اللَّهِ ﷺ قَالَ: «مِمَّنِ الْوَفْدُ- أَوْ قَالَ: الْقَوْمُ؟» قَالُوا: رَبِيعَةُ. قَالَ: «مَرْحَبًا بِالْوَفْدِ_ أَوْ قَالَ: الْقَوْمِ _ غَيْرَ خَزَايَا وَلَا نَدَامَى» قَالُوا: يَا رَسُولَ اللَّهِ، أَتَيْنَاكَ مِنْ شُقَّةٍ بَعِيدَةٍ، وَبَيْنَنَا وَبَيْنَكَ هَذَا الْحَيُّ مِنْ كُفَّارِ مُضَرَ، وَلَسْنَا نَسْتَطِيعُ أَنْ نَأْتِيَكَ إِلَّا فِي شَهْرٍ حَرَامٍ، فَأَخْبِرْنَا بِأَمْرٍ نَدْخُلُ بِهِ الْجَنَّةَ، وَنُخْبِرُ بِهِ مَنْ وَرَاءَنَا، وَسَأَلُوهُ عَنْ أَشْرِبَةٍ، فَأَمَرَهُمْ بِأَرْبَعٍ، وَنَهَاهُمْ عَنْ أَرْبَعٍ: أَمَرَهُمْ بِالْإِيمَانِ بِاللَّهِ. قَالَ: «أَتَدْرُونَ مَا الْإِيمَانُ بِاللَّهِ؟» قَالُوا: اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ: «شَهَادَةُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ ﷺ، وَإِقَامُ الصَّلَاةِ، وَإِيتَاءُ الزَّكَاةِ، وَصَوْمُ رَمَضَانَ، وَأَنْ تُعْطُوا الْخُمُسَ مِنَ الْمَغْنَمِ». وَنَهَاهُمْ عَنِ الدُّبَّاءِ، وَالْحَنْتَمِ، وَالنَّقِيرِ، وَالْمُزَفَّتِ _ قَالَ: وَرُبَّمَا قَالَ: وَالْمُقَيَّرِ _ قَالَ: «احْفَظُوهُنَّ وَأَخْبِرُوا بِهِنَّ مَنْ وَرَاءَكُمْ».

[انظر: ٢٤٧٦، ٣٤٠٦]

تخريج: إسناده صحيح. خ: (٥٣)، م: (١٧).

"Remember this and tell it to those whom you have left behind."

Comments: [Its isnad is *saheeh*, al-Bukhari (53) and Muslim (17)]

2021. It was narrated that Ibn 'Abbas said: A red velvet cloth was placed in the grave of the Messenger of Allah (ﷺ).

Comments: [Its *isnad* is *saheeh*, Muslim (967)]

٢٠٢١- حَدَّثَنَا يَحْيَى عَنْ شُعْبَةَ وَابْنُ جَعْفَرٍ قَالَ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنِي أَبُو جَمْرَةَ عَنِ ابْنِ عَبَّاسٍ قَالَ: جُعِلَ فِي قَبْرِ رَسُولِ اللَّهِ ﷺ قَطِيفَةٌ حَمْرَاءُ. [انظر: ٣٣٤١]

تخريج: إسناده صحيح. م: (٩٦٧).

2022. It was narrated that Ibn 'Abbas said: It was said to the Messenger of Allah (ﷺ), when he had finished with Badr: You should go after the caravan [of Quraish]; there is nothing to prevent you getting it. Then al-'Abbas bin 'Abdul-Muttalib called out to him, saying: You cannot have it. He said: "Why not?" He said: Allah only promised you one of the two parties (cf. al-Anfal 8:7), and He has given you what He promised you.

Comments: [At-Tirmidhi said: A *saheeh hasan hadeeth*. Al-Hakim said: Its *isnad* is *saheeh*]

٢٠٢٢- حَدَّثَنَا (١/٢٢٩) يَحْيَى بْنُ أَبِي بُكَيْرٍ: حَدَّثَنَا إِسْرَائِيلُ عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قِيلَ لِرَسُولِ اللَّهِ ﷺ حِينَ فَرَغَ مِنْ بَدْرٍ: عَلَيْكَ الْعِيرَ، لَيْسَ دُونَهَا شَيْءٌ. قَالَ: فَنَادَاهُ الْعَبَّاسُ بْنُ عَبْدِ الْمُطَّلِبِ: إِنَّهُ لَا يَصْلُحُ لَكَ. قَالَ: «وَلِمَ» قَالَ: لِأَنَّ اللَّهَ عَزَّ وَجَلَّ إِنَّمَا وَعَدَكَ إِحْدَى الطَّائِفَتَيْنِ، وَقَدْ أَعْطَاكَ مَا وَعَدَكَ. [انظر: ٢٨٧٣، ٣٠٠١]

تخريج: رواية سماك عن عكرمة فيها اضطراب، ومع ذلك فقد قال الترمذي: حديث حسن صحيح وقال الحاكم: صحيح الإسناد، وجود إسناده ابن كثير. قلنا: لعل هذا الحديث من صحيح حديث سماك عن عكرمة.

2023. It was narrated that Ibn 'Abbas said: A man of Banu Sulaim passed by a group of the Companions of the Messenger of Allah (ﷺ), driving some sheep of his, and greeted them with *salam*. They said: He only greeted us with *salam* so as to protect himself

٢٠٢٣- حَدَّثَنَا يَحْيَى بْنُ أَبِي بُكَيْرٍ: حَدَّثَنَا إِسْرَائِيلُ عَنْ سِمَاكٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: مَرَّ رَجُلٌ مِنْ بَنِي سُلَيْمٍ بِنَفَرٍ مِنْ أَصْحَابِ رَسُولِ اللَّهِ ﷺ وَهُوَ يَسُوقُ غَنَمًا لَهُ، فَسَلَّمَ عَلَيْهِمْ، فَقَالُوا: مَا سَلَّمَ

عَلَيْنَا إِلَّا لِيَتَعَوَّذَ مِنَّا، فَعَمَدُوا إِلَيْهِ، فَقَتَلُوهُ وَأَتَوْا بِغَنَمِهِ النَّبِيَّ ﷺ، فَنَزَلَتِ هَذِهِ الآيَةُ: ﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِذَا ضَرَبْتُمْ فِى سَبِيلِ ٱللَّهِ فَتَبَيَّنُواْ﴾ (النسآء: ٩٤). [انظر: ٢٤٦٢، ٢٩٨٦]

تخريج: صحيح لغيره.خ: (٤٥٩١)، م: (٣٠٢٥). رواية سماك عن عكرمة مضطربة، لكن سماكاً قد توبع.

from us. So they went and killed him, and brought his sheep to the Messenger of Allah (ﷺ). Then this verse was revealed: "O you who believe! When you go (to fight) in the Cause of Allah, verify (the truth)." [an-Nisa' 4:94].

Comments: [*Saheeh* because of corroborating evidence]

٢٠٢٤- حَدَّثَنَا يَحْيَى عَنْ شُعْبَةَ: حَدَّثَنِي عَبْدُ الْمَلِكِ بْنُ مَيْسَرَةَ عَنْ طَاوُسٍ قَالَ: أَتَى ابْنَ عَبَّاسٍ رَجُلٌ، فَسَأَلَهُ.. وَسُلَيْمَانُ بْنُ دَاوُدَ قَالَ: أَخْبَرَنَا شُعْبَةُ: أَنْبَأَنِي عَبْدُ الْمَلِكِ قَالَ: سَمِعْتُ طَاوُسًا يَقُولُ: سَأَلَ رَجُلٌ ابْنَ عَبَّاسٍ الْمَعْنَى عَنْ قَوْلِهِ عَزَّ وَجَلَّ: ﴿قُل لَّآ أَسْـَٔلُكُمْ عَلَيْهِ أَجْرًا إِلَّا ٱلْمَوَدَّةَ فِى ٱلْقُرْبَىٰ﴾ (الشورى: ٢٣) فَقَالَ سَعِيدُ بْنُ جُبَيْرٍ: قَرَابَةُ مُحَمَّدٍ. قَالَ ابْنُ عَبَّاسٍ: عَجِلْتَ، إِنَّ رَسُولَ اللَّهِ ﷺ، لَمْ يَكُنْ بَطْنٌ مِنْ قُرَيْشٍ إِلَّا لِرَسُولِ اللَّهِ ﷺ فِيهِمْ قَرَابَةٌ، فَنَزَلَتْ: ﴿قُل لَّآ أَسْـَٔلُكُمْ عَلَيْهِ أَجْرًا إِلَّا ٱلْمَوَدَّةَ فِى ٱلْقُرْبَىٰ﴾ إِلَّا أَنْ تَصِلُوا قَرَابَةَ مَا بَيْنِي وَبَيْنَكُمْ. [انظر: ٢٥٩٩]

تخريج: إسناده صحيح. خ: (٣٤٩٧).

2024. It was narrated that Tawoos said: A man came to Ibn 'Abbas and asked him - Sulaiman bin Dawood said: Shu'bah told us: 'Abdul-Malik told us: I heard Tawoos say: A man asked Ibn 'Abbas about the meaning of the verse in which Allah says: "Say (O Muhammad (ﷺ)): 'No reward do I ask of you for this except to be kind to me for my kinship with you'" [ash-Shoora 42:23]. Sa'eed bin Jubair said: [It refers to] the relatives of Muhammad (ﷺ). Ibn 'Abbas said: You have been too hasty (to understand the meaning). There was no clan of Quraish but the Messenger of Allah (ﷺ) had ties of kinship with them. Then this verse was revealed: "Say (O Muhammad (ﷺ)): 'No reward do I ask of you for this except to be kind to me for my kinship with you'" [ash-Shoora 42:23], [meaning], will you not uphold ties of kinship between me and you?

Comments: [Its *isnad* is *saheeh*, al-Bukhari (3497)]

٢٠٢٥- حَدَّثَنَا يَحْيَى عَنِ ابْنِ جُرَيْجٍ: أَخْبَرَنَا عَطَاءٌ قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ قَالَ: قَالَ

2025. 'Ata' said: I heard Ibn 'Abbas say: The Messenger of Allah (ﷺ) said to a woman of the

رَسُولُ اللَّهِ ﷺ لِامْرَأَةٍ مِنَ الْأَنْصَارِ ـ سَمَّاهَا ابْنُ عَبَّاسٍ فَنَسِيتُ اسْمَهَا ـ: «مَا مَنَعَكِ أَنْ تَحُجِّي مَعَنَا الْعَامَ؟» قَالَتْ: يَا نَبِيَّ اللَّهِ، إِنَّمَا كَانَ لَنَا نَاضِحَانِ، فَرَكِبَ أَبُو فُلَانٍ وَابْنُهُ ـ لِزَوْجِهَا وَابْنِهَا ـ نَاضِحًا وَتَرَكَ نَاضِحًا نَنْضَحُ عَلَيْهِ. فَقَالَ النَّبِيُّ ﷺ: «فَإِذَا كَانَ رَمَضَانُ فَاعْتَمِرِي فِيهِ، فَإِنَّ عُمْرَةً فِيهِ تَعْدِلُ حَجَّةً». [انظر: ٢٨٠٨، ٢٨٠٩]

تخريج: إسناده صحيح. خ: (١٧٨٢)، م: (١٢٥٦).

Ansar - Ibn 'Abbas named her but I have forgotten her name - "What kept you from doing *Hajj* with us this year?" She said: O Prophet of Allah, we only have two camels. Abu So and so and his son - meaning her husband and son - rode one camel and left us a camel to bring water. The Prophet (ﷺ) said: "When Ramadan comes, do *'Umrah*, because *'Umrah* in [Ramadan] is equivalent to *Hajj*."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1782) and Muslim (1256)]

٢٠٢٦- حَدَّثَنَا يَحْيَى عَنْ سُفْيَانَ، عَنْ مُوسَى ابْنِ أَبِي عَائِشَةَ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنْ عَائِشَةَ وَابْنِ عَبَّاسٍ: أَنَّ أَبَا بَكْرٍ قَبَّلَ النَّبِيَّ ﷺ وَهُوَ مَيِّتٌ.

تخريج: إسناده صحيح. خ: (٤٤٥٥).

2026. It was narrated from 'A'ishah and Ibn 'Abbas that Abu Bakr kissed the Prophet (ﷺ) after he died.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (4455)]

٢٠٢٧- حَدَّثَنَا يَحْيَى عَنْ سُفْيَانَ قَالَ: حَدَّثَنِي مُغِيرَةُ بْنُ النُّعْمَانِ عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ: «يُحْشَرُ النَّاسُ عُرَاةً حُفَاةً غُرْلًا، فَأَوَّلُ مَنْ يُكْسَى إِبْرَاهِيمُ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ، ثُمَّ قَرَأَ: ﴿كَمَا بَدَأْنَآ أَوَّلَ خَلْقٍ نُّعِيدُهُۥ﴾ (الأنبياء: ١٠٤). [راجع: ١٩٥٠]

تخريج: إسناده صحيح. خ: (٣٣٤٩)، م: (٢٨٦٠).

2027. It was narrated from Ibn 'Abbas from the Prophet (ﷺ): "The people will be gathered naked, barefoot and uncircumcised, and the first one to be clothed will be Ibraheem (ﷺ). Then he recited: "As We began the first creation, We shall repeat it" [al-Anbiya' 21:104].

Comments: [Its *isnad* is *saheeh*, al-Bukhari (3349) and Muslim (2860)]

٢٠٢٨- حَدَّثَنَا يَحْيَى عَنْ شُعْبَةَ: حَدَّثَنِي سَلَمَةُ بْنُ كُهَيْلٍ قَالَ: سَمِعْتُ أَبَا الْحَكَمِ قَالَ: سَأَلْتُ ابْنَ عَبَّاسٍ عَنْ نَبِيذِ الْجَرِّ،

2028. Salamah bin Kuhail said: I heard Abul-Hakam say: I asked Ibn 'Abbas about *nabeedh* made in earthenware vessels and he said:

فَقَالَ: نَهَى رَسُولُ اللَّهِ ﷺ عَنْ نَبِيذِ الْجَرِّ وَالدُّبَّاءِ، وَ قَالَ: مَنْ سَرَّهُ أَنْ يُحَرِّمَ مَا حَرَّمَ اللَّهُ وَرَسُولُهُ، فَلْيُحَرِّمِ النَّبِيذَ. [راجع: ١٨٥]

تخريج: إسناده صحيح.

The Messenger of Allah (ﷺ) forbade *nabeedh* made in earthenware vessels and gourds. And he said: Whoever would like to regard as *haram* what Allah and His Messenger forbade, let him regard *nabeedh* as *haram*.

Comments: [Its *isnad* is *saheeh*]

٢٠٢٩- حَدَّثَنَا يَحْيَى عَنْ فِطْرٍ: حَدَّثَنَا أَبُو الطُّفَيْلِ قَالَ: قُلْتُ لِابْنِ عَبَّاسٍ: إِنَّ قَوْمَكَ يَزْعُمُونَ أَنَّ رَسُولَ اللَّهِ ﷺ قَدْ رَمَلَ بِالْبَيْتِ، وَأَنَّهَا سُنَّةٌ. قَالَ: صَدَقُوا وَكَذَبُوا. قُلْتُ: كَيْفَ صَدَقُوا وَكَذَبُوا؟ قَالَ: قَدْ رَمَلَ رَسُولُ اللَّهِ ﷺ بِالْبَيْتِ وَلَيْسَ بِسُنَّةٍ، قَدِمَ رَسُولُ اللَّهِ ﷺ وَأَصْحَابُهُ، وَالْمُشْرِكُونَ عَلَى جَبَلِ قُعَيْقِعَانَ، فَبَلَغَهُ أَنَّهُمْ يَتَحَدَّثُونَ أَنَّ بِهِمْ هَزْلًا، فَأَمَرَهُمْ أَنْ يَرْمُلُوا لِيُرِيَهُمْ أَنَّ بِهِمْ قُوَّةً. [راجع: ١٩٢١]

تخريج: إسناده صحيح. خ: (١٦٤٩)، م: (١٢٦٦).

2029. It was narrated that Abut-Tufail said: I said to Ibn 'Abbas: Your people are saying that the Messenger of Allah (ﷺ) trotted (*raml*) around the House and that it is *Sunnah*. He said: They are telling the truth and they are lying. I said: How can they be telling the truth and lying? He said: The Messenger of Allah (ﷺ) trotted around the House but it is not *Sunnah*. The Messenger of Allah (ﷺ) and his Companions came [to Makkah] when the *mushrikeen* were on Mount Qu'aiqi'an and he heard that they were saying that they [the Muslims] were emaciated, so he told them to trot in order to show them [the *mushrikeen*] that they had strength.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1649) and Muslim (1266)]

٢٠٣٠- حَدَّثَنَا يَحْيَى عَنْ شُعْبَةَ: حَدَّثَنَا مُحَمَّدُ ابْنُ جُحَادَةَ عَنْ أَبِي صَالِحٍ، عَنِ ابْنِ عَبَّاسٍ، وَوَكِيعٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ مُحَمَّدِ بْنِ جُحَادَةَ قَالَ: سَمِعْتُ أَبَا صَالِحٍ يُحَدِّثُ بَعْدَمَا كَبِرَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: لَعَنَ رَسُولُ اللَّهِ ﷺ زَائِرَاتِ الْقُبُورِ، وَالْمُتَّخِذِينَ عَلَيْهَا الْمَسَاجِدَ وَالسُّرُجَ. [انظر: ٢٦٠٣، ٢٩٨٤، ٣١١٨]

تخريج: حسن لغيره، دون ذكر السرج، وهذا إسناد ضعيف، أبو صالح باذام ضعيف عند الجمهور.

2030. It was narrated that Ibn 'Abbas said: The Messenger of Allah (ﷺ) cursed women who visit graves and those who build mosques over them and set up lamps on them.

Comments: [*Hasan* because of corroborating evidence; this is a *da'eef isnad*]

٢٠٣١- حَدَّثَنَا يَحْيَى عَنْ عَلِيِّ بْنِ الْمُبَارَكِ قَالَ: حَدَّثَنِي يَحْيَى بْنُ أَبِي كَثِيرٍ: أَنَّ عُمَرَ ابْنَ مُعَتِّبٍ أَخْبَرَهُ: أَنَّ أَبَا حَسَنٍ مَوْلَى أَبِي نَوْفَلٍ أَخْبَرَهُ: أَنَّهُ اسْتَفْتَى ابْنَ عَبَّاسٍ فِي مَمْلُوكٍ، تَحْتَهُ مَمْلُوكَةٌ فَطَلَّقَهَا تَطْلِيقَتَيْنِ ثُمَّ عَتَقَا، هَلْ يَصْلُحُ لَهُ أَنْ يَخْطُبَهَا؟ قَالَ: نَعَمْ، قَضَى بِذَلِكَ رَسُولُ اللَّهِ ﷺ. [انظر: ٣٠٨٨]

تخريج: إسناده ضعيف، عمربن معتب ضعيف.

2031. Abu Hasan, the freed slave of Abu Nawfal, narrated that he asked Ibn 'Abbas about a slave man who is married to a slave woman and divorces her twice (two *talaqs*), then they are both manumitted: can he propose to her? He said: Yes, the Messenger of Allah (ﷺ) passed a verdict to that effect.

Comments: [Its *isnad* is *da'eef* and Umar bin Mu'attib is *da'eef*]

٢٠٣٢- حَدَّثَنَا يَحْيَى عَنْ شُعْبَةَ وَمُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا (١/ ٢٣٠) شُعْبَةُ عَنِ الْحَكَمِ، عَنْ عَبْدِ الْحَمِيدِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ مِقْسَمٍ، عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ فِي الَّذِي يَأْتِي امْرَأَتَهُ وَهِيَ حَائِضٌ: «يَتَصَدَّقُ بِدِينَارٍ، أَوْ بِنِصْفِ دِينَارٍ». [انظر: ٢١٢١، ٢١٢٢، ٢٤٥٨، ٢٥٩٥، ٢٨٨٣، ٢٩٩٥، ٣١٤٥، ٣٤٧٣]

قَالَ عَبْدُ اللهِ: قَالَ أَبِي: وَلَمْ يَرْفَعْهُ عَبْدُ الرَّحْمَنِ وَلَا بَهْزٌ.

تخريج: صحيح موقوفاً.

2032. It was narrated from Ibn 'Abbas, from the Prophet (ﷺ) about one who has intercourse with his wife when she is menstruating: "Let him give a dinar or half a dinar in charity." 'Abdullah said: My father said: And neither 'Abdur-Rahman nor Bahz attributed it to the Prophet (ﷺ).

Comments: [*Saheeh mawqoof*]

٢٠٣٣- حَدَّثَنَا ابْنُ نُمَيْرٍ عَنْ مُجَالِدٍ، عَنِ الشَّعْبِيِّ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ تَكَلَّمَ يَوْمَ الْجُمُعَةِ وَالْإِمَامُ يَخْطُبُ، فَهُوَ كَمَثَلِ الْحِمَارِ يَحْمِلُ أَسْفَارًا، وَالَّذِي يَقُولُ لَهُ: أَنْصِتْ، لَيْسَ لَهُ جُمُعَةٌ». [راجع: ٧١٩]

تخريج: إسناده ضعيف، مجالد ضعيف.

2033. It was narrated that Ibn 'Abbas said: The Messenger of Allah (ﷺ) said: "If a person speaks on a Friday when the *imam* is delivering the *khutbah*, he is like a donkey carrying books (without understanding them). And the one who tells him, 'Be quiet,' has no *Jumu'ah*."

Comments: [Its *isnad* is *da'eef* and Mujalid is *da'eef*]

2034. It was narrated that Ibn 'Abbas said: People should reduce it [the bequest] from one third to one quarter [of the estate], because the Messenger of Allah (ﷺ) said: "One third is a lot."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (2743) and Muslim (1629)]

٢٠٣٤- حَدَّثَنِي ابْنُ نُمَيْرٍ: حَدَّثَنَا هِشَامٌ عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: لَوْ أَنَّ النَّاسَ غَضُّوا مِنَ الثُّلُثِ إِلَى الرُّبُعِ، فَإِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «الثُّلُثُ كَثِيرٌ». [راجع: ١٤٤٠]

تخريج: إسناده صحيح. خ: (٢٧٤٣)، م: (١٦٢٩).

2035. It was narrated from Sa'eed bin Jubair that a man came to Ibn 'Abbas and said: The Prophet (ﷺ) received Revelation for ten years in Makkah and ten years in Madinah. He said: Who is saying that? He received Revelation in Makkah for fifteen years and in Madinah for ten years and sixty-five days or more.

Comments: [Perhaps this report is the abominable action of al-Ala bin Salih]

٢٠٣٥- حَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا الْعَلَاءُ بْنُ صَالِحٍ: حَدَّثَنَا الْمِنْهَالُ بْنُ عَمْرٍو عَنْ سَعِيدِ ابْنِ جُبَيْرٍ: أَنَّ رَجُلًا أَتَى ابْنَ عَبَّاسٍ، فَقَالَ: أُنْزِلَ عَلَى النَّبِيِّ ﷺ عَشْرًا بِمَكَّةَ وَعَشْرًا بِالْمَدِينَةِ، فَقَالَ: مَنْ يَقُولُ ذَلِكَ؟ لَقَدْ أُنْزِلَ عَلَيْهِ بِمَكَّةَ خَمْسَ عَشْرَةَ، وَبِالْمَدِينَةِ عَشْرًا، خَمْسًا وَسِتِّينَ وَأَكْثَرَ. [راجع: ١٨٤٦]

تخريج: لعل هذا الحديث من منكرات العلاء بن صالح.

2036. It was narrated that Ibn 'Abbas said: The Messenger of Allah (ﷺ) said in his Farewell Sermon: "O people, what day is this?" They said: This is a sacred day. He said: "What land is this?" They said: This is a sacred land. He said: "What month is this?" They said: This is a sacred month. He said: "Your wealth, your blood and your honour are sacred to you, as sacred as this day of yours, in this land of yours and in this month of yours." Then he repeated it several times, then he looked up to the heavens and said: "O Lord, have I conveyed (the message)?" several times. And Ibn 'Abbas said: By Allah,

٢٠٣٦- حَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا فُضَيْلٌ - يَعْنِي ابْنَ غَزْوَانَ - عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ فِي حَجَّةِ الْوَدَاعِ: «يَا أَيُّهَا النَّاسُ، أَيُّ يَوْمٍ هَذَا؟» قَالُوا: هَذَا يَوْمٌ حَرَامٌ. قَالَ: «أَيُّ بَلَدٍ هَذَا؟» قَالُوا: بَلَدٌ حَرَامٌ. قَالَ: «فَأَيُّ شَهْرٍ هَذَا؟» قَالُوا: شَهْرٌ حَرَامٌ. قَالَ: «إِنَّ أَمْوَالَكُمْ وَدِمَاءَكُمْ وَأَعْرَاضَكُمْ عَلَيْكُمْ حَرَامٌ، كَحُرْمَةِ يَوْمِكُمْ هَذَا، فِي بَلَدِكُمْ هَذَا، فِي شَهْرِكُمْ هَذَا» ثُمَّ أَعَادَهَا مِرَارًا، ثُمَّ رَفَعَ رَأْسَهُ إِلَى السَّمَاءِ فَقَالَ: «اللَّهُمَّ هَلْ بَلَّغْتُ» مِرَارًا، قَالَ: يَقُولُ ابْنُ عَبَّاسٍ: وَاللَّهِ إِنَّهَا لَوَصِيَّةٌ إِلَى

this is advice for the sake of Allah. Then he said: "Let those who are present convey it to those who are absent. Do not go back to being disbelievers after I am gone, striking one another's necks."

رَبِّهِ عَزَّ وَجَلَّ، ثُمَّ قَالَ: «أَلَا فَلْيُبَلِّغِ الشَّاهِدُ الْغَائِبَ، لَا تَرْجِعُوا بَعْدِي كُفَّارًا يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ».

تخريج: إسناده صحيح. خ: (١٧٣٩).

Comments: [Its *isnad* is *saheeh,* al-Bukhari (1739)]

2037. Moosa bin Muslim at-Tahhan as-Sagheer narrated: I heard 'Ikrimah attributing the *hadeeth,* as I think, to Ibn 'Abbas. He said: The Messenger of Allah (ﷺ) said: "Whoever leaves snakes alone out of fear of their pursuit is not one of us. We have not made peace with them since we fought them."

٢٠٣٧- حَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا مُوسَى بْنُ مُسْلِمٍ الطَّحَّانُ الصَّغِيرُ قَالَ: سَمِعْتُ عِكْرِمَةَ يَرْفَعُ الْحَدِيثَ فِيمَا أُرَى إِلَى ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ تَرَكَ الْحَيَّاتِ مَخَافَةَ طَلَبِهِنَّ، فَلَيْسَ مِنَّا، مَا سَالَمْنَاهُنَّ مُنْذُ حَارَبْنَاهُنَّ». [انظر: ٣٢٥٤]

تخريج: إسناده صحيح.

Comments: [Its *isnad* is *saheeh*]

2038. It was narrated from Ibn 'Abbas that the Messenger of Allah (ﷺ) used to recite in the first *rak'ah* of *Fajr* prayer: "We believe in Allah and that which has been sent down to us and that which has been sent down to Ibraheem (Abraham)..." [al-Baqarah 2:136] to the end of the verse; and in the second *rak'ah* he would recite: "we believe in Allah, and bear witness that we are Muslims (i.e. we submit to Allah)" [Al 'Imran 3:52].

٢٠٣٨- حَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا عُثْمَانُ بْنُ حَكِيمٍ قَالَ: أَخْبَرَنِي سَعِيدُ بْنُ يَسَارٍ عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَقْرَأُ فِي الْفَجْرِ فِي أَوَّلِ رَكْعَةٍ: ﴿ءَامَنَّا بِٱللَّهِ وَمَآ أُنزِلَ إِلَيْنَا وَمَآ أُنزِلَ إِلَىٰٓ إِبْرَٰهِـۧمَ﴾ إِلَى آخِرِ الْآيَةِ (البقرة: ١٣٦) وَفِي الرَّكْعَةِ الثَّانِيَةِ: ﴿ءَامَنَّا بِٱللَّهِ وَٱشْهَدْ بِأَنَّا مُسْلِمُونَ﴾ (آل عمران: ٥٢). [انظر: ٢٠٤٥]

تخريج: إسناده صحيح. م: (٧٢٧).

Comments: [Its *isnad* is *saheeh,* Muslim (727)]

2039. It was narrated from Ibn 'Abbas that the Messenger of Allah (ﷺ) went out humbly, beseeching, with humbleness, wearing shabby clothes and walking at a measured pace, then he led the people in praying two

٢٠٣٩- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفْيَانُ عَنْ هِشَامِ بْنِ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ كِنَانَةَ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ خَرَجَ مُتَخَشِّعًا مُتَضَرِّعًا، مُتَوَاضِعًا، مُتَبَذِّلًا،

rak'ahs, like the *Eid* prayer, and he did not deliver a *khutbah* like this *khutbah* of yours.

Comments: [Its *isnad* is *hasan*]

مُتَرَسِّلًا، فَصَلَّى بِالنَّاسِ رَكْعَتَيْنِ كَمَا يُصَلِّي فِي الْعِيدِ، لَمْ يَخْطُبْ كَخُطْبَتِكُمْ هَذِهِ. [انظر: ٢٤٢٣، ٣٣٣١]

تخريج: إسناده حسن.

2040. It was narrated that Ibn 'Abbas said: When the Messenger of Allah (ﷺ) left Makkah, 'Ali took the daughter of Hamzah with him; 'Ali, Ja'far and Zaid disputed concerning her (i.e., who would take care of her) and referred their dispute to the Messenger of Allah (ﷺ). 'Ali said: She is the daughter of my paternal uncle and I brought her with me. Ja'far said: She is the daughter of my paternal uncle and her maternal aunt is married to me. Zaid said: She is the daughter of my brother - Zaid had become the brother of Hamzah when the Messenger of Allah (ﷺ) established bonds of brotherhood [among the believers, after the *Hijrah* to Madinah]. The Messenger of Allah (ﷺ) said to Zaid: "You are my *mawla* and her *mawla*." He said to 'Ali: "You are my brother and my Companion." And he said to Ja'far: "You resemble me physically and in attitude. And she should stay with her maternal aunt."

٢٠٤٠- حَدَّثَنَا ابْنُ نُمَيْرٍ: أَخْبَرَنَا حَجَّاجٌ عَنِ الْحَكَمِ، عَنْ مِقْسَمٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: لَمَّا خَرَجَ النَّبِيُّ ﷺ مِنْ مَكَّةَ خَرَجَ عَلِيٌّ بِابْنَةِ حَمْزَةَ، فَاخْتَصَمَ فِيهَا عَلِيٌّ وَجَعْفَرٌ وَزَيْدٌ إِلَى رَسولِ اللَّهِ ﷺ، فَقَالَ عَلِيٌّ: ابْنَةُ عَمِّي، وَأَنَا أَخْرَجْتُهَا. وَقَالَ جَعْفَرٌ: ابْنَةُ عَمِّي وَخَالَتُهَا عِنْدِي. وَقَالَ زَيْدٌ: ابْنَةُ أَخِي. وَكَانَ زَيْدٌ مُؤَاخِيًا لِحَمْزَةَ، آخَى بَيْنَهُمَا رَسُولُ اللَّهِ ﷺ. فَقَالَ رَسُولُ اللَّهِ ﷺ لِزَيْدٍ: «أَنْتَ مَوْلَايَ وَمَوْلَاهَا». وَقَالَ لِعَلِيٍّ: «أَنْتَ أَخِي وَصَاحِبِي» وَقَالَ لِجَعْفَرٍ: «أَشْبَهْتَ خَلْقِي وَخُلُقِي، وَهِيَ إِلَى خَالَتِهَا».

تخريج: صحيح لغيره، وهذا إسناد ضعيف، حجاج مدلس وقد عنعن والحكم لم يسمع من مقسم سوى خمسة أحاديث، ليس هذا منها.

Comments: [*Saheeh* because of corroborating evidence; this is a *da'eef isnad*]

2041. It was narrated that 'Abdur-Rahman bin Wa'lah said: I asked Ibn 'Abbas about selling wine and he said: The Messenger of Allah (ﷺ) had a friend from Thaqeef, or from Daws. He met

٢٠٤١- حَدَّثَنَا يَعْلَى: حَدَّثَنَا مُحَمَّدُ بْنُ إِسْحَاقَ عَنِ الْقَعْقَاعِ بْنِ حَكِيمٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ وَعْلَةَ قَالَ: سَأَلْتُ ابْنَ عَبَّاسٍ عَنْ بَيْعِ الْخَمْرِ فَقَالَ: كَانَ لِرَسُولِ اللَّهِ ﷺ صَدِيقٌ

him in Makkah during the year of the conquest, and brought a skin of wine to give him as a gift. The Messenger of Allah (ﷺ) said: "O Father of So and so, don't you know that Allah has forbidden it?" The man turned to his slave and said: Go and sell it. The Messenger of Allah (ﷺ) said: "O Father of So and so, what did you tell him to do?" He said: I told him to sell it. He said: "The One Who forbade drinking it also forbade selling it." So he instructed that it be poured away in al-Batha'.

Comments: [A *saheeh hadeeth*]

مِنْ ثَقِيفٍ، أَوْ مِنْ دَوْسٍ، فَلَقِيَهُ بِمَكَّةَ عَامَ الْفَتْحِ بِرَاوِيَةِ خَمْرٍ يُهْدِيهَا إِلَيْهِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «يَا أَبَا فُلَانٍ، أَمَا عَلِمْتَ أَنَّ اللَّهَ حَرَّمَهَا؟» فَأَقْبَلَ الرَّجُلُ عَلَى غُلَامِهِ، فَقَالَ: اذْهَبْ فَبِعْهَا. فَقَالَ رَسُولُ اللَّهِ ﷺ: «يَا أَبَا فُلَانٍ، بِمَاذَا أَمَرْتَهُ؟» قَالَ: أَمَرْتُهُ أَنْ يَبِيعَهَا. قَالَ: «إِنَّ الَّذِي حَرَّمَ شُرْبَهَا حَرَّمَ بَيْعَهَا» فَأَمَرَ بِهَا فَأُفْرِغَتْ فِي الْبَطْحَاءِ. [انظر: ٢١٩٠، ٢٩٧٨، ٣٣٧٣]

تخريج: حديث صحيح. م: (١٥٧٩). في سنده محمد بن اسحاق مدلس ولكنه توبع.

2042. It was narrated that Ibn 'Abbas said: The Messenger of Allah (ﷺ) used to review the Qur'an with Jibreel (ﷺ) every Ramadan, and the morning after the night in which he reviewed it, he would be more generous than the blowing wind; he was not asked for anything but he gave it. In the month (of Ramadan) after which he died, he reviewed it with him twice.

Comments: [A *saheeh hadeeth*, al-Bukhari (6) and Muslim (2308)]

٢٠٤٢- حَدَّثَنَا يَعْلَى: حَدَّثَنَا مُحَمَّدُ بْنُ إِسْحَاقَ عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، عَنِ (١/ ٢٣١) ابْنِ عَبَّاسٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَعْرِضُ الْكِتَابَ عَلَى جِبْرِيلَ عَلَيْهِ السَّلَامُ فِي كُلِّ رَمَضَانَ، فَإِذَا أَصْبَحَ رَسُولُ اللَّهِ ﷺ مِنَ اللَّيْلَةِ الَّتِي يَعْرِضُ فِيهَا مَا يَعْرِضُ، أَصْبَحَ وَهُوَ أَجْوَدُ مِنَ الرِّيحِ الْمُرْسَلَةِ، لَا يُسْأَلُ عَنْ شَيْءٍ إِلَّا أَعْطَاهُ، فَلَمَّا كَانَ فِي الشَّهْرِ الَّذِي هَلَكَ بَعْدَهُ، عَرَضَ عَلَيْهِ عَرْضَتَيْنِ. [انظر: ٢٦١٦، ٣٠١٢، ٣٤٢٥، ٣٤٦٩، ٣٥٣٩، ٢٤٩٤، ٣٤٢٢]

تخريج: حديث صحيح.خ: (٦)، م: (٢٣٠٨).

2043. It was narrated that Ibn 'Abbas said: The Messenger of Allah (ﷺ) said to Jibreel (ﷺ): "What kept you from visiting us more than you visited us? Then the

٢٠٤٣- حَدَّثَنَا يَعْلَى: حَدَّثَنَا عُمَرُ بْنُ ذَرٍّ عَنْ أَبِيهِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ لِجِبْرِيلَ: «مَا

verse "And we (angels) descend not except by the Command of your Lord..." [Maryam 19:64] was revealed.

يَمْنَعُكَ أَنْ تَزُورَنَا أَكْثَرَ مِمَّا تَزُورُنَا؟» قَالَ: فَنَزَلَتْ: ﴿وَمَا نَتَنَزَّلُ إِلَّا بِأَمْرِ رَبِّكَ﴾ إِلَى آخِرِ الْآيَةِ (مريم: ٦٤). [انظر: ٢٠٧٨، ٣٣٦٥]

Comments: [Its *isnad* is *saheeh*, al-Bukhari (3218)]

تخريج: إسناده صحيح. خ: (٣٢١٨).

2044. It was narrated that 'Ata' said: We attended the funeral of Maimoonah, the wife of the Prophet (ﷺ), in Sarif, with Ibn 'Abbas. Ibn 'Abbas said: This is Maimoonah, so when you lift up the bier, do not shake it or make it wobble, because the Messenger of Allah (ﷺ) had nine wives and he used to divide his time between eight, and did not give a share of his time to one. 'Ata' said: The one to whom he did not give a share of his time was Safiyyah.

٢٠٤٤- حَدَّثَنَا جَعْفَرُ بْنُ عَوْنٍ: أَخْبَرَنَا ابْنُ جُرَيْجٍ عَنْ عَطَاءٍ قَالَ: حَضَرْنَا مَعَ ابْنِ عَبَّاسٍ جِنَازَةَ مَيْمُونَةَ زَوْجِ النَّبِيِّ ﷺ بِسَرِفَ، قَالَ: فَقَالَ ابْنُ عَبَّاسٍ: هَذِهِ مَيْمُونَةُ، إِذَا رَفَعْتُمْ نَعْشَهَا فَلَا تُزَعْزِعُوهَا وَلَا تُزَلْزِلُوهَا، فَإِنَّ رَسُولَ اللَّهِ ﷺ كَانَ عِنْدَهُ تِسْعُ نِسْوَةٍ، وَكَانَ يَقْسِمُ لِثَمَانٍ، وَوَاحِدَةٌ لَمْ يَكُنْ لِيَقْسِمَ لَهَا. قَالَ عَطَاءٌ: الَّتِي لَمْ يَكُنْ يَقْسِمُ لَهَا صَفِيَّةُ. [انظر: ٣٢٥٩، ٣٢٦١]

تخريج: إسناده صحيح. خ: (٥٠٦٧)، م: (١٤٦٥).

Comments: [Its *isnad* is *saheeh*, al-Bukhari (5067) and Muslim (1465)]

2045. It was narrated that Ibn 'Abbas said: What the Messenger of Allah (ﷺ) mostly recited in the two *rak'ahs* before *Fajr* was: "We believe in Allah and that which has been sent down to us and that which has been sent down to Ibraheem (Abraham) Isma'il (Ishmael)..." [al-Baqarah 2:136] to the end of the verse, and: "we believe in Allah, and bear witness that we are Muslims (i.e. we submit to Allah)" [Al 'Imran 3:52].

٢٠٤٥- حَدَّثَنَا يَعْلَى: حَدَّثَنَا عُثْمَانُ عَنْ سَعِيدٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَ أَكْثَرُ مَا يُصَلِّي رَسُولُ اللَّهِ ﷺ الرَّكْعَتَيْنِ اللَّتَيْنِ قَبْلَ الْفَجْرِ: ﴿ءَامَنَّا بِاللَّهِ وَمَآ أُنزِلَ إِلَيْنَا وَمَآ أُنزِلَ إِلَىٰٓ إِبْرَٰهِيمَ وَإِسْمَٰعِيلَ﴾ إِلَى آخِرِ الْآيَةِ (البقرة: ١٣٦)، وَالْأُخْرَى: ﴿ءَامَنَّا بِاللَّهِ وَاشْهَدْ بِأَنَّا مُسْلِمُونَ﴾ (آل عمران: ٥٢). [راجع: ٢٠٣٨]

تخريج: إسناده صحيح. م: (٧٢٧).

Comments: [Its *isnad* is *saheeh*, Muslim (727)]

2046. 'Uthman bin al-Hakam said: I asked Sa'eed bin Jubair about fasting in Rajab: what do

٢٠٤٦- حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ: حَدَّثَنَا عُثْمَانُ ابْنُ حَكِيمٍ قَالَ: سَأَلْتُ سَعِيدَ بْنَ جُبَيْرٍ عَنْ

you think about it? He said: Ibn 'Abbas told me: The Messenger of Allah (ﷺ) would fast until we thought that he would not break his fast, and he would refrain from fasting until we thought that he would not fast.

صَوْمِ رَجَبٍ، كَيْفَ تَرَى فِيهِ؟ قَالَ: حَدَّثَنِي ابْنُ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَصُومُ حَتَّى نَقُولَ: لَا يُفْطِرُ، وَيُفْطِرُ حَتَّى نَقُولَ: لَا يَصُومُ. [انظر: ١٩٩٨]

Comments: [Its *isnad* is *saheeh*]

تخريج: إسناده صحيح.

2047. It was narrated that Ibn 'Abbas said: The Messenger of Allah (ﷺ) said: "The best of your kohl is antimony: it makes the vision clear and causes hair to grow."

٢٠٤٧- حَدَّثَنَا يَعْلَى بْنُ عُبَيْدٍ: حَدَّثَنَا سُفْيَانُ عَنْ عَبْدِ اللَّهِ بْنِ عُثْمَانَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «خَيْرُ أَكْحَالِكُمُ الْإِثْمِدُ، يَجْلُو الْبَصَرَ، وَيُنْبِتُ الشَّعَرَ». [انظر: ٢٢١٩، ٢٤٧٩، ٣٠٣٥، ٣٣٤٢، ٢٤٢٦]

Comments: [Its *isnad* is *qawi*]

تخريج: إسناده قوي.

2048. It was narrated that Sa'eed bin Jubair said: Ibn 'Abbas met me and said: Have you got married? I said: No. He said: Get married. Then he met me after that and said: Have you got married? I said: No. He said: Get married, for the best of this *ummah* is the one who has the most wives.

٢٠٤٨- حَدَّثَنَا أَسْبَاطُ بْنُ مُحَمَّدٍ: حَدَّثَنَا عَطَاءُ بْنُ السَّائِبِ عَنْ سَعِيدِ بْنِ جُبَيْرٍ قَالَ: لَقِيَنِي ابْنُ عَبَّاسٍ فَقَالَ: تَزَوَّجْتَ؟ قَالَ: قُلْتُ: لَا، قَالَ: تَزَوَّجْ، ثُمَّ لَقِيَنِي بَعْدَ ذَلِكَ فَقَالَ: تَزَوَّجْتَ؟ قَالَ: قُلْتُ: لَا، قَالَ: تَزَوَّجْ، فَإِنَّ خَيْرَ هَذِهِ الْأُمَّةِ كَانَ أَكْثَرَهَا نِسَاءً. [انظر: ٢١٧٩، ٣٥٠٧]

Comments: [*Saheeh* because of corroborating evidence]

تخريج: صحيح لغيره. خ: (٥٠٦٩).

2049. It was narrated that Ibn 'Abbas said: The Messenger of Allah (ﷺ) said: "If you send out the (hunting) dog and it eats some of the prey, do not eat it for he only caught it for himself. But if you send him out and he kills (the prey) but does not eat any of it,

٢٠٤٩- حَدَّثَنَا أَسْبَاطٌ: حَدَّثَنَا أَبُو إِسْحَاقَ الشَّيْبَانِيُّ عَنْ حَمَّادٍ، عَنْ إِبْرَاهِيمَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا أَرْسَلْتَ الْكَلْبَ، فَأَكَلَ مِنَ الصَّيْدِ، فَلَا تَأْكُلْ، فَإِنَّمَا أَمْسَكَ عَلَى نَفْسِهِ، وَإِذَا أَرْسَلْتَهُ

then eat it, for he killed it for his master."

Comments: [*Saheeh* because of corroborating evidence; its *isnad* is *da'eef*]

فَقَتَلَ وَلَمْ يَأْكُلْ، فَكُلْ، فَإِنَّمَا أَمْسَكَ عَلَى صَاحِبِهِ».

قَالَ عَبْدُ اللَّهِ: وَكَانَ فِي كِتَابِ أَبِي: عَنْ إِبْرَاهِيمَ قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ، فَضَرَبَ عَلَيْهِ أَبِي: كَذَا قَالَ أَسْبَاطٌ.

تخريج: صحيح لغيره، وهذا إسناد ضعيف، إبراهيم نخعي لم يسمع من ابن عباس.

2050. It was narrated that Ibn 'Abbas said: I heard the Messenger of Allah (ﷺ) say: "There are three things that are obligatory for me and are voluntary for you: *Witr* prayer, offering sacrifice and *Duha* prayer."

Comments: [Its *isnad* is *da'eef*, Abu Janab al-Kalbi is *da'eef*]

٢٠٥٠- حَدَّثَنَا شُجَاعُ بْنُ الْوَلِيدِ عَنْ أَبِي جَنَابٍ الْكَلْبِيِّ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «ثَلَاثٌ هُنَّ عَلَيَّ فَرَائِضُ، وَهُنَّ لَكُمْ تَطَوُّعٌ: الْوِتْرُ، وَالنَّحْرُ، وَصَلَاةُ الضُّحَى». [انظر: ٢٠٦٥، ٢٠٨١، ٢٩١٦، ٢٩١٧]

تخريج: إسناده ضعيف، أبو جناب الكلبي ضعيف.

2051. It was narrated from Ibn 'Abbas that the Prophet (ﷺ) moved on from Muzdalifah before the sun rose.

Comments: [Its *isnad* is *saheeh*]

٢٠٥١- حَدَّثَنَا أَبُو خَالِدٍ سُلَيْمَانُ بْنُ حَيَّانَ قَالَ: سَمِعْتُ الْأَعْمَشَ عَنِ الْحَكَمِ، عَنْ مِقْسَمٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ أَفَاضَ مِنْ مُزْدَلِفَةَ قَبْلَ طُلُوعِ الشَّمْسِ. [راجع: ٨٤]

تخريج: إسناده صحيح.

2052. It was narrated that Ibn 'Abbas said: The Messenger of Allah (ﷺ) said: "Seek it [*Lailatal-Qadr*] in the last ten days, on the twenty-ninth or the twenty-fifth or the twenty-seventh."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (2021)]

٢٠٥٢- حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا أَيُّوبُ عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْتَمِسُوهَا فِي الْعَشْرِ الْأَوَاخِرِ، فِي تَاسِعَةٍ تَبْقَى، أَوْ خَامِسَةٍ تَبْقَى، أَوْ سَابِعَةٍ تَبْقَى». [وانظر: ٢٥٢٠، ٣٤٠١، ٣٤٥٦]

تخريج: إسناده صحيح. خ: (٢٠٢١).

2053. It was narrated that Ibn 'Abbas said: The Messenger of Allah (ﷺ) did not fight any people until he called them [to Islam first].

Comments: [A *saheeh hadeeth*]

٢٠٥٣- حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ: حَدَّثَنَا حَجَّاجُ بْنُ أَرْطَاةَ عَنِ ابْنِ أَبِي نَجِيحٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: مَا قَاتَلَ رَسُولُ اللَّهِ ﷺ قَوْمًا حَتَّى يَدْعُوَهُمْ. [انظر: ٢١٠٥]

تخريج: حديث صحيح، حجاج بن أرطاة مدلس وقد عنعن، لكنه توبع.

2054. It was narrated that Ibn 'Abbas said: The Messenger of Allah (ﷺ) used to enjoin his daughters and wives to go out on the two *Eids*.

Comments: [*Saheeh* because of corroborating evidence]

٢٠٥٤- حَدَّثَنَا حَفْصٌ: حَدَّثَنَا حَجَّاجٌ عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَابِسٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَأْمُرُ بَنَاتِهِ وَنِسَاءَهُ أَنْ يَخْرُجْنَ فِي الْعِيدَيْنِ.

تخريج: صحيح لغيره، حجاج بن أرطاة مدلس، وقد عنعن.

2055. It was narrated that Ibn 'Abbas said: When the Prophet (ﷺ) fell sick, he instructed Abu Bakr to lead the people in prayer. Then he felt a little better so he came out, and when Abu Bakr realised he was there, he wanted to step back. But the Prophet (ﷺ) gestured to him and sat down to the left of Abu Bakr, and he started to recite from where Abu Bakr had left off.

Comments: [Its *isnad* is *saheeh*]

٢٠٥٥- حَدَّثَنَا يَحْيَى بْنُ زَكَرِيَّا بْنِ أَبِي زَائِدَةَ: حَدَّثَنِي أَبِي عَنْ أَبِي إِسْحَاقَ، عَنِ الْأَرْقَمِ بْنِ شُرَحْبِيلَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: لَمَّا مَرِضَ النَّبِيُّ ﷺ أَمَرَ أَبَا بَكْرٍ (١/ ٢٣٢) أَنْ يُصَلِّيَ بِالنَّاسِ، ثُمَّ وَجَدَ خِفَّةً فَخَرَجَ، فَلَمَّا أَحَسَّ بِهِ أَبُو بَكْرٍ، أَرَادَ أَنْ يَنْكُصَ، فَأَوْمَأَ إِلَيْهِ النَّبِيُّ ﷺ، فَجَلَسَ إِلَى جَنْبِ أَبِي بَكْرٍ عَنْ يَسَارِهِ، وَاسْتَفْتَحَ مِنَ الْآيَةِ الَّتِي انْتَهَى إِلَيْهَا أَبُو بَكْرٍ. [راجع: ١٧٨٤]

تخريج: صحيح.رواية زكريا بن أبي زائدة عن أبي إسحاق بعد التغيير، لكنه توبع.

2056. It was narrated from Ibn 'Abbas that the Prophet (ﷺ) stoned the *Jamrah, Jamratal-'Aqabah,* on the Day of Sacrifice, riding.

Comments: [*Saheeh* because of corroborating evidence]

٢٠٥٦- حَدَّثَنَا يَحْيَى بْنُ زَكَرِيَّا: حَدَّثَنَا حَجَّاجٌ عَنِ الْحَكَمِ، عَنْ أَبِي الْقَاسِمِ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ رَمَى الْجَمْرَةَ، جَمْرَةَ الْعَقَبَةِ، يَوْمَ النَّحْرِ رَاكِبًا.

تخريج: صحيح لغيره. الحجاج بن أرطاة مدلس وقد عنعن.

2057. It was narrated that Ibn 'Abbas said: Do not criticize the one who fasts when travelling or the one who does not fast, for the Messenger of Allah (ﷺ) fasted whilst travelling and did not fast.

Comments: [Its *isnad* is *saheeh*, Muslim (1113)]

٢٠٥٧- حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ، عَنْ عَبْدِ الْكَرِيمِ الْجَزَرِيِّ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: لَا تَعِبْ عَلَى مَنْ صَامَ فِي السَّفَرِ، وَلَا عَلَى مَنْ أَفْطَرَ، قَدْ صَامَ رَسُولُ اللَّهِ ﷺ فِي السَّفَرِ وَأَفْطَرَ. [انظر: ٢٣٥٠]

تخريج: إسناده صحيح. م: (١١١٣).

2058. It was narrated that Ibn 'Abbas said: The Messenger of Allah (ﷺ) sent word to the people of a village four parasangs away - or he said: two parasangs - on the day of 'Ashoora', telling everyone who had eaten not to eat for the rest of the day, and telling those who had not eaten to complete the day fasting.

Comments: [*Saheeh*, because of corroborating evidence; this is a *da'eef isnad*]

٢٠٥٨- حَدَّثَنَا وَكِيعٌ عَنْ إِسْرَائِيلَ أَوْ غَيْرِهِ، عَنْ جَابِرٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: أَرْسَلَ رَسُولُ اللَّهِ ﷺ إِلَى أَهلِ قَرْيَةٍ عَلَى رَأْسِ أَرْبَعَةِ فَرَاسِخَ - أَوْ قَالَ: فَرْسَخَيْنِ- يَوْمَ عَاشُورَاءَ، فَأَمَرَ مَنْ أَكَلَ أَنْ لَا يَأْكُلَ بَقِيَّةَ يَوْمِهِ، وَمَنْ لَمْ يَأْكُلْ أَنْ يُتِمَّ صَوْمَهُ.

تخريج: صحيح لغيره، وهذا إسناد ضعيف، وكيع شك في شيخه وجابر الجعفي ضعيف.

2059. It was narrated from Ibn 'Abbas that a man came as a Muslim at the time of the Messenger of Allah (ﷺ), then his wife came as a Muslim after him, and he said: O Messenger of Allah, she became Muslim with me. So the Prophet (ﷺ) told her to go back to him.

Comments: [Its *isnad* is *da'eef*]

٢٠٥٩- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا إِسْرَائِيلُ عَنْ سِمَاكٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَجُلًا جَاءَ مُسْلِمًا عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ، ثُمَّ جَاءَتِ امْرَأَتُهُ مُسْلِمَةً بَعْدَهُ، فَقَالَ: يَا رَسُولَ اللَّهِ، إِنَّهَا كَانَتْ أَسْلَمَتْ مَعِي، فَرَدَّهَا عَلَيْهِ النَّبِيُّ ﷺ.

تخريج: إسناده ضعيف، رواية سماك عن عكرمة مضطربة.

2060. It was narrated that Ibn 'Abbas said: The Messenger of Allah (ﷺ) commanded us to do *wudoo'* properly.

٢٠٦٠- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي جَهْضَمٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: أَمَرَنَا رَسُولُ اللَّهِ ﷺ بِإِسْبَاغِ الْوُضُوءِ. [راجع: ١٩٧٧]

Comments: [Its *isnad* is *saheeh*]

تخريج: إسناده صحيح.

2061. It was narrated from Ibn 'Abbas that the Messenger of Allah (ﷺ) prayed on a reed mat.

Comments: [*Saheeh* because of corroborating evidence; this is a *da'eef isnad*]

٢٠٦١- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا زَمْعَةُ بْنُ صَالِحٍ عَنْ عَمْرِو بْنِ دِينَارٍ، عَنِ ابْنِ عَبَّاسٍ وَسَلَمَةَ ابْنِ وَهْرَامٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ صَلَّى عَلَى بِسَاطٍ. [انظر: ٢٤٢٦، ٢٤٧٢]

تخريج: صحيح لغيره، وهذا إسناد ضعيف، زمعة بن صالح ضعيف.

2062. It was narrated that 'Abdur-Rahman bin 'Abis said: I said to Ibn 'Abbas: Were you present on *Eid* with the Messenger of Allah (ﷺ)? He said: Yes; were it not for my being close to him, I would not have been present because I was too young. He said: The Messenger of Allah (ﷺ) came out and prayed two *rak'ahs* at Dar Katheer bin as-Salt, then he delivered the *khutbah*. And he did not mention any *adhan* or *iqamah*.

Comments: [Its *isnad* is *saheeh*]

٢٠٦٢- حَدَّثَنِي وَكِيعٌ عَنْ سُفْيَانَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَابِسٍ قَالَ: قُلْتُ لِابْنِ عَبَّاسٍ: أَشَهِدْتَ الْعِيدَ مَعَ رَسُولِ اللَّهِ ﷺ؟ قَالَ: نَعَمْ، وَلَوْلَا مَكَانِي مِنْهُ مَا شَهِدْتُهُ لِصِغَرِي، قَالَ: خَرَجَ رَسُولُ اللَّهِ ﷺ، فَصَلَّى عِنْدَ دَارِ كَثِيرِ بْنِ الصَّلْتِ رَكْعَتَيْنِ، ثُمَّ خَطَبَ، لَمْ يَذْكُرْ أَذَانًا وَلَا إِقَامَةً. [انظر: ٢١٦٩، ٢٥٧٤، ٣٢٢٦، ٣٣١٥، ٣٣٥٨، ٣٤٨٧]

تخريج: إسناده صحيح.

2063. It was narrated that Ibn 'Abbas said: The Messenger of Allah (ﷺ) offered the fear prayer in Dhu Qarad - land belonging to Banu Sulaim. The people formed two rows behind him: one row facing the enemy and one row behind him. He led the row that was behind him in praying one *rak'ah*, then they moved back to where the others were and the others took their places, then he

٢٠٦٣- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفْيَانُ عَنِ أَبِي بَكْرِ بْنِ أَبِي الْجَهْمِ بْنِ صُخَيْرٍ، عَنْ عُبَيْدِ اللَّهِ ابْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: صَلَّى رَسُولُ اللَّهِ ﷺ صَلَاةَ الْخَوْفِ بِذِي قَرَدٍ ـ أَرْضٍ مِنْ أَرْضِ بَنِي سُلَيْمٍ ـ فَصَفَّ النَّاسُ خَلْفَهُ صَفَّيْنِ: صَفٌّ مُوَازِي الْعَدُوِّ، وَصَفٌّ خَلْفَهُ، فَصَلَّى بِالصَّفِّ الَّذِي يَلِيهِ رَكْعَةً، ثُمَّ نَكَصَ هَؤُلَاءِ إِلَى مَصَافِّ هَؤُلَاءِ، وَهَؤُلَاءِ إِلَى

led them in praying another *rak'ah*.

Comments: [Its *isnad* is *saheeh*]

مَصَافٌ هَؤُلَاءِ، فَصَلَّى بِهِمْ رَكْعَةً أُخْرَى. [انظر: ٢٣٨٣، ٣٣٦٤]

تخريج: إسناده صحيح.

2064. It was narrated that Ibn 'Abbas said: The Messenger of Allah (ﷺ) enjoined prayer when travelling and not travelling. Just as (*nafl*) prayers are offered when not travelling, before and after (the obligatory prayer), they should also be offered when travelling, before and after (the obligatory prayer).

Comments: [Its *isnad* is *hasan*]

٢٠٦٤- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا أُسَامَةُ بْنُ زَيْدٍ قَالَ: سَأَلْتُ طَاوُسًا عَنِ السُّبْحَةِ فِي السَّفَرِ قَالَ: وَالْحَسَنُ بْنُ مُسْلِمِ بْنِ يَنَّاقٍ جَالِسٌ، فَقَالَ الْحَسَنُ بْنُ مُسْلِمٍ وَطَاوُسٌ يَسْمَعُ: حَدَّثَنَا طَاوُس عَنِ ابْنِ عَبَّاسٍ قَالَ: فَرَضَ رَسُولُ اللَّهِ ﷺ صَلَاةَ الْحَضَرِ وَالسَّفَرِ، فَكَمَا تُصَلِّي فِي الْحَضَرِ قَبْلَهَا وَبَعْدَهَا، فَصَلِّ فِي السَّفَرِ قَبْلَهَا وَبَعْدَهَا. قَالَ وَكِيعٌ مَرَّةً: وَصَلِّهَا فِي السَّفَرِ.

تخريج: إسناده حسن.

2065. It was narrated that Ibn 'Abbas said: The Messenger of Allah (ﷺ) said: "I was commanded to pray two *rak'ahs* of *Duha* and *Witr*, but that is not obligatory for you."

Comments: [Its *isnad* is *da'eef*]

٢٠٦٥- حَدَّثَنَا وَكِيعٌ عَنْ إِسْرَائِيلَ، عَنْ جَابِرٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أُمِرْتُ بِرَكْعَتَي الضُّحَى، وَبِالْوِتْرِ وَلَمْ يُكْتَبْ». [انظر: ٢٠٥٠]

تخريج: إسناده ضعيف، جابر الجعفي ضعيف.

2066. It was narrated from Ibn 'Abbas that when the Prophet (ﷺ) recited "Glorify the Name of your Lord, the Most High" [al-A'la 87:1], he would say: "Glory be to my Lord, the Most High."

Comments: [*Saheeh mawqoof*]

٢٠٦٦- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا إِسْرَائِيلُ عَنْ أَبِي إِسْحَاقَ، عَنْ مُسْلِمٍ الْبَطِينِ، عَنْ سَعِيدِ ابْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا قَرَأَ: ﴿سَبِّحِ ٱسْمَ رَبِّكَ ٱلْأَعْلَى﴾ (الأعلى: ١) قَالَ: «سُبْحَانَ رَبِّيَ الْأَعْلَى».

تخريج: صحيح موقوفاً.

2067. It was narrated that Ibn 'Abbas said: When the Messenger of Allah (ﷺ) passed by Wadi

٢٠٦٧- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا زَمْعَةُ بْنُ صَالِحٍ عَنْ سَلَمَةَ بْنِ وَهْرَامٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ

'Usfan, when he went for *Hajj*, he said: "O Abu Bakr, what wadi is this?" He said: Wadi 'Usfan. He said: "Hood and Salih passed through it on red camels, with reins of palm fibres. Their *izars* were woollen striped cloaks and their *rida*'s were woollen garments. They were reciting the *Talbiyah*, performing pilgrimage to the Ancient House."

Comments: [Its *isnad* is *da'eef*]

عَبَّاسٍ قَالَ: لَمَّا مَرَّ رَسُولُ اللَّهِ ﷺ بِوَادِي عُسْفَانَ حِينَ حَجَّ قَالَ: «يَا أَبَا بَكْرٍ، أَيُّ وَادٍ هَذَا؟» قَالَ: وَادِي عُسْفَانَ. قَالَ: «لَقَدْ مَرَّ بِهِ هُودٌ وَصَالِحٌ عَلَى بَكَرَاتٍ حُمْرٍ خُطُمُهَا اللِّيفُ، أُزُرُهُمُ الْعَبَاءُ، وَأَرْدِيَتُهُمُ النِّمَارُ، يُلَبُّونَ يَحُجُّونَ الْبَيْتَ الْعَتِيقَ». [راجع: ١٨٥٤]

تخريج: إسناده ضعيف، زمعة ضعيف وسلمة بن وهرام مختلف فيه.

2068. It was narrated from Ibn 'Abbas that dates would be soaked for the Prophet (ﷺ) on the night before Thursday, and he would drink it on Thursday and Friday. - [The narrator] said: And I think he said: on Saturday. - Then when the time for *'Asr* came, if any of it was left over, he would give it to the servants or order that it be poured away.

Comments: [Its *isnad* is *saheeh*, Muslim (2004)]

٢٠٦٨- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا شُعْبَةُ (١/ ٢٣٣) عَنْ يَحْيَى بْنِ عُبَيْدٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ كَانَ يُنْبَذُ لَهُ لَيْلَةَ الْخَمِيسِ، فَيَشْرَبُهُ يَوْمَ الْخَمِيسِ، وَيَوْمَ الْجُمُعَةِ ـ قَالَ: وَأُرَاهُ قَالَ: وَيَوْمَ السَّبْتِ ـ فَإِذَا كَانَ عِنْدَ الْعَصْرِ، فَإِنْ بَقِيَ مِنْهُ شَيْءٌ، سَقَاهُ الْخَدَمَ، أَوْ أَمَرَ بِهِ فَأُهَرِيقَ. [راجع: ١٩٦٣]

تخريج: إسناده صحيح. م: (٢٠٠٤).

2069. It was narrated that Ibn 'Abbas said: The Messenger of Allah (ﷺ) said: "Whoever speaks about the Qur'an without knowledge, let him take his place in Hell."

Comments: [Its *isnad* is *da'eef* because of the weakness of Abdul-A'la ath-Tha'labi]

٢٠٦٩- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفْيَانُ عَنْ عَبْدِ الْأَعْلَى الثَّعْلَبِيِّ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ قَالَ فِي الْقُرْآنِ بِغَيْرِ عِلْمٍ، فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ». [انظر: ٢٤٢٩، ٢٩٧٥، ٣٠٢٥]

تخريج: إسناده ضعيف، لضعف عبد الأعلى الثعلبي.

2070. It was narrated that Ibn 'Abbas said: When this verse was revealed: "... and whether you disclose what is in your own

٢٠٧٠- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفْيَانُ عَنْ آدَمَ بْنِ سُلَيْمَانَ مَوْلَى خَالِدِ بْنِ خَالِدٍ قَالَ: سَمِعْتُ سَعِيدَ بْنَ جُبَيْرٍ عَنِ ابْنِ عَبَّاسٍ قَالَ: لَمَّا نَزَلَتْ

selves or conceal it, Allah will call you to account for it..." [al-Baqarah 2:284], their hearts were filled with distress as never before. The Prophet (ﷺ) said: "Say: We hear and we obey and submit." Then Allah instilled faith in their hearts and He revealed: The Messenger (Muhammad (ﷺ)) believes in what has been sent down to him from his Lord, and (so do) the believers. Each one believes in Allah, His Angels, His Books, and His Messengers. (They say,) 'We make no distinction between one another of His Messengers' - and they say, 'We hear, and we obey. (We seek) Your forgiveness, our Lord, and to You is the return (of all).' Allah burdens not a person beyond his scope. He gets reward for that (good) which he has earned, and he is punished for that (evil) which he has earned. 'Our Lord! Punish us not if we forget or fall into error, our Lord! Lay not on us a burden like that which You did lay on those before us (Jews and Christians); our Lord! Put not on us a burden greater than we have strength to bear. Pardon us and grant us forgiveness. Have mercy on us. You are our *Mawla* (Patron, Supporter and Protector) and give us victory over the disbelieving people'" [al-Baqarah 2:285, 286].

هَذِهِ الآيَةُ: ﴿إِنْ تُبْدُوا مَا فِي أَنْفُسِكُمْ أَوْ تُخْفُوهُ يُحَاسِبْكُمْ بِهِ اللَّهُ﴾ (البقرة: ٢٨٤) قَالَ: دَخَلَ قُلُوبَهُمْ مِنْهَا شَيْءٌ لَمْ يَدْخُلْ قُلُوبَهُمْ مِنْ شَيْءٍ. قَالَ: فَقَالَ النَّبِيُّ ﷺ: «قُولُوا: سَمِعْنَا وَأَطَعْنَا وَسَلَّمْنَا» فَأَلْقَى اللَّهُ الإِيمَانَ فِي قُلُوبِهِمْ، فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: ﴿آمَنَ الرَّسُولُ بِمَآ أُنْزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُوْنَ كُلٌّ آمَنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْ رُسُلِهِ وَقَالُوا سَمِعْنَا وَأَطَعْنَا غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُO لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ رَبَّنَا لَا تُؤَاخِذْنَآ إِنْ نَسِينَآ أَوْ أَخْطَأْنَا رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إِصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ وَاعْفُ عَنَّا وَاغْفِرْ لَنَا وَارْحَمْنَا أَنْتَ مَوْلَانَا فَانْصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ﴾ (البقرة: ٢٨٥، ٢٨٦). [انظر: ٣٠٧٠]

قَالَ أَبُو عَبْدِ الرَّحْمَنِ: آدَمُ هَذَا: هُوَ أَبُو يَحْيَى بْنُ آدَمَ.

تخريج: إسناده صحيح. م: (١٢٦).

Comments: [Its *isnad* is *saheeh*, Muslim (126)]

2071. It was narrated from Ibn 'Abbas that when the Messenger

٢٠٧١- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا زَكَرِيَّا بْنُ إِسْحَاقَ الْمَكِّيُّ عَنْ يَحْيَى بْنِ عَبْدِ اللَّهِ بْنِ

صَيْفِيٍّ، عَنْ أَبِي مَعْبَدٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ لَمَّا بَعَثَ مُعَاذَ بْنَ جَبَلٍ إِلَى الْيَمَنِ قَالَ: «إِنَّكَ تَأْتِي قَوْمًا أَهْلَ كِتَابٍ، فَادْعُهُمْ إِلَى شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَنِّي رَسُولُ اللَّهِ، فَإِنْ هُمْ أَطَاعُوكَ لِذَلِكَ، فَأَعْلِمْهُمْ أَنَّ اللَّهَ عَزَّ وَجَلَّ افْتَرَضَ عَلَيْهِمْ خَمْسَ صَلَوَاتٍ فِي كُلِّ يَوْمٍ وَلَيْلَةٍ، فَإِنْ أَطَاعُوا لِذَلِكَ، فَأَعْلِمْهُمْ أَنَّ اللَّهَ عَزَّ وَجَلَّ افْتَرَضَ عَلَيْهِمْ صَدَقَةً فِي أَمْوَالِهِمْ، تُؤْخَذُ مِنْ أَغْنِيَائِهِمْ وَتُرَدُّ فِي فُقَرَائِهِمْ، فَإِنْ هُمْ أَطَاعُوكَ لِذَلِكَ، فَإِيَّاكَ وَكَرَائِمَ أَمْوَالِهِمْ، وَاتَّقِ دَعْوَةَ الْمَظْلُومِ، فَإِنَّهَا لَيْسَ بَيْنَهَا وَبَيْنَ اللَّهِ عَزَّ وَجَلَّ حِجَابٌ».

تخريج: إسناده صحيح. خ: (١٣٩٥)، م: (١٩).

of Allah (ﷺ) sent Mu'adh bin Jabal to Yemen, he said: "You are going to some of the People of the Book. Call them to bear witness that there is no god but Allah and that I am the Messenger of Allah. If they obey you in that, then teach them that Allah, may He be glorified and exalted, has enjoined upon them five prayers each day and night. If they obey you in that, then teach them that Allah, may He be glorified and exalted, has enjoined upon them charity (*zakah*) to be taken from their rich and given to their poor. If they obey you in that, beware of taking the best of their wealth, and fear the supplication of one who has been wronged, for there is no barrier between it and Allah, may He be glorified and exalted."

Comments: [Its *isnad* is *saheeh,* al-Bukhari (1395) and Muslim (19)]

٢٠٧٢- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفْيَانُ عَنْ زَيْدِ ابْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ تَوَضَّأَ مَرَّةً مَرَّةً. [انظر: ٢٤١٦، ٣٠٧٣، ٣١١٣]

تخريج: إسناده صحيح. خ: (١٥٧).

2072. It was narrated from Ibn 'Abbas that the Messenger of Allah (ﷺ) did *wudoo'* washing each part once.

Comments: [Its *isnad* is *saheeh,* al-Bukhari (157)]

٢٠٧٣- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا ابْنُ أَبِي ذِئْبٍ عَنْ شُعْبَةَ مَوْلَى ابْنِ عَبَّاسٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا سَجَدَ يُرَى بَيَاضُ إِبْطَيْهِ. [انظر: ٢٩٣٣، ٢٩٣٤، ٣٣٠٥، ٢٤٠٥]

تخريج: صحيح لغيره، وهذا إسناد ضعيف، شعبة مولى ابن عباس سيء الحفظ.

2073. It was narrated from Ibn 'Abbas that when the Prophet (ﷺ) prostrated, the whiteness of his armpits could be seen.

Comments: [*Saheeh* because of corroborating evidence; this is a *da'eef isnad*]

2074. It was narrated from Ibn 'Abbas that the Prophet (ﷺ) addressed the people wearing a large turban.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (927)]

٢٠٧٤- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا ابْنُ سُلَيْمَانَ بْنِ الْغَسِيلِ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ خَطَبَ النَّاسَ وَعَلَيْهِ عِصَابَةٌ دَسِمَةٌ.

تخريج: إسناده صحيح. خ: (٩٢٧).

2075. It was narrated from Muhammad bin 'Abdullah bin 'Amr bin 'Uthman, from his mother Fatimah bint Husain, that she heard Ibn 'Abbas say: The Messenger of Allah (ﷺ) said: "Do not keep staring at lepers."

Comments: [Its *isnad* is *da'eef*]

٢٠٧٥- حَدَّثَنَا وَكِيعٌ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ سَعِيدِ بْنِ أَبِي هِنْدٍ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ عَمْرِو بْنِ عُثْمَانَ، عَنْ أُمِّهِ فَاطِمَةَ بِنْتِ حُسَيْنٍ، عَنِ ابْنِ عَبَّاسٍ، وَصَفْوَانُ أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ سَعِيدِ بْنِ أَبِي هِنْدٍ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ عَمْرِو بْنِ عُثْمَانَ، عَنْ أُمِّهِ فَاطِمَةَ بِنْتِ حُسَيْنٍ أَنَّهَا سَمِعَتِ ابْنَ عَبَّاسٍ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تُدِيمُوا إِلَى الْمَجْذُومِينَ النَّظَرَ». [راجع: ٥٨١]

تخريج: إسناده ضعيف، لمحمد بن عبدالله بن عمرو الديباج وفي هذا الحديث اضطراب.

2076. It was narrated that Ibn 'Abbas said: I wish that the people would reduce one-third to one-quarter when making bequests, because the Prophet (ﷺ) said: "One third is a lot."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (2743) and Muslim (1629)]

٢٠٧٦- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا هِشَامٌ عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: وَدِدْتُ أَنَّ النَّاسَ غَضُّوا مِنَ الثُّلُثِ إِلَى الرُّبُعِ فِي الْوَصِيَّةِ، لِأَنَّ النَّبِيَّ ﷺ قَالَ: «الثُّلُثُ كَثِيرٌ، أَوْ كَبِيرٌ». [راجع: ٢٠٣٤]

تخريج: إسناده صحيح. خ: (٢٧٤٣)، م: (١٦٢٩).

2077. It was narrated that 'Amir bin Wathilah said: I said to Ibn 'Abbas: Your people are saying that the Messenger of Allah (ﷺ) trotted (*raml*- around the Ka'bah) and that it is *Sunnah*. He said: My people are telling the truth and they are lying. The Messenger of Allah (ﷺ) trotted (around the

٢٠٧٧- حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ: حَدَّثَنَا فِطْرٌ عَنْ عَامِرِ بْنِ وَاثِلَةَ قَالَ: قُلْتُ لِابْنِ عَبَّاسٍ: إِنَّ قَوْمَكَ يَزْعُمُونَ أَنَّ رَسُولَ اللَّهِ ﷺ قَدْ رَمَلَ، وَأَنَّهَا سُنَّةٌ. قَالَ: صَدَقَ قَوْمِي وَكَذَبُوا، قَدْ رَمَلَ رَسُولُ اللَّهِ ﷺ، وَلَيْسَتْ بِسُنَّةٍ،

Ka'bah) but it is not *Sunnah.* He came [to Makkah] when the *mushrikeen* were on Mount Qu'aiqi'an and saying that they [the Muslims] were emaciated and exhausted, so he told them to trot around the House in order to show them [the *mushrikeen*] that they were not exhausted.

وَلَكِنَّهُ قَدِمَ وَالْمُشْرِكُونَ عَلَى جَبَلِ قُعَيْقِعَانَ، فَتَحَدَّثُوا أَنَّ بِهِ وَأَصْحَابِهِ هَزْلًا وَجَهْدًا وَشِدَّةً، فَأَمَرَهُمْ، فَرَمَلُوا بِالْبَيْتِ لِيُرِيَهُمْ أَنَّهُمْ لَمْ يُصِبْهُمْ جَهْدٌ. [راجع: ٢٠٢٩]

Comments: [Its *isnad* is *saheeh*]

تخريج: إسناده صحيح.

2078. It was narrated that Ibn 'Abbas said: The Messenger of Allah (ﷺ) said to Jibreel (ﷺ): "What kept you from visiting us more than you visited us? Then the verse "And we (angels) descend not except by the Command of your Lord(O Muhammad (ﷺ)).To Him belongs what is before us and what is behind us. " [Maryam 19:64] was revealed.

٢٠٧٨- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا ابْنُ ذَرٍّ عَنْ أَبِيهِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ (١/ ٢٣٤) لِجِبْرِيلَ عَلَيْهِ السَّلَامُ: «أَلَا تَزُورُنَا أَكْثَرَ مِمَّا تَزُورُنَا؟» فَنَزَلَتْ: ﴿وَمَا نَتَنَزَّلُ إِلَّا بِأَمْرِ رَبِّكَ لَهُ مَا بَيْنَ أَيْدِينَا وَمَا خَلْفَنَا﴾ إِلَى آخِرِ الْآيَةِ (مريم: ٦٤). [راجع: ٢٠٤٣]

Comments: [Its *isnad* is *saheeh*, al-Bukhari (3218)]

تخريج: إسناده صحيح. خ: (٣٢١٨).

2079. It was narrated from Ibn 'Abbas that among the animals that the Prophet (ﷺ) sacrificed was a camel that had belonged to Abu Jahl, and it had a nose ring of silver.

٢٠٧٩- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفْيَانُ عَنِ ابْنِ أَبِي لَيْلَى، عَنِ الْحَكَمِ، عَنْ مِقْسَمٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ أَهْدَى فِي بُدْنِهِ جَمَلًا كَانَ لِأَبِي جَهْلٍ، بُرَتُهُ فِضَّةٌ. [انظر: ٢٤٢٨، ٢٨٨٠]

Comments: [*Hasan*]

تخريج: حسن، ابن أبي ليلى سيء الحفظ ولكنه توبع.

2080. It was narrated from Ibn 'Abbas that some cheese was brought to the Prophet (ﷺ) and his Companions started hitting it with sticks. The Messenger of Allah (ﷺ) said: "Put the knife through it, mention the name of Allah, and eat."

٢٠٨٠- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا إِسْرَائِيلُ عَنْ جَابِرٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ أُتِيَ بِجُبْنَةٍ قَالَ: فَجَعَلَ أَصْحَابُهُ يَضْرِبُونَهَا بِالْعِصِيِّ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «ضَعُوا السِّكِّينَ، وَاذْكُرُوا اسْمَ اللَّهِ وَكُلُوا». [انظر: ٢٧٥٥]

Comments: [*Hasan* because of corroborating evidence. This is a *da'eef isnad* because of the weakness of Jabir]

تخريج: حسن لغيره، وهذا إسناد ضعيف لضعف جابر، وقد توبع.

2081. It was narrated that Ibn 'Abbas said: The Messenger of Allah (ﷺ) said: "I have been commanded to pray *Duha* and *Witr*, but it is not obligatory [for you]."

Comments: [Its *isnad* is *da'eef* because of the weakness of Jabir al-Ju'fi]

٢٠٨١- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا إِسْرَائِيلُ عَنْ جَابِرٍ، عَنْ أَبِي جَعْفَرٍ وَعَطَاءٍ قَالَا: الْأَضْحَى سُنَّةٌ، وَقَالَ عِكْرِمَةُ عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أُمِرْتُ بِالْأَضْحَى وَالْوِتْرِ وَلَمْ تُكْتَبْ». [انظر: ٢٠٥٠]

تخريج: إسناده ضعيف، لضعف جابر الجعفي.

2082. It was narrated that Ibn 'Abbas said: We, the young ones of the clan of Banu 'Abdul-Muttalib, came to the Messenger of Allah (ﷺ), riding red camels of ours, from Muzdalifah - Sufyan said: at night - and he started to pat our thighs and say: "My young ones, do not stone the *Jamrah* until the sun rises." Sufyan added: Ibn 'Abbas said: I do not think that anyone with any sense would stone the *Jamrah* until the sun has risen.

Comments: [A *saheeh hadeeth*, and its *isnad* is interrrupted]

٢٠٨٢- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفْيَانُ وَمِسْعَرٌ عَنْ سَلَمَةَ بْنِ كُهَيْلٍ، عَنِ الْحَسَنِ الْعُرَنِيِّ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَدَّمَنَا رَسُولُ اللَّهِ ﷺ، أُغَيْلِمَةَ بَنِي عَبْدِ الْمُطَّلِبِ، عَلَى حُمُرَاتٍ لَنَا مِنْ جَمْعٍ - قَالَ سُفْيَانُ: بِلَيْلٍ - فَجَعَلَ يَلْطَحُ أَفْخَاذَنَا، وَيَقُولُ: «أُبَيْنِيَّ، لَا تَرْمُوا الْجَمْرَةَ حَتَّى تَطْلُعَ الشَّمْسُ» وَزَادَ سُفْيَانُ: قَالَ ابْنُ عَبَّاسٍ: مَا إِخَالُ أَحَدًا يَعْقِلُ يَرْمِي حَتَّى تَطْلُعَ الشَّمْسُ. [راجع: ١٩٢٠]

تخريج: حديث صحيح، وهذا إسناد منقطع، الحسن العرني لم يلق ابن عباس بل لم يدركه.

2083. It was narrated from Ibn 'Abbas that the Messenger of Allah (ﷺ) got up at night and relieved himself, then he washed his face and hands and went back to sleep.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (138) and Muslim (763)]

٢٠٨٣- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفْيَانُ قَالَ: حَدَّثَنَا سَلَمَةُ بْنُ كُهَيْلٍ عَنْ كُرَيْبٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَامَ مِنَ اللَّيْلِ، فَقَضَى حَاجَتَهُ، ثُمَّ غَسَلَ وَجْهَهُ وَيَدَيْهِ، ثُمَّ جَاءَ فَنَامَ. [راجع: ١٩١٢]

تخريج: إسناده صحيح. خ: (١٣٨)، م: (٧٦٣).

2084. It was narrated from Ibn 'Abbas that the Prophet (ﷺ) slept until he breathed deeply, then he got up and prayed and did not do *wudoo'*.

Comments: [See the previous report]

٢٠٨٤- حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ، عَنْ سَلَمَةَ ابْنِ كُهَيْلٍ، عَنْ كُرَيْبٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ نَامَ حَتَّى نَفَخَ، ثُمَّ قَامَ فَصَلَّى وَلَمْ يَتَوَضَّأْ. [راجع: ١٩١٢]

تخريج: راجع ماقبله.

2085. It was narrated that al-Hasan - i.e., al-'Urani - said: Ibn 'Abbas said: We do not know whether the Messenger of Allah (ﷺ) recited Qur'an in *Zuhr* and *'Asr*, but we recite it.

Comments: [Its *isnad* is *da'eef* because it is interrupted]

٢٠٨٥- حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ، عَنْ سَلَمَةَ، عَنِ الْحَسَنِ ـ يَعْنِي الْعُرَنِيَّ ـ قَالَ: قَالَ ابْنُ عَبَّاسٍ: مَا نَدْرِي أَكَانَ رَسُولُ اللَّهِ ﷺ يَقْرَأُ فِي الظُّهْرِ وَالْعَصْرِ؟ وَلَكِنَّا نَقْرَأُ. [انظر: ٢٢٤٦]

تخريج: إسناده ضعيف لانقطاعه، الحسن العرني لم يسمعه من ابن عباس.

2086. It was narrated that Ibn 'Abbas said: The Messenger of Allah (ﷺ) said: "I looked into Paradise and saw that most of its people are the poor. And I looked into Hell and saw that most of its people are women."

Comments: [Its *isnad* is *saheeh*]

٢٠٨٦- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا حَمَّادُ بْنُ نَجِيحٍ: سَمِعَهُ مِنْ أَبِي رَجَاءٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «اطَّلَعْتُ فِي الْجَنَّةِ فَرَأَيْتُ أَكْثَرَ أَهْلِهَا الْفُقَرَاءَ، وَاطَّلَعْتُ فِي النَّارِ فَرَأَيْتُ أَكْثَرَ أَهْلِهَا النِّسَاءَ». [انظر: ٣٣٨٦]

تخريج: إسناده صحيح. خ: (٦٤٤٩- تعليقاً)، م: (٢٧٣٧).

2087. It was narrated that 'Amr bin Deenar said: I heard Ibn 'Umar say: We used to lease land in return for a share of the crop (*mukhabarah*), and we did not see anything wrong with that, until Rafi' bin Khadeej said that the Messenger of Allah (ﷺ) had forbidden that. 'Amr said: I mentioned that to Tawoos and Tawoos said: Ibn 'Abbas said: Rather the Messenger of Allah (ﷺ) said was: "For one of you to give land to his brother is better for him

٢٠٨٧- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفْيَانُ عَنْ عَمْرِو بْنِ دِينَارٍ قَالَ: سَمِعْتُ ابْنَ عُمَرَ يَقُولُ: كُنَّا نُخَابِرُ وَلَا نَرَى بِذَلِكَ بَأْسًا، حَتَّى زَعَمَ رَافِعُ بْنُ خَدِيجٍ: أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنْهُ. قَالَ عَمْرٌو: ذَكَرْتُهُ لِطَاوُسٍ، فَقَالَ طَاوُسٌ: قَالَ ابْنُ عَبَّاسٍ: إِنَّمَا قَالَ رَسُولُ اللَّهِ ﷺ: «يَمْنَحُ أَحَدُكُمْ أَخَاهُ الْأَرْضَ، خَيْرٌ لَهُ مِنْ أَنْ يَأْخُذَ لَهَا خَرَاجًا مَعْلُومًا». [انظر: ٢٥٤١، ٢٥٩٨، ٢٨٦٢، ٣١٣٥، ٣٢٦٣]

than if he were to take a set amount (of the produce) in rent for it."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (2330) and Muslim (1550)]

تخريج: إسناده صحيح. خ: (٢٣٣٠)، م: (١٥٥٠).

2088. It was narrated that Ibn 'Abbas said: When the prohibition on *khamr* (alcohol) was revealed, they said: O Messenger of Allah, what about our brothers who died, and they used to drink it? Then the verse "Those who believe and do righteous good deeds, there is no sin on them for what they ate (in the past)..." [al-Ma'idah 5:93 - to the end of the verse] was revealed.

Comments: [*Saheeh* because of corroborating evidence; this is a *da'eef isnad*]

٢٠٨٨- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا إِسْرَائِيلُ عَنْ سِمَاكٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: لَمَّا نَزَلَ تَحْرِيمُ الْخَمْرِ، قَالُوا: يَا رَسُولَ اللَّهِ، كَيْفَ بِإِخْوَانِنَا الَّذِينَ مَاتُوا وَهُمْ يَشْرَبُونَهَا؟ فَنَزَلَتْ: ﴿لَيْسَ عَلَى ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ جُنَاحٌ فِيمَا طَعِمُوٓا۟﴾ إِلَى آخِرِ الْآيَةِ (المائدة: ٩٣). [انظر: ٢٤٥٢، ٢٦٩١، ٢٧٧٤]

تخريج: صحيح لغيره، رواية سماك عن عكرمة فيها اضطراب.

2089. It was narrated that Ibn 'Abbas said: We, the young ones of the clan of Banu 'Abdul-Muttalib, came to the Messenger of Allah (ﷺ) from Muzdalifah at night, riding red camels of ours. He started to pat our thighs and say: "My young ones, do not stone the *Jamrah* until the sun rises."

Comments: [*Saheeh* because of corroborating evidence. It is a repeat of 2082].

٢٠٨٩- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفْيَانُ عَنْ سَلَمَةَ، عَنِ الْحَسَنِ الْعُرَنِيِّ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَدَّمَنَا رَسُولُ اللَّهِ ﷺ، أُغَيْلِمَةَ بَنِي عَبْدِ الْمُطَّلِبِ، مِنْ جَمْعٍ بِلَيْلٍ عَلَى حُمُرَاتٍ لَنَا، فَجَعَلَ يَلْطَحُ أَفْخَاذَنَا وَيَقُولُ: «أُبَيْنِيَّ، لَا تَرْمُوا الْجَمْرَةَ حَتَّى تَطْلُعَ الشَّمْسُ». [راجع: ٢٠٨٢]

تخريج: حديث صحيح، وهذا إسناد منقطع، الحسن العرني لم يدرك ابن عباس.

2090. It was narrated that Ibn 'Abbas said: When you have stoned the *Jamrah*, everything becomes permissible to you except (intimacy with) women. A man said: And perfume? Ibn 'Abbas said: As for me, I saw the Messenger of Allah (ﷺ) apply a lot of musk to his head. Is that perfume or not?

٢٠٩٠- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفْيَانُ عَنْ سَلَمَةَ، عَنِ الْحَسَنِ الْعُرَنِيِّ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا رَمَيْتُمُ الْجَمْرَةَ، فَقَدْ حَلَّ لَكُمْ كُلُّ شَيْءٍ إِلَّا النِّسَاءَ» فَقَالَ رَجُلٌ: وَالطِّيبُ؟ فَقَالَ ابْنُ عَبَّاسٍ: أَمَّا أَنَا، فَقَدْ رَأَيْتُ رَسُولَ اللَّهِ ﷺ يُضَمِّخُ رَأْسَهُ

بِالشَّكِّ، أَفَطِيبٌ ذَاكَ أَمْ لَا؟! [انظر: ٣٢٠٤، ٣٤٩١]

Comments: [*Saheeh* because of corroborating evidence and its *isnad* is interrupted]

تخريج: صحيح لغيره، وهذا إسناد منقطع، الحسن العرني وبين ابن عباس.

٢٠٩١- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفْيَانُ عَنْ جَابِرٍ، عَنْ عَامِرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: احْتَجَمَ النَّبِيُّ ﷺ فِي الْأَخْدَعَيْنِ، وَبَيْنَ الْكَتِفَيْنِ. [انظر: ٢١٥٥، ٢٩٠٤، ٢٩٧٩، ٣٠٧٨م]

تخريج: حسن لغيره، وهذا إسناد ضعيف لضعف جابر الجعفي.

2091. It was narrated that Ibn 'Abbas (ﷺ) said: The Prophet (ﷺ) was treated with cupping in the two veins on the neck, and between his shoulders.

Comments: [*Hasan*, because of corroborating evidence and its *isnad* is *da'eef* because of the weakness of Jabir al-Ju'fi]

٢٠٩٢- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي جَهْضَمٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُبَيْدِ اللَّهِ بْنِ عَبَّاسٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ أَنْ نُنْزِيَ (١/ ٢٣٥) حِمَارًا عَلَى فَرَسٍ. [راجع: ١٩٧٧]

تخريج: إسناده صحيح.

2092. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) forbade mating a donkey with a mare.

Comments: [Its *isnad* is *saheeh*]

٢٠٩٣- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا شَرِيكٌ عَنْ سِمَاكٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَدِمَتْ عِيرٌ الْمَدِينَةَ، فَاشْتَرَى النَّبِيُّ ﷺ مِنْهَا فَرَبِحَ أَوَاقِيَّ، فَقَسَمَهَا فِي أَرَامِلِ بَنِي عَبْدِ الْمُطَّلِبِ، وَقَالَ: «لَا أَشْتَرِي شَيْئًا لَيْسَ عِنْدِي ثَمَنُهُ». [انظر: ٢٩٧٠، ٢٩٧١]

تخريج: إسناده ضعيف، شريك سيئ الحفظ وسماك في روايته عن عكرمة مضطرب.

2093. It was narrated that Ibn 'Abbas (ﷺ) said: A caravan came to Madinah and the Prophet (ﷺ) bought something from it and earned a few *Ooqiyyah* (by selling it), which he shared out among the widows of Banu 'Abdul-Muttalib, and he said: "I shall never buy anything for which I do not have the price."

Comments: [Its *isnad* is *da'eef*]

٢٠٩٤- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا إِسْرَائِيلُ عَنْ عَبْدِ الْكَرِيمِ الْجَزَرِيِّ، عَنْ قَيْسِ بْنِ حَبْتَرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ

2094. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) forbade the fee of a prostitute, the price of a dog and the price of alcohol.

عَنْ مَهْرِ الْبَغِيِّ، وَثَمَنِ الْكَلْبِ، وَثَمَنِ الْخَمْرِ. [انظر: ٢٥١٢، ٢٦٢٦، ٣٢٧٣، ٣٣٤٤، ٣٣٤٥].

تخريج: إسناده صحيح.

Comments: [Its *isnad* is *saheeh*]

٢٠٩٥- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا شُعْبَةُ عَنِ الْحَكَمِ، عَنْ يَحْيَى بْنِ الْجَزَّارِ، عَنْ صُهَيْبٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: كَانَ النَّبِيُّ يُصَلِّي، فَجَاءَتْ جَارِيَتَانِ مِنْ بَنِي عَبْدِ الْمُطَّلِبِ حَتَّى أَخَذَتَا بِرُكْبَتَيْهِ، فَفَرَّعَ بَيْنَهُمَا. [انظر: ٣١٦٧، ٣٣٥٨، ٢٤٠٣، ٢٨٩٩].

تخريج: صحيح دون قوله: «ففرع بينهما» فحسن من أجل صهيب.

2095. It was narrated that Ibn 'Abbas (ﷺ) said: The Prophet (ﷺ) was praying and two young girls from Banu 'Abdul-Muttalib came and held onto his knees, and he separated them (the two girls).

Comments: [Its *isnad* is *hasan;* its men are *thiqat,* the men of al-Bukhari and Muslim]

٢٠٩٦- حَدَّثَنَا وَكِيعٌ وَابْنُ جَعْفَرٍ الْمَعْنَى قَالَا: حَدَّثَنَا شُعْبَةُ عَنِ الْمُغِيرَةِ بْنِ النُّعْمَانِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَامَ فِينَا رَسُولُ اللَّهِ ﷺ بِمَوْعِظَةٍ، فَقَالَ: «إِنَّكُمْ مَحْشُورُونَ إِلَى اللَّهِ تَعَالَى حُفَاةً عُرَاةً غُرْلًا: ﴿كَمَا بَدَأْنَآ أَوَّلَ خَلْقٍ نُّعِيدُهُۥ وَعْدًا عَلَيْنَآ إِنَّا كُنَّا فَٰعِلِينَ﴾ (الأنبياء: ١٠٤)، فَأَوَّلُ الْخَلَائِقِ يُكْسَى إِبْرَاهِيمُ خَلِيلُ الرَّحْمَنِ عَزَّ وَجَلَّ قَالَ: ثُمَّ يُؤْخَذُ بِقَوْمٍ مِنْكُمْ ذَاتَ الشِّمَالِ _ قَالَ ابْنُ جَعْفَرٍ: وَإِنَّهُ سَيُجَاءُ بِرِجَالٍ مِنْ أُمَّتِي، فَيُؤْخَذُ بِهِمْ ذَاتَ الشِّمَالِ_ فَأَقُولُ: يَا رَبِّ، أَصْحَابِي، قَالَ: فَيُقَالُ لِي: إِنَّكَ لَا تَدْرِي مَا أَحْدَثُوا بَعْدَكَ، لَمْ يَزَالُوا مُرْتَدِّينَ عَلَى أَعْقَابِهِمْ مُذْ فَارَقْتَهُمْ، فَأَقُولُ كَمَا قَالَ الْعَبْدُ الصَّالِحُ: ﴿وَكُنتُ عَلَيْهِمْ شَهِيدًا

2096. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) stood before us, exhorting us, and he said: "You will be gathered unto Allah barefoot, naked and uncircumcised. 'As We began the first creation, We shall repeat it. (It is) a promise binding upon Us. Truly, We shall do it' [al-Anbiya' 21:104]. The first of mankind to be clothed will be Ibraheem, the Close Friend of the Most Merciful (*Khaleelur-Rahman*). Then some of you will be taken to the left - Ibn Ja'far said; Some men of my *ummah* will be brought and taken to the left - and I shall say: 'My Lord, my companions!' but it will be said to me: 'You do not know what they introduced after you were gone; they kept turning on their heels since you left them.' And I shall say the same as the righteous slave

['Eesa] said: 'And I was a witness over them while I dwelt amongst them, but when You took me up, You were the Watcher over them; and You are a Witness to all things. If You punish them, they are Your slaves, and if You forgive them, verily, You, only You, are the All-Mighty, the All-Wise' [al-Ma'idah 5:117].

مَّا دُمْتُ فِيهِمْ﴾ _ الآيَةَ إِلَى _ ﴿فَإِنَّكَ أَنتَ الْعَزِيزُ الْحَكِيمُ﴾ [المائدة: ١١٧]. [راجع: ١٩١٣] وانظر ٢٢٨١، ٢٢٨٢، ٢٣٢٧]

تخريج: إسناده صحيح. خ: (٣٣٤٩)، م: (٢٨٦٠).

Comments: [Its *isnad* is *saheeh*, al-Bukhari (3349) and Muslim (2860)]

2097. It was narrated that Ibn 'Abbas (ﷺ) said: A man came to the Prophet (ﷺ) and said: O Messenger of Allah, things cross my mind, that I would rather fall from heaven than speak of them. The Prophet (ﷺ) said: *"Allahu Akbar, Allahu Akbar, Allahu Akbar,* praise be to Allah Who has reduced his (the Shaitan's) plots to whispers."

Comments: [Its *isnad* is *saheeh*]

٢٠٩٧- حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ مَنْصُورٍ، عَنْ ذَرِّ بْنِ عَبْدِ اللَّهِ الْهَمْدَانِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ شَدَّادٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ، فَقَالَ: يَا رَسُولَ اللَّهِ، إِنِّي أُحَدِّثُ نَفْسِي بِالشَّيْءِ لَأَنْ أَخِرَّ مِنَ السَّمَاءِ أَحَبُّ إِلَيَّ مِنْ أَنْ أَتَكَلَّمَ بِهِ. قَالَ: فَقَالَ النَّبِيُّ ﷺ: «اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، الْحَمْدُ لِلَّهِ الَّذِي رَدَّ كَيْدَهُ إِلَى الْوَسْوَسَةِ». [انظر: ٣١٦١]

تخريج: إسناده صحيح.

2098. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) said: "If you have a dispute concerning the road, then make it seven cubits, and whoever builds a structure let him support it with his neighbour's wall."

Comments: [*Saheeh* because of corroborating evidence; this is a *da'eef isnad*]

٢٠٩٨- حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ عَنْ سِمَاكٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا اخْتَلَفْتُمْ فِي الطَّرِيقِ، فَاجْعَلُوهُ سَبْعَ أَذْرُعٍ، وَمَنْ بَنَى بِنَاءً، فَلْيَدْعِمْهُ حَائِطَ جَارِهِ». [انظر: ٢٧٥٧، ٢٩١٢، ٢٣٠٧، ٢٨٦٧]

تخريج: صحيح لغيره، وهذا إسناد ضعيف، رواية سماك عن عكرمة مضطربة.

2099. It was narrated from Ibn 'Abbas (ﷺ) that when the Prophet (ﷺ) moved on from 'Arafah, the people began to rush and he said -

٢٠٩٩- حَدَّثَنَا وَكِيعٌ عَنِ الْمَسْعُودِيِّ، عَنِ الْحَكَمِ، عَنْ مِقْسَمٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ لَمَّا أَفَاضَ مِنْ عَرَفَةَ، تَسَارَعَ قَوْمٌ،

or it was called out to them -: "It is not righteousness to make the horse or camel rush." He said: And I did not see any of these mounts raising its feet and rushing, until we reached Muzdalifah.

فَقَالَ _ أَوْ فَنُودُوا _: «لَيْسَ الْبِرُّ بِإِيضَاعِ الْخَيْلِ وَلَا الرِّكَابِ» قَالَ: فَمَا رَأَيْتُ رَافِعَةً يَدَهَا تَعْدُو، حَتَّى أَتَيْنَا جَمْعًا. [انظر: ٢٢٦٤، ٢٤٢٧، ٢٥٠٧، ٣٣٠٩].

Comments: [A *saheeh hadeeth*; this is a *hasan isnad]*

تخريج: حديث صحيح، وهذا إسناد حسن.

2100. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) said: "Nothing makes water *najis*."

٢١٠٠- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفْيَانُ عَنْ سِمَاكٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْمَاءُ لَا يُنَجِّسُهُ شَيْءٌ». [انظر/ ٢١٠٢، ٢٥٦٦، ٢٨٠٥، ٢٤٠٠، ٢٨٠٧، ٣١٢٠).]

Comments: [*Saheeh* because of corroborating evidence]

تخريج: صحيح لغيره، سماك مضطرب في روايته عن عكرمة.

2101. It was narrated from Ibn 'Abbas (ﷺ) that one of the wives of the Prophet (ﷺ) did *ghusl* for *janabah* and the Prophet (ﷺ) did *ghusl* or *wudoo'* with her left-over water.

٢١٠١- حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ، عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ امْرَأَةً مِنْ أَزْوَاجِ النَّبِيِّ ﷺ اغْتَسَلَتْ مِنْ جَنَابَةٍ، فَاغْتَسَلَ النَّبِيُّ ﷺ أَوْ تَوَضَّأَ، مِنْ فَضْلِهَا. [انظر: ٢١٠٢، ٢٥٦٦، ٢٨٠٥، ٣١٢٠، ٢٤٦٥]

Comments: [*Saheeh* because of corroborating evidence]

تخريج: صحيح لغيره، سماك مضطرب في روايته عن عكرمة.

2102. It was narrated from Ibn 'Abbas (ﷺ) that one of the wives of the Prophet (ﷺ) did *ghusl* from *janabah*, and the Prophet (ﷺ) did *wudoo'* with her left-over water. She said something about that to him and he said: "Nothing makes water *najis* (impure)."

٢١٠٢- حَدَّثَنَا عَلِيُّ بْنُ إِسْحَاقَ: حَدَّثَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا سُفْيَانُ عَنْ سِمَاكٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ بَعْضَ أَزْوَاجِ النَّبِيِّ ﷺ اغْتَسَلَتْ مِنَ الْجَنَابَةِ، فَتَوَضَّأَ النَّبِيُّ ﷺ بِفَضْلِهِ، فَذَكَرَتْ ذَلِكَ لَهُ، فَقَالَ: «إِنَّ الْمَاءَ لَا يُنَجِّسُهُ شَيْءٌ». [راجع: ٢١٠٠، ٢١٠١]

Comments: [*Saheeh* because of corroborating evidence]

تخريج: صحيح لغيره، رواية سماك عن عكرمة مضطربة.

2103. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) kept away from his

٢١٠٣- حَدَّثَنَا عَمْرُو بْنُ مُحَمَّدٍ أَبُو سَعِيدٍ الْعَنْقَزِيُّ: أَخْبَرَنَا سُفْيَانُ عَنْ سَلَمَةَ بْنِ كُهَيْلٍ،

wives for a month. When twenty-nine days had passed, Jibreel came to him and said: Your oath has been fulfilled; the month is over.

Comments: [Its *isnad* is *saheeh*]

عَنْ عِمْرَانَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: هَجَرَ رَسُولُ اللَّهِ ﷺ نِسَاءَهُ شَهْرًا، فَلَمَّا مَضَى تِسْعٌ وَعِشْرُونَ، أَتَاهُ جِبْرِيلُ، فَقَالَ: قَدْ بَرَّتْ يَمِينُكَ، وَقَدْ تَمَّ الشَّهْرُ. [راجع: ١٨٨٥]

تخريج: إسناده صحيح.

2104. It was narrated from Ibn 'Abbas (ﷺ) that the Prophet (ﷺ) said: "Whoever has two sisters and is kind to them whilst they are with him, will enter Paradise because of them." Muhammad bin 'Ubaid said: "Anyone who has two daughters and treats them kindly so long as they are with him, Allah, may He be exalted, will admit him to Paradise."

Comments: [*Hasan* because of corroborating evidence; this is a *da'eef isnad*]

٢١٠٤- حَدَّثَنَا وَكِيعٌ عَنْ فِطْرٍ: وَمُحَمَّدُ بْنُ عُبَيْدٍ قَالَ: حَدَّثَنَا فِطْرٌ عَنْ شُرَحْبِيلَ أَبِي سَعْدٍ، عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ كَانَتْ لَهُ أُخْتَانِ، فَأَحْسَنَ صُحْبَتَهُمَا مَا صَحِبَتَاهُ، دَخَلَ بِهِمَا الْجَنَّةَ». وَقَالَ مُحَمَّدُ بْنُ عُبَيْدٍ: «تُدْرِكُ لَهُ (١/ ٢٣٦) ابْنَتَانِ، فَيُحْسِنُ إِلَيْهِمَا مَا صَحِبَتَاهُ، إِلَّا أَدْخَلَهُ اللَّهُ تَعَالَى الْجَنَّةَ». [انظر: ٣٤٢٤]

تخريج: حسن بشواهده، وهذا إسناد ضعيف، لضعف شرحبيل بن سعد.

2105. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) did not fight any people until he had called them (to Islam).

Comments: [Its *isnad* is *saheeh*]

٢١٠٥- حَدَّثَنَا بِشْرُ بْنُ السَّرِيِّ: حَدَّثَنَا سُفْيَانُ عَنِ ابْنِ أَبِي نَجِيحٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: مَا قَاتَلَ رَسُولُ اللَّهِ ﷺ قَوْمًا قَطُّ إِلَّا دَعَاهُمْ. [راجع: ٢٠٥٣]

تخريج: إسناده صحيح.

2106. It was narrated from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) said: "If I live - Rawh said: If I am still sound - until next year, I will definitely fast the ninth," meaning the day before 'Ashoora'.

Comments: [Its *isnad* is *qawi*]

٢١٠٦- حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَخْبَرَنَا ابْنُ أَبِي ذِئْبٍ. وَرَوْحٌ قَالَ: حَدَّثَنَا ابْنُ أَبِي ذِئْبٍ عَنِ الْقَاسِمِ ابْنِ عَبَّاسٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَيْرٍ مَوْلَى ابْنِ عَبَّاسٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَئِنْ عِشْتُ - قَالَ رَوْحٌ: لَئِنْ سَلِمْتُ - إِلَى قَابِلٍ، لَأَصُومَنَّ التَّاسِعَ» يَعْنِي عَاشُورَاءَ. [راجع: ١٩٧١]

تخريج: إسناده قوي.

2107. It was narrated that Ibn 'Abbas (ﷺ) said: It was said to the Messenger of Allah (ﷺ): Which religion is dearest to Allah? He said: "Easy monotheism."

Comments: [*Saheeh* because of corroborating evidence]

٢١٠٧- حَدَّثَنِي يَزِيدُ قَالَ: أَخْبَرَنَا مُحَمَّدُ بْنُ إِسْحَاقَ عَنْ دَاوُدَ بْنِ الْحُصَيْنِ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قِيلَ لِرَسُولِ اللَّهِ: أَيُّ الْأَدْيَانِ أَحَبُّ إِلَى اللَّهِ؟ قَالَ: «الْحَنِيفِيَّةُ السَّمْحَةُ».

تخريج: صحيح لغيره، ابن إسحاق مدلس وقد عنعن وداود بن حصين ثقة لكن له غرائب تستنكر.

2108. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) was treated with cupping when he was in *ihram;* he was treated with cupping on his head. Yazeed said: Because of a pain he felt.

Comments: [Its *isnad* is *saheeh,* al-Bukhari (5700)]

٢١٠٨- حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا هِشَامٌ وَابْنُ جَعْفَرٍ قَالَا: حَدَّثَنَا هِشَامٌ عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: احْتَجَمَ رَسُولُ اللَّهِ ﷺ وَهُوَ مُحْرِمٌ احْتِجَامَةً فِي رَأْسِهِ؛ قَالَ يَزِيدُ: مِنْ أَذًى كَانَ بِهِ. [انظر: ٢٢٤٣، ٢٣٥٥، ٣٢٣٣، ٣٢٨٢، ٣٥٢٣، و راجع: ١٨٤٩]

تخريج: إسناده صحيح. خ: (٥٧٠٠).

2109. It was narrated that Ibn 'Abbas (ﷺ) said: When the Prophet (ﷺ) died, his shield was being held in pledge by a Jewish man for thirty *sa*'s of barley that he took as provision for his family.

Comments: [Its *isnad* is *saheeh*]

٢١٠٩- حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا هِشَامٌ عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قُبِضَ النَّبِيُّ ﷺ وَدِرْعُهُ مَرْهُونَةٌ عِنْدَ رَجُلٍ مِنْ يَهُودَ عَلَى ثَلَاثِينَ صَاعًا مِنْ شَعِيرٍ، أَخَذَهَا رِزْقًا لِعِيَالِهِ. [انظر: ٣٤٠٩، ٢٧٢٤]

تخريج: إسناده صحيح.

2110. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) was sent - or the Qur'an was revealed to him - when he was forty years old, and he remained in Makkah for thirteen years and in Madinah for ten years. He said: And the Messenger of Allah (ﷺ) died when he was sixty-three years old.

٢١١٠- حَدَّثَنَا يَزِيدُ قَالَ: أَخْبَرَنَا هِشَامٌ وَابْنُ جَعْفَرٍ قَالَ: حَدَّثَنَا هِشَامٌ عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: بُعِثَ رَسُولُ اللَّهِ ﷺ - أَوْ أُنْزِلَ عَلَيْهِ الْقُرْآنُ - وَهُوَ ابْنُ أَرْبَعِينَ سَنَةً، فَمَكَثَ بِمَكَّةَ ثَلَاثَ عَشْرَةَ سَنَةً، وَبِالْمَدِينَةِ عَشْرَ سِنِينَ، قَالَ: فَمَاتَ رَسُولُ اللَّهِ ﷺ وَهُوَ ابْنُ ثَلَاثٍ وَسِتِّينَ. [راجع: ٢٠١٧]

Comments: [Its *isnad* is *saheeh*]

تخريج: إسناده صحيح.

2111. It was narrated from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) used to manumit any slaves who came to him, if they became Muslim before their masters, and on the day of at-Ta'if he manumitted two men.

Comments: [*Hasan* because of corroborating evidence; this is a *da'eef isnad*]

٢١١١- حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا الْحَجَّاجُ عَنِ الْحَكَمِ، عَنْ مِقْسَمٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُعْتِقُ مَنْ جَاءَهُ مِنَ الْعَبِيدِ قَبْلَ مَوَالِيهِمْ إِذَا أَسْلَمُوا، وَقَدْ أَعْتَقَ يَوْمَ الطَّائِفِ رَجُلَيْنِ. [راجع: ١٩٥٩]

تخريج: حسن لغيره، وهذا إسناد ضعيف، حجاج بن أرطاة مدلس وقد عنعن والحكم بن عتيبة لم يسمعه من مقسم.

2112. It was narrated from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) used to seek refuge for Hasan and Husain, saying: "I seek refuge in the perfect words of Allah, from every devil and every poisonous reptile, and from every bad eye." And he used to say: "Ibraheem used to seek refuge for Isma'eel and Ishaq with these words."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (3371)]

٢١١٢- حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا سُفْيَانُ عَنْ مَنْصُورٍ، عَنِ الْمِنْهَالِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُعَوِّذُ حَسَنًا وَحُسَيْنًا يَقُولُ: «أُعِيذُكُمَا بِكَلِمَاتِ اللَّهِ التَّامَّةِ، مِنْ كُلِّ شَيْطَانٍ وَهَامَّةٍ، وَمِنْ كُلِّ عَيْنٍ لَامَّةٍ» وَكَانَ يَقُولُ: «كَانَ إِبْرَاهِيمُ أَبِي يُعَوِّذُ بِهِمَا إِسْمَاعِيلَ وَإِسْحَاقَ». [انظر: ٢٤٣٤]

تخريج: إسناده صحيح. خ: (٣٣٧١).

2113. It was narrated that Ibn 'Abbas (ﷺ) said: A man saw a dream and came to the Prophet (ﷺ) and said: I dreamt that there was a cloud dripping with honey and ghee, and the people were picking it up and taking it: some took a lot, some took a little and some were in between that. And there was a rope connected to the sky - and on one occasion Yazeed said: As if it was let down from the sky - You took hold of it and

٢١١٣- حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا سُفْيَانُ بْنُ حُسَيْنٍ عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: رَأَى رَجُلٌ رُؤْيَا، فَجَاءَ لِلنَّبِيِّ ﷺ فَقَالَ: إِنِّي رَأَيْتُ كَأَنَّ ظُلَّةً تَنْطِفُ عَسَلًا وَسَمْنًا، فَكَانَ النَّاسُ يَأْخُذُونَ مِنْهَا، فَبَيْنَ مُسْتَكْثِرٍ وَبَيْنَ مُسْتَقِلٍّ وَبَيْنَ ذَلِكَ، وَكَأَنَّ سَبَبًا مُتَّصِلًا إِلَى السَّمَاءِ- وقَالَ يَزِيدُ مَرَّةً: وَكَأَنَّ سَبَبًا دُلِّيَ مِنَ السَّمَاءِ-

فَجِئْتَ، فَأَخَذْتَ بِهِ، فَعَلَوْتَ فَأَعْلَاكَ اللَّهُ، ثُمَّ جَاءَ رَجُلٌ مِنْ بَعْدِكَ، فَأَخَذَ بِهِ فَعَلَا، فَأَعْلَاهُ اللَّهُ، ثُمَّ جَاءَ رَجُلٌ مِنْ بَعْدِكُمَا، فَأَخَذَ بِهِ فَعَلَا، فَأَعْلَاهُ اللَّهُ، ثُمَّ جَاءَ رَجُلٌ مِنْ بَعْدِكُمْ، فَأَخَذَ بِهِ فَقُطِعَ بِهِ، ثُمَّ وُصِلَ لَهُ فَعَلَا، فَأَعْلَاهُ اللَّهُ. قَالَ أَبُو بَكْرٍ: ائْذَنْ لِي يَا رَسُولَ اللَّهِ، فَأَعْبُرُهَا. فَأَذِنَ لَهُ، فَقَالَ: أَمَّا الظُّلَّةُ: فَالْإِسْلَامُ، وَأَمَّا الْعَسَلُ وَالسَّمْنُ: فَحَلَاوَةُ الْقُرْآنِ، فَبَيْنَ مُسْتَكْثِرٍ وَبَيْنَ مُسْتَقِلٍّ وَبَيْنَ ذَلِكَ، وَأَمَّا السَّبَبُ: فَمَا أَنْتَ عَلَيْهِ، تَعْلُو فَيُعْلِيكَ اللَّهُ، ثُمَّ يَكُونُ مِنْ بَعْدِكَ رَجُلٌ عَلَى مِنْهَاجِكَ، فَيَعْلُو وَيُعْلِيهِ اللَّهُ، ثُمَّ يَكُونُ مِنْ بَعْدِكُمَا رَجُلٌ، فَيَأْخُذُ بِأَخْذِكُمَا، فَيَعْلُو فَيُعْلِيهِ اللَّهُ، ثُمَّ يَكُونُ مِنْ بَعْدِكُمْ رَجُلٌ يُقْطَعُ بِهِ، ثُمَّ يُوصَلُ لَهُ، فَيَعْلُو فَيُعْلِيهِ اللَّهُ، قَالَ: أَصَبْتُ يَا رَسُولَ اللَّهِ؟ قَالَ: «أَصَبْتَ، وَأَخْطَأْتَ» قَالَ: أَقْسَمْتُ يَا رَسُولَ اللَّهِ، لَتُخْبِرَنِّي. فَقَالَ: «لَا تُقْسِمْ». [راجع: ١٨٩٤]

تخريج: حديث صحيح. خ: (٧٠٤٦)، م: (٢٢٦٩). سفيان بن حسين ضعيف وفي روايته عن الزهري، قد توبع.

wanted to rise, and Allah lifted you up. Then a man came after you and took hold of it, wanting to rise, and Allah lifted him up. Then another man came after both of you and took hold of it, wanting to rise, and Allah lifted him up. Then a man came after you and took hold of it, but it was cut, then it was put back together for him and he wanted to rise, and Allah lifted him up. Abu Bakr said: Let me interpret it, O Messenger of Allah. He gave him permission, so he said: As for the cloud, it is Islam, and the honey and ghee are the sweetness of the Qur'an, some people read more, some less and some in between that. The rope is the path you are on; you want to rise and Allah will lift you up. Then after you are gone there will be a man who follows your path; he will want to rise and Allah will lift him up. Then after the two of you are gone, there will be another man, who will hold on to the same (rope) as you did; he will want to rise and Allah will lift him up. Then after you there will be a man for whom it will be cut, then it will be put back together for him; he will want to rise and Allah will lift him up. He said: Did I get it right, O Messenger of Allah? He said: "You got some right and you got some wrong." He said: I swear that you should tell me. He said: "Do not swear."

Comments: [A *saheeh hadeeth*, al-Bukhari (7046) and Muslim (2269)]

2114. It was narrated from Ibn 'Abbas (﵄) that a man came to the Messenger of Allah (ﷺ)... and he narrated a similar report.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (7046) and Muslim (2269)]

٢١١٤- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنِ ابْنِ عَبَّاسٍ أَنَّ رَجُلًا أَتَى رَسُولَ اللَّهِ ﷺ.. فَذَكَرَ مَعْنَاهُ. [راجع: ١٨٩٤]

تخريج: إسناده صحيح. خ: (٧٠٤٦)، م: (٢٢٦٩).

2115. It was narrated from Ibn 'Abbas (﵄) that the Prophet (ﷺ) said: "This is an *'Umrah* which we have joined to *Hajj*. Whoever does not have a sacrificial animal with him, let him exit *ihram* completely, for *'Umrah* has been incorporated into *Hajj* until the Day of Resurrection."

Comments: [Its *isnad* is *saheeh*, Muslim (1241)]

٢١١٥- حَدَّثَنَا يَزِيدُ، أَخْبَرَنَا شُعْبَةُ وَمُحَمَّدٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنِ الْحَكَمِ، عَنْ مُجَاهِدٍ، عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ قَالَ: «هَذِهِ عُمْرَةٌ اسْتَمْتَعْنَا بِهَا، فَمَنْ لَمْ يَكُنْ مَعَهُ هَدْيٌ، فَلْيَحِلَّ الْحِلَّ كُلَّهُ، فَقَدْ دَخَلَتِ الْعُمْرَةُ فِي الْحَجِّ إِلَى يَوْمِ (١/ ٢٣٧) الْقِيَامَةِ». [انظر: ٣١٧٢، ٢٢٨٧]

تخريج: إسناده صحيح. م: (١٢٤١).

2116. It was narrated from Ibn 'Abbas (﵄) that the Messenger of Allah (ﷺ) came out to them when they were sitting, and said: "Shall I not tell you of the best of people in status?" They said: Yes, O Messenger of Allah. He said: A man who holds on to his horse's head for the sake of Allah, until he dies or is killed. And shall I not tell you of the next best?" They said: Yes, O Messenger of Allah. He said: "A man who stays away in a mountain pass, establishing prayer and paying *zakah*, avoiding people's evil. And shall I not tell you of the worst of people in status?" They said: Yes, O Messenger of Allah. He said: "The one who is urged for the sake of Allah to give, but he does not give."

٢١١٦- حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا ابْنُ أَبِي ذِئْبٍ عَنْ سَعِيدِ بْنِ خَالِدٍ، عَنْ إِسْمَاعِيلَ بْنِ عَبْدِالرَّحْمَنِ ابْنِ ذُؤَيْبٍ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ خَرَجَ عَلَيْهِمْ وَهُمْ جُلُوسٌ، فَقَالَ: «أَلَا أُحَدِّثُكُمْ بِخَيْرِ النَّاسِ مَنْزِلَةً؟» فَقَالُوا: بَلَى يَا رَسُولَ اللَّهِ. قَالَ: «رَجُلٌ مُمْسِكٌ بِرَأْسِ فَرَسِهِ فِي سَبِيلِ اللَّهِ، حَتَّى يَمُوتَ أَوْ يُقْتَلَ، أَفَأُخْبِرُكُمْ بِالَّذِي يَلِيهِ؟ قَالُوا: نَعَمْ يَا رَسُولَ اللَّهِ. قَالَ: «امْرُؤٌ مُعْتَزِلٌ فِي شِعْبٍ، يُقِيمُ الصَّلَاةَ، وَيُؤْتِي الزَّكَاةَ، وَيَعْتَزِلُ شُرُورَ النَّاسِ، أَفَأُخْبِرُكُمْ بِشَرِّ النَّاسِ مَنْزِلَةً؟» قَالُوا: نَعَمْ يَا رَسُولَ اللَّهِ، قَالَ: «الَّذِي يُسْأَلُ بِاللَّهِ وَلَا يُعْطِي بِهِ». [انظر: ٢٩٢٧، ٢٩٢٨، ٢٩٥٨]

Comments: [Its *isnad* is *saheeh*]

تخريج: إسناده صحيح.

2117. It was narrated from Ibn 'Abbas (ﷺ), from the Prophet (ﷺ), that he said regarding the skins of dead animals: "Tanning takes away their badness, filth or impurity."

Comments: [*Hasan*]

٢١١٧- حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا مِسْعَرُ بْنُ كِدَامٍ عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ أَخِيهِ، عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ فِي جُلُودِ الْمَيْتَةِ قَالَ: «إِنَّ دِبَاغَهُ قَدْ أَذْهَبَ بِخُبْثِهِ، أَوْ رِجْسِهِ، أَوْ نَجَسِهِ». [راجع: ١٨٩٥، ٢٨٨٠]

تخريج: حسن، وفي سنده أخو سالم بن أبي الجعد فيه جهالة.

2118. It was narrated from Ibn 'Abbas that the Prophet (ﷺ) circumambulated the Ka'bah on his camel, touching the Black Stone with his crooked stick, and he [did *sa'y*] between as-Safa and al-Marwah. And on one occasion Yazeed said: On his mount, touching the Black Stone.

Comments: [A *saheeh hadeeth*]

٢١١٨- حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا (حَجَّاجٌ عَنِ الْحَكَمِ، عَنْ مِقْسَمٍ،) عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ: أَنَّهُ طَافَ بِالْبَيْتِ عَلَى نَاقَتِهِ، يَسْتَلِمُ الْحَجَرَ بِمِحْجَنِهِ، وَبَيْنَ الصَّفَا وَالْمَرْوَةِ. وَقَالَ يَزِيدُ مَرَّةً: عَلَى رَاحِلَتِهِ يَسْتَلِمُ الْحَجَرَ. [انظر: ٢٢٢٧، و راجع: ١٨٤١]

تخريج: حديث صحيح. حجاج مدلس، وقد عنعن، لكنه توبع.

2119. Ibn 'Umar and Ibn 'Abbas attributed to the Prophet (ﷺ) the words: "It is not permissible for a man to give something then take it back, except a father with regard to what he gives to his son. The likeness of the one who gives something then takes it back is that of a dog that eats until it is full, then it vomits, then it goes back to its vomit."

Comments: [Its *isnad* is *hasan*]

٢١١٩- حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا حُسَيْنُ بْنُ ذَكْوَانَ عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ طَاوُسٍ: أَنَّ ابْنَ عُمَرَ وَابْنَ عَبَّاسٍ - رَفَعَاهُ إِلَى النَّبِيِّ ﷺ أَنَّهُ قَالَ: «لَا يَحِلُّ لِلرَّجُلِ أَنْ يُعْطِيَ الْعَطِيَّةَ، فَيَرْجِعَ فِيهَا، إِلَّا الْوَالِدَ فِيمَا يُعْطِي وَلَدَهُ، وَمَثَلُ الَّذِي يُعْطِي الْعَطِيَّةَ، فَيَرْجِعُ فِيهَا، كَمَثَلِ الْكَلْبِ أَكَلَ حَتَّى إِذَا شَبِعَ قَاءَ، ثُمَّ رَجَعَ فِي قَيْئِهِ». [انظر: ٢١٢٠، ٤٨١٠، ٥٤٩٣، ٢٢٥٠، ٢٦٤٧]

تخريج: إسناده حسن.

2120. It was narrated from Ibn 'Umar and Ibn 'Abbas ﷺ from the Prophet (ﷺ) that he said... and he narrated a similar report.

Comments: [Its *isnad* is *hasan*]

٢١٢٠- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا حُسَيْنٌ الْمُعَلِّمُ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ طَاوُسٍ، عَنِ ابْنِ عُمَرَ وَابْنِ عَبَّاسٍ ـ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ.. فَذَكَرَ مِثْلَهُ. [راجع ما قبله]

تخريج: إسناده حسن.

2121. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) ordered the one who had intercourse with his wife when she was menstruating to give a dinar or half a dinar in charity.

Comments: [*Saheeh mawqoof*]

٢١٢١- حَدَّثَنِي يَزِيدُ: أَخْبَرَنَا سَعِيدٌ عَنْ قَتَادَةَ، عَنْ مِقْسَمٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: أَمَرَ رَسُولُ اللَّهِ ﷺ الَّذِي يَأْتِي امْرَأَتَهُ وَهِيَ حَائِضٌ، أَنْ يَتَصَدَّقَ بِدِينَارٍ، أَوْ نِصْفِ دِينَارٍ. [انظر: ٢٨٤٣، و راجع: ٢٠٣٢]

تخريج: صحيح موقوفاً.

2122. A similar report was narrated from Ibn 'Abbas (ﷺ), from the Prophet (ﷺ). A similar report with the same *isnad* was narrated by 'Abdul-Kareem Abu Umayyah.

Comments: [It is a repeat of the previous report]

٢١٢٢- حَدَّثَنَا عَبْدُ الْوَهَّابِ عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ مِقْسَمٍ، عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ مِثْلَهُ. وَرَوَاهُ عَبْدُ الْكَرِيمِ أَبُو أُمَيَّةَ، مِثْلَهُ بِإِسْنَادِهِ. [هو مكرر ما قبله] [انظر: ٣٤٧٣، و راجع ٢٠٣٢]

تخريج: هو مكرر ماقبله.

2123. It was narrated from Ibn 'Abbas (ﷺ) that the Prophet (ﷺ) cursed effeminate men and women who imitate men, and he said: "Expel them from your houses." The Prophet (ﷺ) expelled So and so, and 'Umar expelled So and so."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (5886)]

٢١٢٣- حَدَّثَنِي يَزِيدُ: أَخْبَرَنَا هِشَامٌ عَنْ يَحْيَى، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ لَعَنَ الْمُخَنَّثِينَ مِنَ الرِّجَالِ، وَالْمُتَرَجِّلَاتِ مِنَ النِّسَاءِ، وَقَالَ: «أَخْرِجُوهُمْ مِنْ بُيُوتِكُمْ» فَأَخْرَجَ النَّبِيُّ ﷺ فُلَانًا، وَأَخْرَجَ عُمَرُ فُلَانًا. [راجع: ١٩٨٢]

تخريج: إسناده صحيح. خ: (٥٨٨٦).

2124. It was narrated from Ibn 'Abbas (ﷺ) that Allah (may He be glorified and exalted) enjoined the

٢١٢٤- حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا أَبُو عَوَانَةَ: حَدَّثَنَا بُكَيْرُ بْنُ الْأَخْنَسِ عَنْ مُجَاهِدٍ، عَنِ ابْنِ

duty of prayer on the lips of your Prophet, four (*rak'ahs*) for the non-traveller, two *rak'ahs* for the traveller, and one *rak'ah* for the one who is in a state of fear.

Comments: [Its *isnad* is *saheeh*, Muslim (687)]

عَبَّاسٍ: إِنَّ اللَّهَ عَزَّ وَجَلَّ فَرَضَ الصَّلَاةَ عَلَى لِسَانِ نَبِيِّكُمْ: عَلَى الْمُقِيمِ أَرْبَعًا، وَعَلَى الْمُسَافِرِ رَكْعَتَيْنِ، وَعَلَى الْخَائِفِ رَكْعَةً. [انظر: ٢١٧٧، ٢٢٩٣، ٣٣٣٢]

تخريج: إسناده صحيح. م: (٦٨٧).

2125. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) said: "I was commanded to use the *siwak* until I thought - or I expected - that Qur'an would be revealed to me concerning it."

Comments: [*Hasan* because of corroborating evidence; this is a *da'eef isnad*]

٢١٢٥- حَدَّثَنِي يَزِيدُ - يَعْنِي ابْنَ هَارُونَ -: أَخْبَرَنَا شَرِيكُ بْنُ عَبْدِ اللَّهِ عَنْ أَبِي إِسْحَاقَ، عَنِ التَّمِيمِيِّ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أُمِرْتُ بِالسِّوَاكِ، حَتَّى ظَنَنْتُ - أَوْ حَسِبْتُ - أَنْ سَيَنْزِلُ عَلَيَّ فِيهِ قُرْآنٌ».

تخريج: حسن لغيره، وهذا إسناد ضعيف، التميمي مجهول وشريك بن عبدالله سيئ الحفظ، ولكنه توبع.

2126. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) entered the Ka'bah, in which there were six pillars. He stood by each pillar, but he did not pray.

Comments: [Its *isnad* is *saheeh*, Muslim (1331)]

٢١٢٦- حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا هَمَّامُ بْنُ يَحْيَى: حَدَّثَنَا عَطَاءٌ عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: دَخَلَ رَسُولُ اللَّهِ ﷺ الْكَعْبَةَ وَفِيهَا سِتُّ سَوَارٍ، فَقَامَ عِنْدَ كُلِّ سَارِيَةٍ وَلَمْ يُصَلِّ.

تخريج: إسناده صحيح. م: (١٣٣١).

2127. It was narrated that Ibn 'Abbas (ﷺ) said: When 'Uthman bin Maz'oon died, a woman said: Congratulation, Paradise is yours, 'Uthman bin Maz'oon. The Messenger of Allah (ﷺ) looked at her and said angrily: "How do you know?" She said: O Messenger of Allah, [he was] your horseman and your companion. The Messenger of Allah (ﷺ) said: "By Allah, I am the

٢١٢٧- حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ عَلِيِّ بْنِ زَيْدٍ، عَنْ يُوسُفَ بْنِ مِهْرَانَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: لَمَّا مَاتَ عُثْمَانُ بْنُ مَظْعُونٍ قَالَتِ امْرَأَةٌ: هَنِيئًا لَكَ الْجَنَّةُ عُثْمَانَ ابْنَ مَظْعُونٍ. فَنَظَرَ رَسُولُ اللَّهِ ﷺ إِلَيْهَا نَظَرَ غَضْبَانَ فَقَالَ: «وَمَا يُدْرِيكِ؟» قَالَتْ: يَا رَسُولَ اللَّهِ، فَارِسُكَ وَصَاحِبُكَ. فَقَالَ رَسُولُ

Messenger of Allah, but I do not know what will happen to me." The people were worried about 'Uthman. Then when Zainab, the daughter of the Messenger of Allah (ﷺ), died, the Messenger of Allah (ﷺ) said: "Join the one who went ahead of us, 'Uthman bin Maz'oon." The women wept and 'Umar started striking them with his whip, but the Messenger of Allah (ﷺ) took him by the hand and said: "Take it easy, O 'Umar." Then he said (to the women): "Weep, but beware of the wailing of the *Shaitan*." Then he said: "Whatever comes from the eye and the heart is from Allah, may He be glorified and exalted, and is a sign of compassion, but whatever comes from the hand and the tongue is from the *Shaitan*."

Comments: [Its *isnad* is *da'eef*]

اللَّهِ ﷺ: «وَاللَّهِ إِنِّي لَرَسُولُ اللَّهِ ﷺ، وَمَا أَدْرِي مَا يُفْعَلُ بِي» فَأَشْفَقَ النَّاسُ عَلَى عُثْمَانَ، فَلَمَّا مَاتَتْ زَيْنَبُ، ابْنَةُ رَسُولِ اللَّهِ ﷺ قَالَ رَسُولُ اللَّهِ ﷺ: «الْحَقِي بِسَلَفِنَا الصَّالِحِ الْخَيْرِ عُثْمَانَ بْنِ مَظْعُونٍ» فَبَكَتِ النِّسَاءُ، فَجَعَلَ عُمَرُ يَضْرِبُهُنَّ بِسَوْطِهِ، فَأَخَذَ رَسُولُ اللَّهِ ﷺ بِيَدِهِ، وَقَالَ: «مَهْلًا (١/ ٢٣٨) يَا عُمَرُ» ثُمَّ قَالَ: «ابْكِينَ، وَإِيَّاكُنَّ وَنَعِيقَ الشَّيْطَانِ» ثُمَّ قَالَ: «إِنَّهُ مَهْمَا كَانَ مِنَ الْعَيْنِ وَالْقَلْبِ، فَمِنَ اللَّهِ عَزَّ وَجَلَّ، وَمِنَ الرَّحْمَةِ، وَمَا كَانَ مِنَ الْيَدِ وَاللِّسَانِ، فَمِنَ الشَّيْطَانِ». [انظر: ٣١٠٣]

تخريج: إسناده ضعيف، علي بن زيد ضعيف يوسف بن مهران لين الحديث.

2128. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) defined the *meeqat* of the people of Madinah as Dhul-Hulaifah; that of the people of Sham (Syria) as al-Juhfah; that of the people of Yemen as Yalamlam; and that of the people of Najd as Qarn. And he said: "And these *meeqats* are for the people at those very places, and besides them for those who come through those places with the intention of performing *Hajj* and *'Umrah;* and whoever is living within these boundaries can enter *ihram* from the place he sets out, and so on, and the people of Makkah can enter *ihram* from where they start."

٢١٢٨- حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ، قَالَ: وَقَّتَ رَسُولُ اللَّهِ ﷺ لِأَهْلِ الْمَدِينَةِ ذَا الْحُلَيْفَةِ، وَلِأَهْلِ الشَّامِ الْجُحْفَةَ، وَلِأَهْلِ الْيَمَنِ يَلَمْلَمَ، وَلِأَهْلِ نَجْدٍ قَرْنًا، وَقَالَ: «هُنَّ وَقْتٌ لِأَهْلِهِنَّ وَلِمَنْ مَرَّ بِهِنَّ مِنْ غَيْرِ أَهْلِهِنَّ- يُرِيدُ الْحَجَّ وَالْعُمْرَةَ- فَمَنْ كَانَ مَنْزِلُهُ مِنْ وَرَاءِ الْمِيقَاتِ، فَإِهْلَالُهُ مِنْ حَيْثُ يُنْشِئُ، وَكَذَلِكَ فَكَذَلِكَ حَتَّى أَهْلُ مَكَّةَ إِهْلَالُهُمْ مِنْ حَيْثُ يُنْشِئُونَ». [انظر: ٢٢٤٠، ٢٢٧٢، ٣٠٦٥، ٣١٤٨]

تخريج: إسناده صحيح. خ: (١٥٢٦)، م: (١١٨١).

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1526) and Muslim (1181)]

2129. It was narrated from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) said to Ma'iz bin Malik, when he came and confessed to him that he had committed *zina*: "Perhaps you kissed or touched [her]?" He said: No. He said: "Did you have intercourse with her?" He said: Yes. So he ordered that he be stoned.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (6824)]

٢١٢٩- حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا جَرِيرُ بْنُ حَازِمٍ عَنْ يَعْلَى بْنِ حَكِيمٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ لِمَاعِزِ بْنِ مَالِكٍ حِينَ أَتَاهُ فَأَقَرَّ عِنْدَهُ بِالزِّنَا قَالَ: «لَعَلَّكَ قَبَّلْتَ أَوْ لَمَسْتَ؟» قَالَ: لَا، قَالَ: «فَنِكْتَهَا؟» قَالَ: نَعَمْ، قَالَ: فَأَمَرَ بِهِ، فَرُجِمَ. [انظر: ٢٣١٠، ٢٤٣٣، ٢٦١٧، ٢٩٩٨]

تخريج: إسناده صحيح. خ: (٦٨٢٤).

2130. It was narrated that Ibn 'Abbas (ﷺ) said: The *iqamah* was given for *Fajr* prayer and a man stood up to pray the two *rak'ahs*. The Messenger of Allah (ﷺ) took hold of his garment and said: "Are you praying *Fajr* with four *rak'ahs*?"

Comments: [Its *isnad* is *hasan*]

٢١٣٠- حَدَّثَنَا يَزِيدُ: حَدَّثَنَا صَالِحُ بْنُ رُسْتُمَ أَبُو عَامِرٍ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي مُلَيْكَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: أُقِيمَتْ صَلَاةُ الصُّبْحِ فَقَامَ رَجُلٌ يُصَلِّي الرَّكْعَتَيْنِ، فَجَذَبَ رَسُولُ اللَّهِ ﷺ بِثَوْبِهِ، فَقَالَ: «أَتُصَلِّي الصُّبْحَ أَرْبَعًا؟!». [انظر: ٣٣٢٩]

تخريج: إسناده حسن.

2131. It was narrated that Ibn 'Abbas (ﷺ) said: When the verse "And those who accuse chaste women, and produce not four witnesses, flog them with eighty stripes, and reject their testimony forever" [an-Noor 24:4] was revealed, Sa'd bin 'Ubadah, who was the leader of the Ansar, said: Is this how it was revealed, O Messenger of Allah? The Messenger of Allah (ﷺ) said: "O Ansar, don't you hear what your leader is saying?" They said: O Messenger of Allah, do not blame

٢١٣١- حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا عَبَّادُ بْنُ مَنْصُورٍ عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ؟: لَمَّا نَزَلَتْ: ﴿وَالَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ ثُمَّ لَمْ يَأْتُوا بِأَرْبَعَةِ شُهَدَاءَ فَاجْلِدُوهُمْ ثَمَانِينَ جَلْدَةً وَلَا تَقْبَلُوا لَهُمْ شَهَادَةً أَبَدًا﴾ (النور: ٤) قَالَ سَعْدُ بْنُ عُبَادَةَ وَهُوَ سَيِّدُ الْأَنْصَارِ: أَهَكَذَا أُنْزِلَتْ يَا رَسُولَ اللَّهِ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «يَا مَعْشَرَ الْأَنْصَارِ، أَلَا تَسْمَعُونَ إِلَى مَا يَقُولُ سَيِّدُكُمْ؟» قَالُوا: يَا رَسُولَ اللَّهِ، لَا تَلُمْهُ، فَإِنَّهُ رَجُلٌ غَيُورٌ، وَاللَّهِ مَا تَزَوَّجَ امْرَأَةً قَطُّ إِلَّا بِكْرًا، وَمَا طَلَّقَ امْرَأَةً

him, for he is a man of protective jealousy; by Allah, he has never married any woman but a virgin and he never divorced any wife of his but no man among us would dare to marry her because of his strong protective jealousy. Sa'd said: By Allah, O Messenger of Allah, I know it is true and that it is from Allah, may He be exalted, but I was surprised that if I were to find this stupid woman with a man on top of her, I should not disturb him or make him move until I bring four witnesses; by Allah, I would not be able to bring them before he finishes what he is doing. A short while later, Hilal bin Umayyah, who was one of the three whose repentance was accepted, came back from his land at night and found a man with his wife; he saw with his own eyes and heard with his own ears, but he did not disturb him until morning came, then he went to the Messenger of Allah (ﷺ) and said: O Messenger of Allah, I came to my wife last night and found a man with her; I saw with my own eyes and heard with my own ears. The Messenger of Allah (ﷺ) disliked what he said and was very distressed. The Ansar gathered and said: Now we are facing the problem that Sa'd bin 'Ubadah expected; the Messenger of Allah (ﷺ) will beat Hilal bin Umayyah and declare his testimony invalid among the

لَهُ قَطُّ، فَاجْتَرَأَ رَجُلٌ مِنَّا عَلَى أَنْ يَتَزَوَّجَهَا مِنْ شِدَّةِ غَيْرَتِهِ. فَقَالَ سَعْدٌ: وَاللَّهِ يَا رَسُولَ اللَّهِ، إِنِّي لَأَعْلَمُ أَنَّهَا حَقٌّ، وَأَنَّهَا مِنَ اللَّهِ تَعَالَى، وَلَكِنِّي قَدْ تَعَجَّبْتُ أَنِّي لَوْ وَجَدْتُ لَكَاعًا قَدْ تَفَخَّذَهَا رَجُلٌ لَمْ يَكُنْ لِي أَنْ أَهِيجَهُ وَلَا أُحَرِّكَهُ، حَتَّى آتِيَ بِأَرْبَعَةِ شُهَدَاءَ، فَوَاللَّهِ لَا آتِي بِهِمْ حَتَّى يَقْضِيَ حَاجَتَهُ. قَالَ: فَمَا لَبِثُوا إِلَّا يَسِيرًا، حَتَّى جَاءَ هِلَالُ بْنُ أُمَيَّةَ وَهُوَ أَحَدُ الثَّلَاثَةِ الَّذِينَ تِيبَ عَلَيْهِمْ، فَجَاءَ مِنْ أَرْضِهِ عِشَاءً فَوَجَدَ عِنْدَ أَهْلِهِ رَجُلًا، فَرَأَى بِعَيْنَيْهِ، وَسَمِعَ بِأُذُنَيْهِ، فَلَمْ يَهِجْهُ، حَتَّى أَصْبَحَ، فَغَدَا عَلَى رَسُولِ اللَّهِ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ، إِنِّي جِئْتُ أَهْلِي عِشَاءً، فَوَجَدْتُ عِنْدَهَا رَجُلًا فَرَأَيْتُ بِعَيْنَيَّ، وَسَمِعْتُ بِأُذُنَيَّ، فَكَرِهَ رَسُولُ اللَّهِ ﷺ مَا جَاءَ بِهِ، وَاشْتَدَّ عَلَيْهِ، وَاجْتَمَعَتِ الْأَنْصَارُ، فَقَالُوا: قَدِ ابْتُلِينَا بِمَا قَالَ سَعْدُ بْنُ عُبَادَةَ، الْآنَ يَضْرِبُ رَسُولُ اللَّهِ ﷺ هِلَالَ بْنَ أُمَيَّةَ، وَيُبْطِلُ شَهَادَتَهُ فِي الْمُسْلِمِينَ. فَقَالَ هِلَالٌ: وَاللَّهِ إِنِّي لَأَرْجُو أَنْ يَجْعَلَ اللَّهُ لِي مِنْهَا مَخْرَجًا، فَقَالَ هِلَالٌ: يَا رَسُولَ اللَّهِ، إِنِّي قَدْ أَرَى مَا اشْتَدَّ عَلَيْكَ مِمَّا جِئْتُ بِهِ، وَاللَّهُ يَعْلَمُ إِنِّي لَصَادِقٌ. فَوَاللَّهِ إِنَّ رَسُولَ اللَّهِ ﷺ يُرِيدُ أَنْ يَأْمُرَ بِضَرْبِهِ إِذْ نَزَلَ عَلَى رَسُولِ اللَّهِ ﷺ الْوَحْيُ وَكَانَ إِذَا نَزَلَ عَلَيْهِ الْوَحْيُ، عَرَفُوا ذَلِكَ فِي تَرَبُّدِ جِلْدِهِ، يَعْنِي، فَأَمْسَكُوا عَنْهُ حَتَّى فَرَغَ مِنَ الْوَحْيِ، فَنَزَلَتْ: ﴿وَالَّذِينَ يَرْمُونَ أَزْوَاجَهُمْ وَلَمْ يَكُن لَّهُمْ شُهَدَاءُ

إِلَّا أَنفُسُهُمْ فَشَهَٰدَةُ أَحَدِهِمْ﴾ الآيَةَ (النور: ٦) فَسُرِّيَ عَنْ رَسُولِ اللَّهِ ﷺ فَقَالَ: «أَبْشِرْ يَا هِلَالُ، فَقَدْ جَعَلَ اللَّهُ لَكَ فَرَجًا وَمَخْرَجًا» فَقَالَ هِلَالٌ: قَدْ كُنْتُ أَرْجُو ذَاكَ مِنْ رَبِّي عَزَّ وَجَلَّ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَرْسِلُوا إِلَيْهَا» فَأَرْسَلُوا إِلَيْهَا، فَجَاءَتْ، فَقَرَأَهَا رَسُولُ اللَّهِ ﷺ عَلَيْهِمَا، وَذَكَّرَهُمَا، وَأَخْبَرَهُمَا أَنَّ عَذَابَ الْآخِرَةِ أَشَدُّ مِنْ عَذَابِ الدُّنْيَا، فَقَالَ هِلَالٌ: وَاللَّهِ يَا رَسُولَ اللَّهِ، لَقَدْ صَدَقْتُ عَلَيْهَا. فَقَالَتْ: كَذَبَ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَاعِنُوا بَيْنَهُمَا» فَقِيلَ لِهِلَالٍ: اشْهَدْ. فَشَهِدَ أَرْبَعَ شَهَادَاتٍ بِاللَّهِ إِنَّهُ لَمِنَ الصَّادِقِينَ، فَلَمَّا كَانَ فِي الْخَامِسَةِ، قِيلَ: يَا هِلَالُ، اتَّقِ اللَّهَ، فَإِنَّ عَذَابَ الدُّنْيَا أَهْوَنُ مِنْ عَذَابِ الْآخِرَةِ، وَإِنَّ هَذِهِ الْمُوجِبَةُ الَّتِي تُوجِبُ عَلَيْكَ الْعَذَابَ. فَقَالَ: وَاللَّهِ لَا يُعَذِّبُنِي اللَّهُ عَلَيْهَا، كَمَا لَمْ يَجْلِدْنِي عَلَيْهَا. فَشَهِدَ فِي الْخَامِسَةِ: أَنَّ لَعْنَةَ (١/ ٢٣٩) اللَّهِ عَلَيْهِ إِنْ كَانَ مِنَ الْكَاذِبِينَ. ثُمَّ قِيلَ لَهَا: اشْهَدِي أَرْبَعَ شَهَادَاتٍ بِاللَّهِ: إِنَّهُ لَمِنَ الْكَاذِبِينَ. فَلَمَّا كَانَتِ الْخَامِسَةُ قِيلَ لَهَا: اتَّقِي اللَّهَ، فَإِنَّ عَذَابَ الدُّنْيَا أَهْوَنُ مِنْ عَذَابِ الْآخِرَةِ، وَإِنَّ هَذِهِ الْمُوجِبَةُ الَّتِي تُوجِبُ عَلَيْكِ الْعَذَابَ. فَتَلَكَّأَتْ سَاعَةً، ثُمَّ قَالَتْ: وَاللَّهِ لَا أَفْضَحُ قَوْمِي. فَشَهِدَتْ فِي الْخَامِسَةِ: أَنَّ غَضَبَ اللَّهِ عَلَيْهَا إِنْ كَانَ مِنَ الصَّادِقِينَ، فَفَرَّقَ رَسُولُ اللَّهِ ﷺ بَيْنَهُمَا، وَقَضَى أَنْ لَا يُدْعَى وَلَدُهَا لِأَبٍ، وَلَا تُرْمَى هِيَ بِهِ وَلَا

Muslims. Hilal said: By Allah, I hope that Allah will grant me a way out. Hilal said: O Messenger of Allah, I can see that you are very distressed because of what I told you, but Allah knows that I am telling the truth. By Allah, when the Messenger of Allah (ﷺ) was about to order that he be beaten, Revelation came to the Messenger of Allah (ﷺ). When Revelation came to him, they could tell because his colour changed, so they left him alone until the Revelation was over. And this verse was revealed: "And for those who accuse their wives, but have no witnesses except themselves, let the testimony of one of them be four testimonies (i.e. testifies four times) by Allah that he is one of those who speak the truth" [an-Noor 24:6]. The Messenger of Allah (ﷺ) recovered and said: Be of good cheer, O Hilal, for Allah has granted you a way out." Hilal said: I hoped for that from my Lord, may He be glorified and exalted. The Messenger of Allah (ﷺ) said: "Send for her." So they sent for her, and she came. The Messenger of Allah (ﷺ) recited the verse to them both, and reminded them of Allah, and told them that punishment in the Hereafter is more severe than punishment in this world. Hilal said: By Allah, O Messenger of Allah, I spoke the truth about her. She said: He is lying. The Messenger of Allah (ﷺ) said:

يُرْمَى وَلَدُهَا، وَمَنْ رَمَاهَا أَوْ رَمَى وَلَدَهَا، فَعَلَيْهِ الْحَدُّ، وَقَضَى أَنْ لَا بَيْتَ لَهَا عَلَيْهِ، وَلَا قُوتَ مِنْ أَجْلِ أَنَّهُمَا يَتَفَرَّقَانِ مِنْ غَيْرِ طَلَاقٍ، وَلَا مُتَوَفًّى عَنْهَا، وَقَالَ: «إِنْ جَاءَتْ بِهِ أُصَيْهِبَ، أُرَيْسِحَ، حَمْشَ السَّاقَيْنِ، فَهُوَ لِهِلَالٍ، وَإِنْ جَاءَتْ بِهِ أَوْرَقَ جَعْدًا، جُمَالِيًّا، خَدَلَّجَ السَّاقَيْنِ، سَابِغَ الْأَلْيَتَيْنِ، فَهُوَ لِلَّذِي رُمِيَتْ بِهِ». فَجَاءَتْ بِهِ أَوْرَقَ، جَعْدًا، جُمَالِيًّا خَدَلَّجَ السَّاقَيْنِ، سَابِغَ الْأَلْيَتَيْنِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَوْلَا الْأَيْمَانُ،لَكَانَ لِي وَلَهَا شَأْنٌ». قَالَ عِكْرِمَةُ: فَكَانَ بَعْدَ ذَلِكَ أَمِيرًا عَلَى مِصْرٍ، وَكَانَ يُدْعَى لِأُمِّهِ، وَمَا يُدْعَى لِأَبٍ. [انظر: ٢١٩٩، ٢٤٦٨، ٣٣٣٩]

تخريج: حديث حسن، عباد بن منصور- وإن كان فيه ضعف من جهة حفظه- قد توبع على بعضه.

"Invoke curses upon one another (*li'an*)." It was said to Hilal: Bear witness. He bore witness four times by Allah that he was one of those who speak the truth. And when it came to the fifth time, it was said: O Hilal, fear Allah, for punishment in this world is easier to bear than punishment in the Hereafter, and this is the one that will incur the punishment for you. He said: By Allah, Allah will not punish me for it, just as He did not cause me to be flogged for it. And the fifth time he bore witness that the curse of Allah should be upon him if he was one of those who tell a lie. Then it was said to her: Bear witness four times by Allah that he is one of those who tell a lie. And when it came to the fifth time, it was said to her: Fear Allah, for punishment in this world is easier to bear than punishment in the Hereafter, and this is the one that will incur the punishment for you. She hesitated for a while, then she said: By Allah, I shall not bring disgrace upon my people. And she bore witness the fifth time that the wrath of Allah should be upon her if he was one of those who speak the truth. Then the Messenger of Allah (ﷺ) separated them and ruled that her child should not be named after any father; she was not to be accused (of adultery) and he (the child) was not to be accused (of being illegitimate), and anyone who accused her or her child would be

subjected to the *hadd* punishment. And he ruled that she had no right to accommodation or maintenance (food) from him, because they had been separated by means of something other than *talaq* (divorce) and he had not died and left her a widow. And he said: "If she gives birth to a child with a reddish complexion, small buttocks and thin legs, then he is the child of Hilal, and if she gives birth to a child with dark skin, curly hair, a heavy frame, thick legs and large buttocks, then he is the child of the one with whom she was accused of committing adultery." And she gave birth to a child with dark skin, curly hair, a heavy frame, thick legs and large buttocks. The Messenger of Allah (ﷺ) said: "Were it not for the oaths, I would have something to settle with her." 'Ikrimah said: After that, he became the governor of a city. He was named after his mother, and not after any father.

Comments: [A *hasan hadeeth*].

٢١٣٢- حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا هِشَامٌ الدَّسْتُوَائِيُّ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَّامٍ، عَنِ الْحَكَمِ بْنِ مِينَاءَ، عَنِ ابْنِ عُمَرَ وَابْنِ عَبَّاسٍ: أَنَّهُمَا شَهِدَا عَلَى رَسُولِ اللَّهِ ﷺ أَنَّهُ قَالَ وَهُوَ عَلَى أَعْوَادِ الْمِنْبَرِ: «لَيَنْتَهِيَنَّ أَقْوَامٌ عَنْ وَدْعِهِمُ الْجُمُعَاتِ، أَوْ لَيَخْتِمَنَّ اللَّهُ عَزَّ وَجَلَّ عَلَى قُلُوبِهِمْ، وَلَيُكْتَبَنَّ مِنَ الْغَافِلِينَ». [انظر: ٢٢٩٠، ٣٠٩٩، ٣١٠٠، ٥٥٦٠]

2132. It was narrated from Ibn 'Umar and Ibn 'Abbas that they testified that the Messenger of Allah (ﷺ) said, when he was on the *minbar*: "People should stop neglecting *Jumu'ah* or Allah will put a seal on their hearts and they will be recorded as being among the negligent."

Comments: [A *saheeh hadeeth*]

تخريج: حديث صحيح. وإن كانت رواية يحيى بن أبي كثير عن أبي سلام من كتاب، وقد توبع.

2133. It was narrated from Ibn 'Abbas (ﷺ) that a woman brought her child to the Messenger of Allah (ﷺ) and said: O Messenger of Allah, he is possessed; it affects him when we are eating and spoils our meals. The Messenger of Allah (ﷺ) wiped his chest and prayed for him, and he vomited, then something like a little black dog came out of his mouth, and he recovered.

Comments: [Its *isnad* is *da'eef* because Farqad as-Sabakhi is *da'eef*]

٢١٣٣- حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ فَرْقَدٍ السَّبَخِيِّ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ امْرَأَةً جَاءَتْ بِوَلَدِهَا إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَتْ: يَا رَسُولَ اللَّهِ، إِنَّ بِهِ لَمَمًا، وَإِنَّهُ يَأْخُذُهُ عِنْدَ طَعَامِنَا، فَيُفْسِدُ عَلَيْنَا طَعَامَنَا. قَالَ: فَمَسَحَ رَسُولُ اللَّهِ ﷺ صَدْرَهُ، وَدَعَا لَهُ، فَثَعَّ ثَعَّةً، فَخَرَجَ مِنْ فِيهِ مِثْلُ الْجَرْوِ الْأَسْوَدِ، فَشُفِيَ. [انظر: ٢٢٨٨، ٢٤١٨]

تخريج: إسناده ضعيف، فرقد السبخي ضعيف.

2134. It was narrated from Ibn 'Abbas (ﷺ) that 'Uqbah bin 'Amir asked the Prophet (ﷺ), saying that his sister had vowed to walk to the Ka'bah, and that she was too weak. The Prophet (ﷺ) said: "Allah has no need of your sister's vow; let her ride and offer a sacrifice."

Comments: [Its *isnad* is *saheeh*]

٢١٣٤- حَدَّثَنَا بَهْزٌ: أَخْبَرَنَا هَمَّامٌ: حَدَّثَنَا قَتَادَةُ عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ عُقْبَةَ ابْنَ عَامِرٍ سَأَلَ النَّبِيَّ ﷺ فَقَالَ: إِنَّ أُخْتَهُ نَذَرَتْ أَنْ تَمْشِيَ إِلَى الْبَيْتِ، وَشَكَى إِلَيْهِ ضَعْفَهَا، فَقَالَ النَّبِيُّ ﷺ: «إِنَّ اللَّهَ غَنِيٌّ عَنْ نَذْرِ أُخْتِكَ، فَلْتَرْكَبْ وَلْتُهْدِ بَدَنَةً». [انظر: ٢١٣٩، ٢٢٧٨، ٢٨٣٤، ٢٨٢٨]

تخريج: إسناده صحيح.

2135. Hajib bin 'Umar narrated: My paternal uncle al-Hakam bin al-A'raj told me: I came to Ibn 'Abbas (ﷺ) when he was reclining beside Zamzam, and I sat with him and what good company he was. I said: Tell me about the day of 'Ashoora.' He said: What do you want to know about it? I said: About fasting it; on what day should I fast? He said: When you see the new moon of Muharram, then count, and on the ninth day, fast that day. I said:

٢١٣٥- حَدَّثَنَا مُعَاذُ بْنُ مُعَاذٍ: حَدَّثَنَا حَاجِبُ ابْنُ عُمَرَ: حَدَّثَنِي عَمِّي الْحَكَمُ بْنُ الْأَعْرَجِ قَالَ: أَتَيْتُ ابْنَ عَبَّاسٍ وَهُوَ مُتَّكِئٌ عِنْدَ زَمْزَمَ، فَجَلَسْتُ إِلَيْهِ، وَكَانَ نِعْمَ الْجَلِيسُ، فَقُلْتُ: أَخْبِرْنِي عَنْ يَوْمِ عَاشُورَاءَ. قَالَ: عَنْ أَيِّ بَالِهِ تَسْأَلُ؟ قُلْتُ: عَنْ صَوْمِهِ أَيَّ يَوْمٍ أَصُومُهُ قَالَ: إِذَا رَأَيْتَ هِلَالَ الْمُحَرَّمِ فَاعْدُدْ، فَإِذَا أَصْبَحْتَ مِنْ تَاسِعَةٍ، فَأَصْبِحْ مِنْهَا صَائِمًا. قُلْتُ: أَكَذَاكَ كَانَ يَصُومُهُ مُحَمَّدٌ

ﷺ؟ قَالَ: نَعَمْ. [انظر: ٢٢١٤، ٢٥٤٠، ٣٢١٢، ٣٣٩٣، و راجع: ١٩٧١]

Is that how Muhammad (ﷺ) used to fast it? He said: Yes.

Comments: [Its *isnad* is *saheeh*]

تخريج: إسناده صحيح.

٢١٣٦- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ لَيْثًا قال: سَمِعْتُ طَاوُسًا يُحَدِّثُ عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «عَلِّمُوا، وَ يَسِّرُوا وَلَا تُعَسِّرُوا، وَإِذَا غَضِبَ أَحَدُكُمْ فَلْيَسْكُتْ». [انظر: ٢٥٥٦، ٣٤٤٨]

2136. It was narrated from Ibn 'Abbas (ﷺ) that the Prophet (ﷺ) said: "Teach and make things easy; do not make things difficult. If one of you gets angry, let him keep quiet."

Comments: [*Hasan* because of corroborating evidence; this is a *da'eef isnad*]

تخريج: حسن لغيره، وهذا إسناد ضعيف، ليث بن أبي سليم رمي بالاختلاط. وقوله: «علموا ويسروا ولا تعسروا» صحيح لغيره

٢١٣٧- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ يَزِيدَ أَبِي خَالِدٍ قَالَ: سَمِعْتُ الْمِنْهَالَ بْنَ عَمْرٍو يُحَدِّثُ عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «مَا مِنْ عَبْدٍ مُسْلِمٍ يَعُودُ مَرِيضًا لَمْ يَحْضُرْ أَجَلُهُ، فَيَقُولُ سَبْعَ مَرَّاتٍ: أَسْأَلُ اللَّهَ الْعَظِيمَ، رَبَّ الْعَرْشِ الْعَظِيمِ، أَنْ يَشْفِيَكَ، إِلَّا عُوفِيَ». [انظر: ٢١٨٢]

2137. It was narrated from Ibn 'Abbas (ﷺ) that the Prophet (ﷺ) said: "There is no Muslim who visits a sick person whose time has not yet come, and says seven times, 'I ask Allah the Almighty, Lord of the Mighty Throne, to heal you,' but he will be healed."

Comments: [A *saheeh hadeeth*]

تخريج: حديث صحيح، يزيد أبو خالد وإن كان فيه كلام، قد توبع.

٢١٣٨- حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا حَجَّاجٌ عَنِ الْمِنْهَالِ بْنِ عَمْرٍو، عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ، عَنِ ابْنِ عَبَّاسٍ قَالَ أَبُو مُعَاوِيَةَ: أُرَاهُ رَفَعَهُ_ قَالَ: «مَنْ عَادَ مَرِيضًا فَقَالَ: أَسْأَلُ اللَّهَ الْعَظِيمَ، رَبَّ الْعَرْشِ الْعَظِيمِ، أَنْ يَشْفِيَكَ سَبْعَ مَرَّاتٍ شَفَاهُ اللَّهُ إِنْ كَانَ قَدْ أُخِّرَ» يَعْنِي فِي أَجَلِهِ. [انظر: ٣٢٩٨]

2138. It was narrated that Ibn 'Abbas (ﷺ) - Abu Mu'awiyah said: I think he attributed it to the Prophet (ﷺ) - said: "Whoever visits a sick person and says, 'I ask Allah the Almighty, Lord of the Mighty Throne, to heal you,' seven times, Allah will heal him if his time [of death] is delayed."

Comments: [A *saheeh hadeeth*]

قَالَ عبدُ اللهِ: قَالَ أَبِي: وَحَدَّثَنَاهُ يَزِيدُ لَمْ يَشُكَّ فِي رَفْعِهِ، وَوَافَقَهُ عَلَى الْإِسْنَادِ.

تخريج: حديث صحيح، حجاج بن أرطاة مدلس وقد عنعن، لكنه متابع.

2139. It was narrated from Ibn 'Abbas (ﷺ) that 'Uqbah bin 'Amir came to the Prophet (ﷺ) and said that his sister had vowed to walk to the Ka'bah. He said: "Tell your sister to ride, and to offer a sacrifice."

Comments: [Its *isnad* is *saheeh*]

٢١٣٩- حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا هَمَّامٌ عَنْ قَتَادَةَ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ _ أَنَّ عُقْبَةَ بْنَ عَامِرٍ أَتَى النَّبِيَّ ﷺ، فَذَكَرَ أَنَّ أُخْتَهُ نَذَرَتْ أَنْ تَمْشِيَ إِلَى الْبَيْتِ، قَالَ: «مُرْ أُخْتَكَ أَنْ تَرْكَبَ، وَلْتُهْدِ بَدَنَةً». [راجع: ٢١٣٤]

تخريج: إسناده صحيح.

2140. It was narrated from Ibn 'Abbas (ﷺ) that a woman vowed to do *Hajj*, then she died. Her brother came to the Prophet (ﷺ) and asked him about that, and he said: "Do you think that if your sister owed a debt, would you pay if off for her?" He said: Yes. He said: "So pay off what is due to Allah, for He is more deserving that what is due to Him should be paid."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (6699)]

٢١٤٠- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي بِشْرٍ قَالَ: سَمِعْتُ سَعِيدَ بْنَ جُبَيْرٍ يُحَدِّثُ عَنِ ابْنِ عَبَّاسٍ: أَنَّ امْرَأَةً نَذَرَتْ أَنْ تَحُجَّ، (١/ ٢٤٠) فَمَاتَتْ فَأَتَى أَخُوهَا النَّبِيَّ ﷺ، فَسَأَلَهُ عَنْ ذَلِكَ فَقَالَ: «أَرَأَيْتَ لَوْ كَانَ عَلَى أُخْتِكَ دَيْنٌ، أَكُنْتَ قَاضِيَهُ؟» قَالَ: نَعَمْ، قَالَ: «فَاقْضُوا اللَّهَ عَزَّ وَجَلَّ، فَهُوَ أَحَقُّ بِالْوَفَاءِ». [انظر: ٣٢٢٤، و راجع: ٢٢٦٦]

تخريج: إسناده صحيح. خ: (٦٦٩٩).

2141. It was narrated that Muslim al-Qurri said: I heard Ibn 'Abbas (ﷺ) say: The Messenger of Allah (ﷺ) entered *ihram* for *'Umrah*, and his Companions entered *ihram* for *Hajj* - Rawh said: The Messenger of Allah (ﷺ) and his Companions entered *ihram* for *Hajj* - and those who did not have sacrificial animals with them exited *ihram*. Among those

٢١٤١- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ وَرَوْحٌ قَالَا: حَدَّثَنَا شُعْبَةُ: قَالَ رَوْحٌ: سَمِعْتُ مُسْلِمًا الْقُرِّيَّ: قَالَ مُحَمَّدٌ: عَنْ مُسْلِمٍ الْقُرِّيِّ قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ يَقُولُ: أَهَلَّ رَسُولُ اللَّهِ ﷺ بِالْعُمْرَةِ، وَأَهَلَّ أَصْحَابُهُ بِالْحَجِّ قَالَ رَوْحٌ: أَهَلَّ رَسُولُ اللَّهِ ﷺ وَأَصْحَابُهُ بِالْحَجِّ فَمَنْ لَمْ يَكُنْ مَعَهُ هَدْيٌ أَحَلَّ، وَكَانَ مِمَّنْ لَمْ

who did not have sacrificial animals with them were Talhah and another man, so they exited *ihram*.

Comments: [Its *isnad* is *saheeh*, Muslim (1239)]

يَكُنْ مَعَهُ هَدْيٌ طَلْحَةُ، وَرَجُلٌ آخَرُ فَأَحَلَّا. [انظر: ٢١٥٢، ٢٢٧٤، ٢٣٦٠، ٢٦٤١]

تخريج: إسناده صحيح. م: (١٢٣٩).

2142. It was narrated from Ibn 'Abbas (ﷺ) that a man came to him and said: What do you think of a man who kills another man deliberately? He said: "his recompense is Hell to abide therein; and the Wrath and the Curse of Allah are upon him, and a great punishment is prepared for him" [an-Nisa' 4:93]. He said: It was one of the last verses to be revealed, and nothing abrogated it, until the Messenger of Allah (ﷺ) died, and no revelation came down after the Messenger of Allah (ﷺ) died. He said: What do you think if he repents, believes and does righteous deeds, then follows true guidance? He said: How can his repentance be accepted, when I heard the Messenger of Allah (ﷺ) say, "May his mother be bereft of him! If a man kills another man deliberately, he [the victim] will come on the Day of Resurrection holding on to his killer with his right or left hand, or holding on to his killer's head with his right or left hand, and with his vein gushing with blood before the Throne, saying: O Lord, ask Your slave why he killed me."

Comments: [A *saheeh hadeeth*]

٢١٤٢- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ: سَمِعْتُ يَحْيَى بْنَ الْمُجَبِّرِ التَّيْمِيَّ يُحَدِّثُ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنِ ابْنِ عَبَّاسٍ أَنَّ رَجُلًا أَتَاهُ، فَقَالَ: أَرَأَيْتَ رَجُلًا قَتَلَ رَجُلًا مُتَعَمِّدًا؟ قَالَ: ﴿جَزَاؤُهُ جَهَنَّمُ خَالِدًا فِيهَا وَغَضِبَ اللَّهُ عَلَيْهِ وَلَعَنَهُ وَأَعَدَّ لَهُ عَذَابًا عَظِيمًا﴾ (النساء: ٩٣) قَالَ: لَقَدْ أُنْزِلَتْ فِي آخِرِ مَا نَزَلَ، مَا نَسَخَهَا شَيْءٌ حَتَّى قُبِضَ رَسُولُ اللَّهِ ﷺ، وَمَا نَزَلَ وَحْيٌ بَعْدَ رَسُولِ اللَّهِ ﷺ. قَالَ: أَرَأَيْتَ إِنْ تَابَ: وَآمَنَ وَعَمِلَ صَالِحًا، ثُمَّ اهْتَدَى؟ قَالَ: وَأَنَّى لَهُ بِالتَّوْبَةِ، وَقَدْ سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «ثَكِلَتْهُ أُمُّهُ: رَجُلٌ قَتَلَ رَجُلًا مُتَعَمِّدًا، يَجِيءُ يَوْمَ الْقِيَامَةِ آخِذًا قَاتِلَهُ بِيَمِينِهِ، أَوْ بِيَسَارِهِ، وَآخِذًا رَأْسَهُ بِيَمِينِهِ أَوْ بِشِمَالِهِ، تَشْخُبُ أَوْدَاجُهُ دَمًا فِي قُبُلِ الْعَرْشِ، يَقُولُ: يَا رَبِّ، سَلْ عَبْدَكَ فِيمَ قَتَلَنِي؟». [راجع: ١٩٤١]

تخريج: حديث صحيح. يحيى بن المجبر التيمي مختلف فيه.

2143. It was narrated that Yahya Abu 'Umar said: They mentioned *nabeedh* in the presence of Ibn 'Abbas (ﷺ) and he said: *Nabeedh* would be made for the Messenger of Allah (ﷺ) in a leather skin - Shu'bah said: For example, on the night before Monday - and he would drink it on Monday and Tuesday until the afternoon, then if there was any of it left over, he would give it to the servants or pour it away. Shu'bah said: And I think he said: and on Wednesday until the afternoon, then if there was any of it left over, he would give it to the servants of pour it away.

Comments: [Its *isnad* is *saheeh,* Muslim (2004)]

٢١٤٣- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ يَحْيَى أَبِي عُمَرَ قَالَ: ذَكَرُوا النَّبِيذَ عِنْدَ ابْنِ عَبَّاسٍ فَقَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُنْبَذُ لَهُ فِي السِّقَاءِ _ قَالَ شُعْبَةُ: مِثْلَ لَيْلَةِ الاثْنَيْنِ _ فَيَشْرَبُهُ يَوْمَ الاثْنَيْنِ، وَالثُّلَاثَاءِ إِلَى الْعَصْرِ، فَإِنْ فَضَلَ مِنْهُ شَيْءٌ سَقَاهُ الْخُدَّامَ، أَوْ صَبَّهُ. قَالَ شُعْبَةُ: وَلَا أَحْسِبُهُ إِلَّا قَالَ: وَيَوْمَ الْأَرْبِعَاءِ إِلَى الْعَصْرِ، فَإِنْ فَضَلَ مِنْهُ شَيْءٌ سَقَاهُ الْخُدَّامَ أَوْ صَبَّهُ. [راجع: ١٩٦٣]

تخريج: إسناده صحيح. م: (٢٠٠٤).

2144. It was narrated that Ibn 'Abbas (ﷺ) - he said: one of them attributed it to the Prophet (ﷺ) - said: "Jibreel was shoving mud intro Pharaoh's mouth, lest he say *La ilaha illallaah.*"

Comments: [*Saheeh mawqoof*]

٢١٤٤- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ عَدِيِّ بْنِ ثَابِتٍ: وَعَطَاءُ بْنُ السَّائِبِ عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: رَفَعَهُ أَحَدُهُمَا إِلَى النَّبِيِّ ﷺ _ قَالَ: «إِنَّ جِبْرِيلَ كَانَ يَدُسُّ فِي فَمِ فِرْعَوْنَ الطِّينَ، مَخَافَةَ أَنْ يَقُولَ: لَا إِلَهَ إِلَّا اللَّهُ». [انظر: ٢٢٠٣]

تخريج: صحيح موقوفاً على ابن عباس.

2145. It was narrated from Ibn 'Abbas (ﷺ) that the Prophet (ﷺ) said: "Paying in advance for the offspring of what is in the uterus is *riba.*"

Comments: [Its *isnad* is *saheeh*]

٢١٤٥- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ أَيُّوبَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «فِي السَّلَفِ فِي حَبَلِ الْحَبَلَةِ رِبًا». [انظر: ٢٦٤٥]

تخريج: إسناده صحيح.

2146. It was narrated that 'Abdullah bin Abi Mulaikah said: I saw Ibn az-Zubair (ﷺ) and Ibn

٢١٤٦- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ حَبِيبٍ _ يَعْنِي ابْنَ الشَّهِيدِ _ ، عَنْ عَبْدِاللَّهِ

ابْنِ أَبِي مُلَيْكَةَ قَالَ: شَهِدْتُ ابْنَ الزُّبَيْرِ وَابْنَ عَبَّاسٍ، فَقَالَ ابْنُ الزُّبَيْرِ لِابْنِ عَبَّاسٍ: أَتَذْكُرُ حِينَ اسْتَقْبَلْنَا رَسُولَ اللَّهِ ﷺ، وَقَدْ جَاءَ مِنْ سَفَرٍ؟ فَقَالَ: نَعَمْ، فَحَمَلَنِي وَفُلَانًا ـ غُلَامًا مِنْ بَنِي هَاشِمٍ ـ وَتَرَكَكَ. [راجع: ١٤٧٢]

'Abbas (ﷺ), and Ibn az-Zubair said to Ibn al-'Abbas: Do you remember when we went out to welcome the Messenger of Allah (ﷺ) when he came back from a journey? He said: Yes; he carried me and So and so - a boy from Banu Hashim - and left you.

تخريج: إسناده صحيح.

Comments: [Its *isnad* is *saheeh*]

٢١٤٧- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَدْخُلُ عَلَيْكُمْ رَجُلٌ يَنْظُرُ بِعَيْنِ شَيْطَانٍ أَوْ بِعَيْنَيْ شَيْطَانٍ» قَالَ: فَدَخَلَ رَجُلٌ أَزْرَقُ، فَقَالَ: يَا مُحَمَّدُ، عَلَامَ سَبَبْتَنِي ـ أَوْ شَتَمْتَنِي أَوْ نَحْوَ هَذَا؟ ـ قَالَ: وَجَعَلَ يَحْلِفُ قَالَ: فَنَزَلَتْ هَذِهِ الْآيَةُ فِي الْمُجَادَلَةِ: ﴿وَيَحْلِفُونَ عَلَى ٱلْكَذِبِ وَهُمْ يَعْلَمُونَ﴾ (المجادلة: ١٤) وَالْآيَةُ الْأُخْرَى. [انظر: ٢٤٠٧، ٢٤٠٨، ٣٢٧٧]

2147. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) said: "A man will enter upon you who looks with the eye of a devil or with the two eyes of a devil." Then a man with bleary eyes came in and said: O Muhammad, why did you insult me - or impugn me (or words to that effect)? And he started to swear oaths, then this verse in *Sooratal-Mujadilah* was revealed: "and they swear to a lie while they know" [al-Mujadilah 58:14], and the other verse.

تخريج: ضعيف بهذه السياقة، وسيرد على الصحة برقم: (٢٤٠٧) و (٣٢٧٧).

Comments: [Its *isnad* is *da'eef*]

٢١٤٨- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ فِي الدَّجَّالِ: «أَعْوَرُ هِجَانٌ أَزْهَرُ، كَأَنَّ رَأْسَهُ أَصَلَةٌ، أَشْبَهُ النَّاسِ بِعَبْدِ الْعُزَّى بْنِ قَطَنٍ، فَإِمَّا هَلَكَ الْهُلَّكُ، فَإِنَّ رَبَّكُمْ تَعَالَى لَيْسَ بِأَعْوَرَ». [انظر: ٢٨٥٢]

2148. It was narrated from Ibn 'Abbas (ﷺ) that the Prophet (ﷺ) said concerning the *Dajjal*: "He is one eyed, white with a pinkish hue, as if his head is a kind of snake. The one whom he most resembles among the people is 'Abdul-'Uzza bin Qatan. Those who are misled by him are the doomed ones, for your Lord, may He be exalted, is not one eyed."

قَالَ شُعْبَةُ: فَحَدَّثْتُ بِهِ قَتَادَةَ فَحَدَّثَنِي بِنَحْوٍ مِنْ هَذَا.

Comments: [*Saheeh*]

تخريج: صحيح، سماك وإن كانت روايته عن عكرمة فيها اضطراب، قد توبع.

٢١٤٩- حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ: حَدَّثَنِي أَبِي عَنْ قَتَادَةَ، عَنْ عِكْرِمَةَ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ: أَنَّ رَجُلًا أَتَى النَّبِيَّ ﷺ، فَقَالَ: يَا نَبِيَّ اللَّهِ،إِنِّي شَيْخٌ كَبِيرٌ عَلِيلٌ، يَشُقُّ عَلَيَّ الْقِيَامُ، فَأْمُرْنِي بِلَيْلَةٍ لَعَلَّ اللَّهَ يُوَفِّقُنِي فِيهَا لَيْلَةَ الْقَدْرِ. قَالَ: «عَلَيْكَ بِالسَّابِعَةِ».

تخريج: إسناده صحيح.

2149. It was narrated from 'Abdullah bin 'Abbas (ﷺ) that a man came to the Prophet (ﷺ) and said: O Prophet of Allah, I am an old man, I am sick and it is difficult for me to stand. Tell me of a night that Allah may make coincide with *Lailatal-Qadr*. He said: "You should [strive to pray] on the seventh night."

Comments: [Its *isnad* is *saheeh*]

٢١٥٠- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي حَمْزَةَ: سَمِعْتُ ابْنَ عَبَّاسٍ يَقُولُ: مَرَّ بِي رَسُولُ اللَّهِ ﷺ وَأَنَا أَلْعَبُ مَعَ (١/ ٢٤١) الْغِلْمَانِ، فَاخْتَبَأْتُ مِنْهُ خَلْفَ بَابٍ، فَدَعَانِي فَحَطَأَنِي حَطْأَةً، ثُمَّ بَعَثَ بِي إِلَى مُعَاوِيَةَ. [انظر: ٢٦٥١، ٣١٠٤، ٣١٣١]

تخريج: إسناده حسن. م: (٢٦٠٤).

2150. It was narrated from Abu Hamzah: I heard Ibn 'Abbas (ﷺ) say: The Messenger of Allah (ﷺ) passed by me when I was playing with some other boys and I hid from him behind a gate. He called me and clapped me between the shoulders, then he sent me to Mu'awiyah.

Comments: [Its *isnad* is *hasan*]

٢١٥١- حَدَّثَنِي مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي بِشْرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَصُومُ حَتَّى نَقُولَ: لَا يُرِيدُ أَنْ يُفْطِرَ، وَيُفْطِرُ حَتَّى نَقُولَ: لَا يُرِيدُ أَنْ يَصُومَ، وَمَا صَامَ شَهْرًا مُتَتَابِعًا غَيْرَ رَمَضَانَ مُنْذُ قَدِمَ الْمَدِينَةَ. [راجع: ١٩٩٨]

2151. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) used to fast until we thought that he did not want to stop fasting, and he would not fast until we thought that he did not want to fast, but he did not fast any month in totality apart from Ramadan from the time he came to Madinah.

Comments: [Its *isnad* is *saheeh,* Muslim (1157)]

تخريج: إسناده صحيح. م: (١١٥٧).

2152. It was narrated from Ibn 'Abbas (ﷺ) that he said: The Prophet (ﷺ) entered *ihram* for *Hajj,* and when he arrived [in Makkah] he circumambulated the House, and went between as-Safa and al-Marwah, but he did not cut his hair or exit *ihram,* because he had the sacrificial animal with him. He told those who had not brought sacrificial animals with them to circumambulate the House and go between as-Safa and al-Marwah, and to cut their hair or shave their heads, then exit *ihram.*

٢١٥٢- حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا يَزِيدُ بْنُ أَبِي زِيَادٍ عَنْ مُجَاهِدٍ، عَنِ ابْنِ عَبَّاسٍ أَنَّهُ قَالَ: أَهَلَّ النَّبِيُّ ﷺ بِالْحَجِّ فَلَمَّا قَدِمَ طَافَ بِالْبَيْتِ، وَبَيْنَ الصَّفَا وَالْمَرْوَةِ، وَلَمْ يُقَصِّرْ، وَلَمْ يَحِلَّ مِنْ أَجْلِ الْهَدْيِ، وَأَمَرَ مَنْ لَمْ يَكُنْ سَاقَ الْهَدْيَ أَنْ يَطُوفَ، وَأَنْ يَسْعَى وَيُقَصِّرَ، أَوْ يَحْلِقَ، ثُمَّ يَحِلَّ. [راجع: ٢١٤١، وانظر: ٢٢٧٤، ٢٣٦٠، ٢٦٤١]

تخريج: حديث صحيح، م: (١٢٣٩)، وهذا إسناد ضعيف لضعف يزيد

Comments: [A *saheeh hadeeth;* Muslim (1239) and this is a *da'eef isnad* because of the weakness of Yazeed]

2153. It was narrated from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) passed by a pot, and he took from it a bone with a little meat on it and a shoulder (of an animal) and ate it, then he prayed and did not do *wudoo'.*

Comments: [*Saheeh* because of corroborating evidence; this is a *da'eef isnad* because of the weakness of Jabir al-Ju'fi]

٢١٥٣- حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا جَابِرٌ الْجُعْفِيُّ: حَدَّثَنَا أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ عَلِيٍّ عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ مَرَّ بِقِدْرٍ، فَأَخَذَ مِنْهَا عَرْقًا وَكَتِفًا، فَأَكَلَهُ، ثُمَّ صَلَّى وَلَمْ يَتَوَضَّأْ. [راجع: ٢٠٠٢]

تخريج: صحيح لغيره، وهذا إسناد ضعيف لضعف جابر الجعفي.

2154. It was narrated from Dawood bin 'Ali, from his father, that his grandfather Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) said: "Fast the day of 'Ashoora' but be different from the Jews; fast one day before it or one day after it."

Comments: [Its *isnad* is *da'eef*]

٢١٥٤- حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا ابْنُ أَبِي لَيْلَى عَنْ دَاوُدَ بْنِ عَلِيٍّ، عَنْ أَبِيهِ، عَنْ جَدِّهِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «صُومُوا يَوْمَ عَاشُورَاءَ، وَخَالِفُوا فِيهِ الْيَهُودَ، صُومُوا قَبْلَهُ يَوْمًا، أَوْ بَعْدَهُ يَوْمًا». [انظر: ٣٢١٣]

تخريج: إسناده ضعيف، ابن أبي ليلى سيء الحفظ داود بن علي يخطئ.

2155. It was narrated from Ibn 'Abbas (ﷺ) that when the Messenger of Allah (ﷺ) was treated with cupping, he was treated in the two veins at the side of the neck. He called the slave of Banu Bayadah, who treated him with cupping, then he paid the cupper his fee, one and a half *mudds*. And he spoke to his masters, and they waived half a *mudd*, and he had to pay them two *mudds*.

Comments: [*Saheeh*; this is a *da'eef isnad*]

٢١٥٥- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ جَابِرٍ، عَنِ الشَّعْبِيِّ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا احْتَجَمَ احْتَجَمَ فِي الْأَخْدَعَيْنِ، قَالَ: فَدَعَا غُلَامًا لِبَنِي بَيَاضَةَ فَحَجَمَهُ، وَأَعْطَى الْحَجَّامَ أَجْرَهُ مُدًّا وَنِصْفًا، قَالَ: وَكَلَّمَ مَوَالِيَهُ، فَحَطُّوا عَنْهُ نِصْفَ مُدٍّ، وَكَانَ عَلَيْهِ مُدَّانِ. [انظر: ٣٤٥٧، راجع: ٢٠٩١]

تخريج: قوله: «احتجم في الأخدعين» حسن لغيره، وبقيته صحيح، وهذا إسناد ضعيف لضعف جابر.

2156. It was narrated that Jabir said: I heard ash-Sha'bi narrate that Ibn 'Umar and Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) prescribed prayer, two *rak'ahs* when travelling and it is a complete prayer, and *Witr* when travelling is *Sunnah*.

Comments: [Its *isnad* is *da'eef* because of the weakness of Jabir al-Ju'fi]

٢١٥٦- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ جَابِرٍ قَالَ: سَمِعْتُ الشَّعْبِيَّ يُحَدِّثُ عَنِ ابْنِ عُمَرَ، وَابْنِ عَبَّاسٍ قَالَا: سَنَّ رَسُولُ اللَّهِ ﷺ الصَّلَاةَ فِي السَّفَرِ رَكْعَتَيْنِ، وَهِيَ تَمَامٌ، وَالْوِتْرُ فِي السَّفَرِ سُنَّةٌ. [انظر: ٢١٧٧]

تخريج: إسناده ضعيف، لضعف جابر الجعفي.

2157. It was narrated from Ibn 'Abbas (ﷺ), from the Prophet (ﷺ), that he said: "Whoever builds a mosque for Allah, even if it is like a sparrow's nest for its egg, Allah will build for him a house in Paradise."

Comments: [*Saheeh* because of corroborating evidence; this is a *da'eef isnad* because of the weakness of Jabir al-Ju'fi]

٢١٥٧- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ جَابِرٍ، عَنْ عَمَّارٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «مَنْ بَنَى لِلَّهِ مَسْجِدًا وَلَوْ كَمَفْحَصِ قَطَاةٍ لِبَيْضِهَا، بَنَى اللَّهُ لَهُ بَيْتًا فِي الْجَنَّةِ».

تخريج: صحيح لغيره، وهذا إسناد ضعيف لضعف جابر الجعفي.

2158. Shu'bah said: I heard Abu Jamrah ad-Duba'i say: I did *tamattu'* and some people told me not to do that. I went to Ibn

٢١٥٨- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ وَحَجَّاجٌ قَالَا: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ أَبَا جَمْرَةَ الضُّبَعِيَّ قَالَ: تَمَتَّعْتُ، فَنَهَانِي نَاسٌ عَنْ

'Abbas and asked him about that, and he told me to do it. He said: Then I went to the Ka'bah and slept, and someone came to me in my dream and said: (Your) *'Umrah* is accepted and so is your *Hajj*. I went to Ibn 'Abbas and told him about what I had seen, and he said: *Allahu Akbar, Allahu Akbar*! The *Sunnah* of Abul-Qasim (ﷺ)! And he said concerning the *hady* (sacrificial animal) [that it may be] either a camel or a cow or a sheep or a share in a sacrifice.

ذَلِكَ، فَأَتَيْتُ ابْنَ عَبَّاسٍ فَسَأَلْتُهُ عَنْ ذَلِكَ، فَأَمَرَنِي بِهَا، قَالَ: ثُمَّ انْطَلَقْتُ إِلَى الْبَيْتِ فَنِمْتُ، فَأَتَانِي آتٍ فِي مَنَامِي فَقَالَ: عُمْرَةٌ مُتَقَبَّلَةٌ وَحَجٌّ مَبْرُورٌ، قَالَ: فَأَتَيْتُ ابْنَ عَبَّاسٍ، فَأَخْبَرْتُهُ بِالَّذِي رَأَيْتُ، فَقَالَ: اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، سُنَّةُ أَبِي الْقَاسِمِ، وَقَالَ: فِي الْهَدْيِ جَزُورٌ، أَوْ بَقَرَةٌ أَوْ شَاةٌ أَوْ شِرْكٌ فِي دَمٍ.

قَالَ عَبْدُ اللَّهِ: مَا أَسْنَدَ شُعْبَةُ عَنْ أَبِي جَمْرَةَ إِلَّا وَاحِدًا، وَأَبُو جَمْرَةَ أَوْثَقُ مِنْ أَبِي حَمْزَةَ.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1567) and Muslim (1242)]

تخريج: إسناده صحيح. خ: (١٥٦٧)، م: (١٢٤٢).

2159. It was narrated that Ibn 'Abbas (ﷺ) said: The people started asking about prayer when travelling. He said: When the Messenger of Allah (ﷺ) departed from his family, he would only pray two *rak'ahs* [in a prescribed four *rak'ah*] prayer until he came back to his family.

٢١٥٩- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي السَّفَرِ، عَنْ سَعِيدِ ابْنِ شُفَيٍّ، عَنِ ابْنِ عَبَّاسٍ قَالَ: جَعَلَ النَّاسُ يَسْأَلُونَهُ عَنِ الصَّلَاةِ فِي السَّفَرِ، فَقَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا خَرَجَ مِنْ أَهْلِهِ لَمْ يُصَلِّ إِلَّا رَكْعَتَيْنِ حَتَّى يَرْجِعَ إِلَى أَهْلِهِ. [انظر: ٢١٦٠، ٢٥٧٥، ٣٣٤٩]

Comments: [Its *isnad* is *saheeh*]

تخريج: إسناده صحيح.

2160. It was narrated that Sa'eed bin Shufay said: I was with Ibn 'Abbas (ﷺ)... And he mentioned the same *hadeeth*.

٢١٦٠- حَدَّثَنَا أَسْوَدُ: حَدَّثَنَا إِسْرَائِيلُ، عَنْ أَبِي إِسْحَاقَ، عَنْ سَعِيدِ بْنِ شُفَيٍّ قَالَ: كُنْتُ عِنْدَ ابْنِ عَبَّاسٍ.. فَذَكَرَ الْحَدِيثَ.

Comments: [It is a repeat of the previous report]

تخريج: هومكرر ماقبله إلا أبا إسحاق في هذه الرواية أسقط من السند أبا السفر سعيد ابن يحمد.

2161. It was narrated from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) forbade (eating) an

٢١٦١- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا سَعِيدٌ عَنْ قَتَادَةَ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ

animal that had been used as a target and an animal that eats filth, (and he forbade) drinking from the mouth of a waterskin.

Comments: [Its *isnad* is *saheeh*]

عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنِ الْمُجَثَّمَةِ وَالْجَلَّالَةِ، وَأَنْ يُشْرَبَ مِنْ فِي السِّقَاءِ. [راجع: ١٩٨٩]

تخريج: إسناده صحيح.

2162. Sa'eed narrated that an-Nadr bin Anas said: I was with Ibn 'Abbas when he was advising the people, and he was not attributing any of his *fatwas* to the Prophet of Allah (ﷺ), until a man from Iraq came to him and said: I am from Iraq and I make these images. Ibn 'Abbas (ﷺ) said to him: Come nearer - two or three times - so he came nearer. Then Ibn 'Abbas (ﷺ) said: I heard the Messenger of Allah (ﷺ) say: Whoever makes an image in this world will be told on the Day of Resurrection to breathe the soul into it, but he will not be able to do that."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (5963) and Muslim (2110)]

٢١٦٢- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا سَعِيدٌ عَنِ النَّضْرِ بْنِ أَنَسٍ قَالَ: كُنْتُ عِنْدَ ابْنِ عَبَّاسٍ وَهُوَ يُفْتِي النَّاسَ، لَا يُسْنِدُ إِلَى نَبِيِّ اللَّهِ شَيْئًا مِنْ فُتْيَاهُ، حَتَّى جَاءَهُ رَجُلٌ مِنْ أَهْلِ الْعِرَاقِ فَقَالَ: إِنِّي رَجُلٌ مِنْ أَهْلِ الْعِرَاقِ، وَإِنِّي أُصَوِّرُ هَذِهِ التَّصَاوِيرَ. فَقَالَ لَهُ ابْنُ عَبَّاسٍ: ادْنُهْ- إِمَّا مَرَّتَيْنِ أَوْ ثَلَاثَةً- فَدَنَا، فَقَالَ ابْنُ عَبَّاسٍ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ صَوَّرَ صُورَةً فِي الدُّنْيَا، يُكَلَّفُ يَوْمَ الْقِيَامَةِ أَنْ يَنْفُخَ فِيهِ الرُّوحَ وَلَيْسَ بِنَافِخٍ». [انظر: ٣٢٧٢، ٢٨١٠، وراجع: ١٨٦٦]

تخريج: إسناده صحيح. خ: (٥٩٦٣)، م: (٢١١٠).

2163. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) said: "The previously married woman has more right to decide concerning herself (i.e., her marriage) than her guardian and the virgin should be asked concerning herself, and her permission is her silence."

Comments: [Its *isnad* is *saheeh*, Muslim (1421)]

٢١٦٣- حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ عَنْ مَالِكٍ، عَنْ عَبْدِ اللَّهِ بْنِ الْفَضْلِ، عَنْ نَافِعِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ (١/ ٢٤٢): «الْأَيِّمُ أَحَقُّ بِنَفْسِهَا مِنْ وَلِيِّهَا، وَالْبِكْرُ تُسْتَأْذَنُ فِي نَفْسِهَا، وَإِذْنُهَا صُمَاتُهَا». [انظر: ١٨٨٨]

تخريج: إسناده صحيح. م: (١٤٢١).

2164. It was narrated from Kuraib, the freed slave of Ibn 'Abbas, that 'Abdullah bin 'Abbas (ﷺ) told him that he stayed overnight with Maimoonah, the wife of the Prophet (ﷺ), who was his maternal aunt. He said: I lay crosswise on the bed and the Messenger of Allah (ﷺ) and his wife lay lengthwise on it. The Messenger of Allah (ﷺ) slept until halfway through the night or a little before that or a little after it. The Messenger of Allah (ﷺ) sat up, wiping the sleep from his face with his hand, then he recited the last ten verses of Soorah Al-'Imran. Then he got up and went to a waterskin that was hanging there, and did *wudoo'* from it, doing *wudoo'* properly, then he stood and prayed. Ibn 'Abbas (ﷺ) said: Then I got up and did the same as he had done, and I went and stood beside him. He put his right hand on my head and took hold of my right ear and twisted it. Then he prayed two *rak'ahs*, then two *rak'ahs*, then two *rak'ahs*, then two *rak'ahs*, then two *rak'ahs*, then two *rak'ahs*, then he prayed *Witr*. Then he lay down until the *mu'adhdhin* came to him. Then he got up and prayed two brief *rak'ahs*, then he went out and prayed *Fajr*.

٢١٦٤- قَرَأْتُ عَلَى عَبْدِ الرَّحْمَنِ عَنْ مَالِكٍ، عَنْ مَخْرَمَةَ بْنِ سُلَيْمَانَ، عَنْ كُرَيْبٍ مَوْلَى ابْنِ عَبَّاسٍ، أَنَّ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ أَخْبَرَهُ: أَنَّهُ بَاتَ عِنْدَ مَيْمُونَةَ زَوْجِ النَّبِيِّ ﷺ وَهِيَ خَالَتُهُ قَالَ: فَاضْطَجَعْتُ فِي عَرْضِ الْوِسَادَةِ وَاضْطَجَعَ رَسُولُ اللَّهِ ﷺ وَأَهْلُهُ فِي طُولِهَا، فَنَامَ رَسُولُ اللَّهِ ﷺ حَتَّى إِذَا انْتَصَفَ اللَّيْلُ أَوْ قَبْلَهُ بِقَلِيلٍ، أَوْ بَعْدَهُ بِقَلِيلٍ، اسْتَيْقَظَ رَسُولُ اللَّهِ ﷺ ، فَجَلَسَ يَمْسَحُ النَّوْمَ عَنْ وَجْهِهِ بِيَدِهِ ثُمَّ قَرَأَ الْعَشْرَ الْآيَاتِ خَوَاتِمَ سُورَةِ آلِ عِمْرَانَ، ثُمَّ قَامَ إِلَى شَنٍّ مُعَلَّقَةٍ، فَتَوَضَّأَ مِنْهَا، فَأَحْسَنَ وُضُوءَهُ، ثُمَّ قَامَ يُصَلِّي. قَالَ ابْنُ عَبَّاسٍ: فَقُمْتُ، فَصَنَعْتُ مِثْلَ الَّذِي صَنَعَ، ثُمَّ ذَهَبْتُ فَقُمْتُ إِلَى جَنْبِهِ، فَوَضَعَ يَدَهُ الْيُمْنَى عَلَى رَأْسِي، وَأَخَذَ أُذُنِي الْيُمْنَى فَفَتَلَهَا، فَصَلَّى رَكْعَتَيْنِ، ثُمَّ رَكْعَتَيْنِ، ثُمَّ رَكْعَتَيْنِ، ثُمَّ رَكْعَتَيْنِ، ثُمَّ رَكْعَتَيْنِ، ثُمَّ رَكْعَتَيْنِ، ثُمَّ أَوْتَرَ، ثُمَّ اضْطَجَعَ حَتَّى أَتَاهُ الْمُؤَذِّنُ، فَقَامَ فَصَلَّى رَكْعَتَيْنِ خَفِيفَتَيْنِ، ثُمَّ خَرَجَ فَصَلَّى الصُّبْحَ. [انظر: ٣٣٧٢، و راجع: ١٩١٢]

تخريج: إسناده صحيح. خ: (١٨٣)، م: (٧٦٣).

Comments: [Its *isnad* is *saheeh*, al-Bukhari (183) and Muslim (763)]

2165. It was narrated that Ibn 'Abbas (ﷺ) said: I saw the Prophet (ﷺ) in a dream when I

٢١٦٥- حَدَّثَنَا عَبْدُ الرَّحْمَنِ: حَدَّثَنَا حَمَّادُ ابْنُ سَلَمَةَ عَنْ عَمَّارِ بْنِ أَبِي عَمَّارٍ، عَنِ ابْنِ

عَبَّاسٍ قَالَ: رَأَيْتُ النَّبِيَّ ﷺ فِي الْمَنَامِ بِنِصْفِ النَّهَارِ، أَشْعَثَ أَغْبَرَ، مَعَهُ قَارُورَةٌ فِيهَا دَمٌ يَلْتَقِطُهُ أَوْ يَتَّبِعُ فِيهَا شَيْئًا، قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ، مَا هَذَا؟ قَالَ: «دَمُ الْحُسَيْنِ وَأَصْحَابِهِ، لَمْ أَزَلْ أَتَتَبَّعُهُ مُنْذُ الْيَوْمَ». قَالَ عَمَّارٌ: فَحَفِظْنَا ذَلِكَ الْيَوْمَ، فَوَجَدْنَاهُ قُتِلَ ذَلِكَ الْيَوْمَ. [انظر: ٢٥٥٣]

تخريج: إسناده قوي.

slept in the middle of the day; (he appeared) dishevelled and dusty, and he had with him a bottle in which there was blood that he was picking up or something that he was putting in it. I said: O Messenger of Allah, what is this? He said: "The blood of al-Husain and his companions; I have been collecting it all day." 'Ammar said: We remembered that day, and we found out that he had been killed on that day.

Comments: [Its *isnad* is *qawi*]

٢١٦٦- حَدَّثَنَا عَبْدُ الرَّحْمَنِ: حَدَّثَنَا سُفْيَانُ عَنْ سَلَمَةَ بْنِ كُهَيْلٍ، عَنْ عِمْرَانَ أَبِي الْحَكَمِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَتْ قُرَيْشٌ لِلنَّبِيِّ ﷺ: ادْعُ لَنَا رَبَّكَ أَنْ يَجْعَلَ لَنَا الصَّفَا ذَهَبًا، وَنُؤْمِنُ بِكَ، قَالَ: «وَتَفْعَلُونَ؟» قَالُوا: نَعَمْ. قَالَ: فَدَعَا، فَأَتَاهُ جِبْرِيلُ فَقَالَ: إِنَّ رَبَّكَ عَزَّ وَجَلَّ يَقْرَأُ عَلَيْكَ السَّلَامَ، وَيَقُولُ لك: إِنْ شِئْتَ أَصْبَحَ لَهُمُ الصَّفَا ذَهَبًا، فَمَنْ كَفَرَ بَعْدَ ذَلِكَ مِنْهُمْ عَذَّبْتُهُ عَذَابًا لَا أُعَذِّبُهُ أَحَدًا مِنَ الْعَالَمِينَ، وَإِنْ شِئْتَ فَتَحْتُ لَهُمْ بَابَ التَّوْبَةِ وَالرَّحْمَةِ. قَالَ: «بَلْ بَابُ التَّوْبَةِ وَالرَّحْمَةِ». [انظر: ٣٢٢٣، ٢٣٣٣]

تخريج: إسناده صحيح.

2166. It was narrated that Ibn 'Abbas (ﷺ) said: Quraish said to the Prophet (ﷺ): Pray to your Lord and ask Him to make as-Safa gold for us, and we will believe in you. He said: "Will you do that?" They said: Yes. So he prayed, and Jibreel came to him and said: "Your Lord, may He be glorified and exalted, conveys greetings of *salam* to you and says to you: 'If you wish, as-Safa will become gold for them, then whoever among them disbelieves after that, I will punish him in a way that I have never punished anyone in the worlds. Or if you wish, I will open for them the gate of repentance and mercy.'" He said: "Rather the gate of repentance and mercy."

Comments: [Its *isnad* is *saheeh*]

٢١٦٧- حَدَّثَنَا عَبْدُ الرَّحْمَنِ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ قَالَ: سَمِعْتُ أَبَا الْعَالِيَةِ يَقُولُ: حَدَّثَنِي ابْنُ عَمِّ نَبِيِّكُمْ - يَعْنِي ابْنَ عَبَّاسٍ -

2167. It was narrated that Qatadah said: I heard Abul-'Aliyah say: The paternal cousin of your Prophet (ﷺ) - meaning Ibn 'Abbas - said: The Messenger

of Allah (ﷺ) said: "It is not appropriate for anyone to say, I am better than Yoonus bin Matta." And he mentioned the name of his [Yoonus's] father.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (3413)]

قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَنْبَغِي لِأَحَدٍ أَنْ يَقُولَ: أَنَا خَيْرٌ مِنْ يُونُسَ بْنِ مَتَّى» وَنَسَبَهُ إِلَى أَبِيهِ. [انظر: ٢٢٩٤، ٢٢٩٨، ٣١٧٩، ٣١٨٠، ٣٢٥٢]

تخريج: إسناده صحيح. خ: (٣٤١٣).

2168. It was narrated from 'Abdullah bin 'Abbas that the Messenger of Allah (ﷺ) used to teach them this *du'a'* as he would teach them a *soorah* from the Qur'an. He said: "Say: 'O Allah, I seek refuge with You from the punishment of Hell, I seek refuge with You from the punishment of the grave, I seek refuge with You from the tribulation of the *Dajjal*, and I seek refuge with You from the trials of life and death.'"

Comments: [Its *isnad* is *saheeh*, Muslim (590)]

٢١٦٨- قَرَأْتُ عَلَى عَبْدِ الرَّحْمَنِ عَنْ مَالِكٍ، عَنْ أَبِي الزُّبَيْرِ الْمَكِّيِّ، عَنْ طَاوُسٍ الْيَمَانِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُعَلِّمُهُمُ الدُّعَاءَ كَمَا يُعَلِّمُهُمُ السُّورَةَ مِنَ الْقُرْآنِ يَقُولُ: «قُولُوا: اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ جَهَنَّمَ، وَأَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَسِيحِ الدَّجَّالِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ». [انظر: ٢٣٤٣، ٢٦٦٧، ٢٧٠٩، ٢٨٣٨]

تخريج: إسناده صحيح. م: (٥٩٠).

2169. It was narrated that Ibn 'Abbas (ﷺ) said: The Prophet of Allah (ﷺ) led the people in praying two *rak'ahs* on the day of *al-Fitr* with no *adhan* and no *iqamah*, then he addressed them after the prayer. Then he took the hand of Bilal and went to the women and addressed them. Then after he left them he instructed Bilal to go back to them and tell them to give charity.

Comments: [Its *isnad* is *saheeh*]

٢١٦٩- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَزِيدَ عَنْ دَاوُدَ - يَعْنِي ابْنَ أَبِي الْفُرَاتِ - ، عَنْ إِبْرَاهِيمَ، عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: صَلَّى نَبِيُّ اللَّهِ ﷺ بِالنَّاسِ يَوْمَ فِطْرٍ رَكْعَتَيْنِ بِغَيْرِ أَذَانٍ وَلَا إِقَامَةٍ، ثُمَّ خَطَبَ بَعْدَ الصَّلَاةِ، ثُمَّ أَخَذَ بِيَدِ بِلَالٍ، فَانْطَلَقَ إِلَى النِّسَاءِ فَخَطَبَهُنَّ، ثُمَّ أَمَرَ بِلَالًا بَعْدَمَا قَفَّى مِنْ عِنْدِهِنَّ أَنْ يَأْتِيَهُنَّ فَيَأْمُرَهُنَّ أَنْ يَتَصَدَّقْنَ. [انظر: ٣١٠٥، وراجع: ١٩٠٢]

تخريج: إسناده صحيح. خ: (٩٨)، م: (٨٨٣).

2170. Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) said: "O Allah, You sent Your punishment

٢١٧٠- حَدَّثَنَا عبد اللهِ: حَدَّثَنَا أَبِي مِنْ كِتَابِهِ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ الْأُمَوِيُّ قَالَ:

الْأَعْمَشُ حَدَّثَنَا عَنْ طَارِقٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ قَالَ: قَالَ ابْنُ عَبَّاسٍ: قَالَ رَسُولُ اللَّهِ ﷺ: «اللَّهُمَّ إِنَّكَ أَذَقْتَ أَوَائِلَ قُرَيْشٍ نَكَالًا، فَأَذِقْ آخِرَهُمْ نَوَالًا».

تخريج: إسناده حسن.

upon Quraish at the beginning, so bless them in the end."

Comments: [Its *isnad* is *hasan*]

٢١٧١- حَدَّثَنَا مُحَمَّدُ بْنُ رَبِيعَةَ: حَدَّثَنَا ابْنُ جُرَيْجٍ عَنِ الْحَسَنِ بْنِ مُسْلِمٍ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: شَهِدْتُ مَعَ رَسُولِ اللَّهِ ﷺ الْعِيدَ، وَأَبِي بَكْرٍ وَعُمَرَ وَعُثْمَانَ، فَكُلُّهُمْ صَلَّى قَبْلَ الْخُطْبَةِ بِغَيْرِ أَذَانٍ وَلَا إِقَامَةٍ. [انظر: ٢١٧٢، ٢١٧٣، ٣٠٦٤، ٣٢٢٥، ٣٢٢٧، و راجع: ٢٠٠٤]

تخريج: إسناده صحيح.

2171. It was narrated that Ibn 'Abbas (ﷺ) said: I was present on *Eid* with the Messenger of Allah (ﷺ), Abu Bakr, 'Umar and 'Uthman. All of them prayed before the *khutbah*, with no *adhan* and no *iqamah*.

Comments: [Its *isnad* is *saheeh*]

٢١٧٢- حَدَّثَنَا مُحَمَّدُ بْنُ رَبِيعَةَ: حَدَّثَنَا ابْنُ جُرَيْجٍ عَنْ عَطَاءٍ، عَنْ جَابِرٍ ﷺ عَنِ النَّبِيِّ ﷺ بِمِثْلِ ذَلِكَ.

تخريج: إسناده صحيح كسابقه. وهذا الحديث من مسند جابر بن عبدالله.

2172. A similar report was narrated from Jabir (ﷺ) from the Prophet (ﷺ).

Comments: [Its *isnad* is *saheeh* like the previous report]

٢١٧٣- حَدَّثَنَا مُؤَمَّلٌ: حَدَّثَنَا سُفْيَانُ عَنِ ابْنِ جُرَيْجٍ، عَنِ الْحَسَنِ (١/ ٢٤٣) بْنِ مُسْلِمٍ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: صَلَّى رَسُولُ اللَّهِ ﷺ الْعِيدَ ثُمَّ خَطَبَ، وَصَلَّى أَبُو بَكْرٍ ثُمَّ خَطَبَ، وَعُمَرُ ثُمَّ خَطَبَ، وَعُثْمَانُ ثُمَّ خَطَبَ بِغَيْرِ أَذَانٍ وَلَا إِقَامَةٍ. [انظر: ٢٥٧٤، و راجع: ٢١٧١]

تخريج: صحيح. وفي حفظ مؤمل بن إسماعيل شيء، لكنه توبع.

2173. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) offered the *Eid* prayer, then he delivered the *khutbah*; Abu Bakr (ﷺ) offered the *Eid* prayer, then he delivered the *khutbah*; 'Umar offered the *Eid* prayer, then he delivered the *khutbah*; and 'Uthman offered the *Eid* prayer, then he delivered the *khutbah*, with no *adhan* and no *iqamah*.

Comments: [*Saheeh*]

2174. It was narrated that Ibn 'Abbas (﵁) said: The Messenger of Allah (ﷺ) offered the *Eid* prayer with two *rak'ahs,* in which he did not recite anything except *Ummul-Kitab* (*al-Fatihah*); he did not add anything to it.

Comments: [Its *isnad* is *da'eef*]

٢١٧٤- حَدَّثَنَا الْقَاسِمُ بْنُ مَالِكٍ أَبُو جَعْفَرٍ عَنْ حَنْظَلَةَ السَّدُوسِيِّ، عَنْ شَهْرِ بْنِ حَوْشَبٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: صَلَّى رَسُولُ اللَّهِ ﷺ الْعِيدَ رَكْعَتَيْنِ لَا يَقْرَأُ فِيهِمَا إِلَّا بِأُمِّ الْكِتَابِ، لَمْ يَزِدْ عَلَيْهَا شَيْئًا. [انظر: ٢٥٥٠]

تخريج: إسناده ضعيف، حنظلة السدوسي ضعيف مختلط وشهر بن حوشب مختلف فيه.

2175. Ibn 'Abbas said: I set up a short spear in front of the Prophet (ﷺ) in 'Arafat, and he prayed facing it, with a donkey passing beyond the spear.

Comments: [Its *isnad* is *qawi*]

٢١٧٥- حَدَّثَنَا يَزِيدُ بْنُ أَبِي حَكِيمٍ: حَدَّثَنَا الْحَكَمُ ـ يَعْنِي ابْنَ أَبَانَ ـ قَالَ: سَمِعْتُ عِكْرِمَةَ يَقُولُ: قَالَ ابْنُ عَبَّاسٍ: رُكِزَتِ الْعَنَزَةُ بَيْنَ يَدَيِ النَّبِيِّ ﷺ بِعَرَفَاتٍ، فَصَلَّى إِلَيْهَا، وَالْحِمَارُ يَمُرُّ مِنْ وَرَاءِ الْعَنَزَةِ. [راجع: ١٨٩١]

تخريج: إسناده قوي.

2176. It was narrated that Ibn 'Abbas (﵁) said: The Messenger of Allah (ﷺ) besieged the people of at-Ta'if. Two slaves came out to him and he set them free; one of them was Abu Bakrah. The Messenger of Allah (ﷺ) used to set slaves free if they came out to him.

Comments: [*Hasan* because of corroborating evidence and its *isnad* is *da'eef*]

٢١٧٦- حَدَّثَنَا عَبْدُ الْقُدُّوسِ بْنُ بَكْرِ بْنِ خُنَيْسٍ: حَدَّثَنَا الْحَجَّاجُ عَنِ الْحَكَمِ، عَنْ مِقْسَمٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: حَاصَرَ رَسُولُ اللَّهِ ﷺ أَهْلَ الطَّائِفِ، فَخَرَجَ إِلَيْهِ عَبْدَانِ، فَأَعْتَقَهُمَا، أَحَدُهُمَا أَبُو بَكْرَةَ، وَكَانَ رَسُولُ اللَّهِ ﷺ يُعْتِقُ الْعَبِيدَ إِذَا خَرَجُوا إِلَيْهِ. [راجع: ١٩٥٩]

تخريج: حسن لغيره، وهذا إسناد ضعيف، حجاج مدلس وقد عنعنه والحكم بن عتيبة لم يسمعه من مقسم.

2177. It was narrated that Ibn 'Abbas (﵁) said: Allah, may He be glorified and exalted, enjoined prayer on the lips of your Prophet (ﷺ): when not travelling, four *rak'ahs;* when travelling, two *rak'ahs;* and at times of fear, one *rak'ah*.

٢١٧٧- حَدَّثَنَا الْقَاسِمُ بْنُ مَالِكٍ الْمُزَنِيُّ أَبُو جَعْفَرٍ عَنْ أَيُّوبَ بْنِ عَائِذٍ، عَنْ بُكَيْرِ بْنِ الْأَخْنَسِ، عَنْ مُجَاهِدٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: إِنَّ اللَّهَ عَزَّ وَجَلَّ فَرَضَ الصَّلَاةَ عَلَى لِسَانِ نَبِيِّكُمْ ﷺ فِي الْحَضَرِ أَرْبَعًا، وَفِي السَّفَرِ رَكْعَتَيْنِ، وَفِي الْخَوْفِ رَكْعَةً. [راجع: ٢١٢٤]

Comments: [Its *isnad* is *saheeh*]

تخريج: إسناده صحيح. م: (٦٨٧).

2178. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) said: "Is one of you incapable of saying, when he comes to his wife, 'In the Name of Allah; O Allah, keep the *Shaitan* away from me and keep the *Shaitan* away from what You may bless me with'? Then if Allah decrees that they should have a child as a result of that, the *Shaitan* will never harm him."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (141) and Muslim (1424)]

٢١٧٨- حَدَّثَنَا عَمَّارُ بْنُ مُحَمَّدٍ ابْنُ أُخْتِ سُفْيَانَ الثَّوْرِيِّ عَنْ مَنْصُورٍ، عَنْ سَالِمٍ، عَنْ كُرَيْبٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَيَعْجِزُ أَحَدُكُمْ إِذَا أَتَى أَهْلَهُ أَنْ يَقُولَ: بِسْمِ اللَّهِ، اللَّهُمَّ جَنِّبْنِي الشَّيْطَانَ، وَجَنِّبِ الشَّيْطَانَ مَا رَزَقْتَنِي، فَإِنْ قَضَى اللهُ بَيْنَهُمَا فِي ذَلِكَ وَلَدًا، لَمْ يَضُرَّهُ الشَّيْطَانُ أَبَدًا». [راجع: ١٨٦٧]

تخريج: إسناده صحيح. خ: (١٤١)، م: (١٤٣٤).

2179. It was narrated that Sa'eed said: Ibn 'Abbas (ﷺ) said to me: O Sa'eed, do you have a wife? I said: No. He said: When you go back, get married. Then I came back to him and he said: O Sa'eed, did you get married? I said: No. He said: Get married, for the best among this *ummah* are those who have the most wives.

Comments: [*Saheeh* because of corroborating evidence; al-Bukhari (5069) this is a *da'eef isnad* because of the weakness of Ali bin Asim]

٢١٧٩- حَدَّثَنَا عَلِيُّ بْنُ عَاصِمٍ عَنْ عَطَاءٍ، عَنْ سَعِيدٍ قَالَ: قَالَ لِي ابْنُ عَبَّاسٍ: يَا سَعِيدُ، أَلَكَ امْرَأَةٌ؟ قَالَ: قُلْتُ: لَا، قَالَ: فَإِذَا رَجَعْتَ فَتَزَوَّجْ. قَالَ: فَعُدْتُ إِلَيْهِ، فَقَالَ: يَا سَعِيدُ، أَتَزَوَّجْتَ؟ قَالَ: قُلْتُ: لَا. قَالَ: تَزَوَّجْ، فَإِنَّ خَيْرَ هَذِهِ الْأُمَّةِ كَانَ أَكْثَرَهُمْ نِسَاءً. [راجع: ٢٠٤٨]

تخريج: صحيح لغيره، خ: (٥٠٦٩)، وهذا إسناد ضعيف لضعف علي بن عاصم عطاء ابن السائب رمي بالاختلاط، ولكنهما توبعا.

2180. It was narrated from 'Ikrimah: Ibn 'Abbas (ﷺ) told us: The Messenger of Allah (ﷺ) did *ghusl* for *janabah*, and when he came out he saw a spot on his left shoulder that the water had not reached, so he took some [water] from his hair and wetted it, then he went ahead and prayed.

٢١٨٠- حَدَّثَنَا عَلِيُّ بْنُ عَاصِمٍ: حَدَّثَنَا أَبُو عَلِيٍّ الرَّحَبِيُّ عَنْ عِكْرِمَةَ: أَخْبَرَنَا ابْنُ عَبَّاسٍ قَالَ: اغْتَسَلَ رَسُولُ اللَّهِ ﷺ مِنْ جَنَابَةٍ، فَلَمَّا خَرَجَ رَأَى لُمْعَةً عَلَى مَنْكِبِهِ الْأَيْسَرِ لَمْ يُصِبْهَا الْمَاءُ، فَأَخَذَ مِنْ شَعَرِهِ فَبَلَّهَا، ثُمَّ مَضَى إِلَى الصَّلَاةِ.

Comments: [Its *isnad* is *da'eef jiddan* because Ali bin Asim is weak]

تخريج: إسناده ضعيف جداً، علي بن عاصم ضعيف. وأبو علي الرحبي متروك.

2181. It was narrated from Ibn 'Abbas (ﷺ) that it was said to the Prophet (ﷺ): O Messenger of Allah, Jibreel (ﷺ) has not come to you for a long time. He said: "Why wouldn't he stay away from me, when you who are around me do not brush your teeth, clip your nails, trim your moustaches or clean between your finger joints?"

Comments: [Its *isnad* is *da'eef*]

٢١٨١- حَدَّثَنَا أَبُو الْيَمَانِ: حَدَّثَنَا إِسْمَاعِيلُ ابْنُ عَيَّاشٍ عَنْ ثَعْلَبَةَ بْنِ مُسْلِمٍ الْخَثْعَمِيِّ، عَنْ أَبِي كَعْبٍ مَوْلَى ابْنِ عَبَّاسٍ، عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ أَنَّهُ قِيلَ لَهُ: يَا رَسُولَ اللَّهِ لَقَدْ أَبْطَأَ عَنْكَ جِبْرِيلُ عَلَيْهِ السَّلَامُ. فَقَالَ: «وَلِمَ لَا يُبْطِئُ عَنِّي، وَأَنْتُمْ حَوْلِي لَا تَسْتَنُّونَ، وَلَا تُقَلِّمُونَ أَظْفَارَكُمْ، وَلَا تَقُصُّونَ شَوَارِبَكُمْ، وَلَا تُنَقُّونَ رَوَاجِبَكُمْ».

تخريج: إسناده ضعيف، ثعلبة بن مسلم مجهول وأبو كعب مولى ابن عباس فيه جهالة.

2182. It was narrated from Ibn 'Abbas (ﷺ) that the Prophet (ﷺ) said: "No one visits a sick person whose time [of death] has not yet come and says seven times, 'I ask Allah the Almighty, Lord of the Mighty Throne, to heal him,' but he will be healed."

Comments: [A *saheeh hadeeth*]

٢١٨٢- حَدَّثَنَا هَاشِمُ بْنُ الْقَاسِمِ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي خَالِدٍ يَزِيدَ، عَنِ الْمِنْهَالِ بْنِ عَمْرٍو، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ أَتَى مَرِيضًا لَمْ يَحْضُرْ أَجَلُهُ، فَقَالَ سَبْعَ مَرَّاتٍ: أَسْأَلُ اللَّهَ الْعَظِيمَ رَبَّ الْعَرْشِ الْعَظِيمِ أَنْ يَشْفِيَهُ، إِلَّا عُوفِيَ». [راجع: ٢١٣٧]

تخريج: حديث صحيح. يزيد أبو خالد وإن كان فيه كلام، قد توبع.

2183. It was narrated that Ibn 'Abbas (ﷺ) said: The Prophet (ﷺ) passed by me near Zamzam, and he called for water and asked for something to drink, so I brought him a bucket of Zamzam water and he drank whilst standing.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1637) and Muslim (2027)]

٢١٨٣- حَدَّثَنَا هَاشِمٌ: حَدَّثَنَا شُعْبَةُ عَنْ عَاصِمٍ، عَنِ الشَّعْبِيِّ، عَنِ ابْنِ عَبَّاسٍ قَالَ: مَرَّ بِيَ النَّبِيُّ ﷺ قَرِيبًا مِنْ زَمْزَمَ، فَدَعَا بِمَاءٍ وَاسْتَسْقَى، فَأَتَيْتُهُ بِدَلْوٍ مِنْ مَاءِ زَمْزَمَ، فَشَرِبَ وَهُوَ قَائِمٌ. [راجع: ١٨٣٨]

تخريج: إسناده صحيح. خ: (١٦٣٧)، م: (٢٠٢٧).

2184. Ibn Shihab said: 'Ubaidullah bin 'Abdullah told me that Ibn 'Abbas told him: The Messenger of Allah (ﷺ) sent 'Abdullah bin Hudhafah with his letter to Chosroes, and he gave it to the ruler of Bahrain so that he would give it to Chosroes. Ya'qoob said: So the ruler of Bahrain gave it to Chosroes, and when he read it, he tore it up. Ibn Shihab said: I think Ibn al-Musayyab said: The Messenger of Allah (ﷺ) prayed against them, that they would be utterly torn apart.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (64)]

٢١٨٤- حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ الْهَاشِمِيُّ: أَخْبَرَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ قَالَ: حَدَّثَنِي صَالِحُ ابْنُ كَيْسَانَ وَابْنُ أَخِي ابْنِ شِهَابٍ كِلَاهُمَا عَنِ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنِ ابْنِ عَبَّاسٍ. وَيَعْقُوبُ قَالَ: حَدَّثَنِي أَبِي عَنْ صَالِحٍ: قَالَ ابْنُ شِهَابٍ: أَخْبَرَنِي عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ: أَنَّ ابْنَ عَبَّاسٍ أَخْبَرَهُ قَالَ: بَعَثَ رَسُولُ اللَّهِ ﷺ عَبْدَ اللَّهِ بْنَ حُذَافَةَ بِكِتَابِهِ إِلَى كِسْرَى، فَدَفَعَهُ إِلَى عَظِيمِ الْبَحْرَيْنِ، يَدْفَعُهُ عَظِيمُ الْبَحْرَيْنِ إِلَى كِسْرَى. قَالَ يَعْقُوبُ: فَدَفَعَهُ عَظِيمُ الْبَحْرَيْنِ إِلَى كِسْرَى، فَلَمَّا قَرَأَهُ مَزَّقَهُ. قَالَ ابْنُ شِهَابٍ: فَحَسِبْتُ ابْنَ الْمُسَيَّبِ قَالَ: فَدَعَا عَلَيْهِمْ رَسُولُ اللَّهِ ﷺ بِأَنْ يُمَزَّقُوا (١/٢٤٣) كُلَّ مُمَزَّقٍ. [انظر: ٢٧٨٠]

تخريج: إسناده صحيح. خ: (٦٤). وقوله: قال ابن شهاب: فحسبت ابن المسيب قال......هو مرسل.

2185. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) fasted on the day of the conquest of Makkah until he came to Qudaid. A vessel of milk was brought to him and he broke his fast and instructed the people to break their fast.

Comments: [Its *isnad* is *saheeh*]

٢١٨٥- حَدَّثَنَا هَاشِمٌ: حَدَّثَنَا شُعْبَةُ عَنِ الْحَكَمِ، عَنْ مِقْسَمٍ، عَنِ ابْنِ عَبَّاسٍ: قَالَ: صَامَ رَسُولُ اللَّهِ ﷺ يَوْمَ فَتْحِ مَكَّةَ حَتَّى أَتَى قُدَيْدًا، فَأُتِيَ بِقَدَحٍ مِنْ لَبَنٍ فَأَفْطَرَ، وَأَمَرَ النَّاسَ أَنْ يُفْطِرُوا. [انظر: ٣١٧٦، ٣٢٠٩، ٣٢٧٩، و راجع: ١٨٩٢]

تخريج: إسناده صحيح.

2186. It was narrated from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) was treated with

٢١٨٦- حَدَّثَنَا هَاشِمٌ: حَدَّثَنَا شُعْبَةُ عَنِ الْحَكَمِ، عَنْ مِقْسَمٍ، عَنِ ابْنِ عَبَّاسٍ أَنَّ رَسُولَ

cupping in al-Qahah, when he was fasting.

Comments: [Its *isnad* is *saheeh*]

اللَّهِ احْتَجَمَ بِالْقَاحَةِ، وَهُوَ صَائِمٌ. [انظر: ٢٥٣٦، ٢٥٩٤، ٣٢١١، و راجع: ١٨٤٩]

تخريج: إسناده صحيح.

2187. It was narrated that 'Abdullah bin 'Abbas (ﷺ) said: The Prophet (ﷺ) passed by a woman who had a boy of hers with her in a howdah; she took hold of his arm and said: O Prophet of Allah, is there *Hajj* for this one? He said: "Yes, and you will have a reward."

Comments: [Its *isnad* is *saheeh*, Muslim (1336)]

٢١٨٧- حَدَّثَنَا حُجَيْنُ بْنُ الْمُثَنَّى وَيُونُسُ- يَعْنِي ابْنَ مُحَمَّدٍ- قَالَا: حَدَّثَنَا عَبْدُ الْعَزِيزِ- يَعْنِي ابْنَ أَبِي سَلَمَةَ- عَنْ إِبْرَاهِيمَ بْنِ عُقْبَةَ، عَنْ كُرَيْبٍ مَوْلَى عَبْدِ اللَّهِ بْنِ عَبَّاسٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ قَالَ: مَرَّ النَّبِيُّ ﷺ عَلَى امْرَأَةٍ وَمَعَهَا صَبِيٌّ لَهَا فِي مِحَفَّةٍ، فَأَخَذَتْ بِضَبْعِهِ فَقَالَتْ: يَا نَبِيَّ اللَّهِ، أَلِهَذَا حَجٌّ؟ قَالَ: «نَعَمْ، وَلَكِ أَجْرٌ». [راجع: ١٨٩٨]

تخريج: إسناده صحيح. م: (١٣٣٦).

2188. It was narrated from Muhammad bin Sireen that Ibn 'Abbas (ﷺ) told him: The Messenger of Allah (ﷺ) took a piece of shoulder bone and nibbled the meat from it, then he got up and prayed and did not do *wudoo'*.

Comments: [A *saheeh hadeeth*]

٢١٨٨- حَدَّثَنَا يُونُسُ: حَدَّثَنَا حَمَّادٌ- يَعْنِي ابْنَ زَيْدٍ- عَنْ أَيُّوبَ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ: أَنَّ ابْنَ عَبَّاسٍ حَدَّثَهُ قَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ تَعَرَّقَ كَتِفًا، ثُمَّ قَامَ، فَصَلَّى وَلَمْ يَتَوَضَّأْ. [انظر: ٣٣١٢، ٣٤٣٣، و راجع: ١٩٨٨]

تخريج: حديث صحيح، وهذا إسناد ضعيف، محمد بن سيرين لم يسمع من ابن عباس.

2189. It was narrated that Moosa bin Salamah said: Sinan bin Salamah and I set out, with two sacrificial animals, but they moved slowly for us on the road. Sinan said to me: How about going to Ibn 'Abbas? So we went to him and Sinan asked him.... And he mentioned the *hadeeth*. And he said: And Ibn 'Abbas (ﷺ) said: al-Juhani asked the Messenger of

٢١٨٩- حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ: حَدَّثَنَا حَمَّادٌ- يَعْنِي ابْنَ زَيْدٍ- عَنْ أَبِي التَّيَّاحِ، عَنْ مُوسَى بْنِ سَلَمَةَ قَالَ: خَرَجْتُ أَنَا وَسِنَانُ بْنُ سَلَمَةَ، وَمَعَنَا بَدَنَتَانِ، فَأَزْحَفَتَا عَلَيْنَا فِي الطَّرِيقِ، فَقَالَ لِي سِنَانٌ: هَلْ لَكَ فِي ابْنِ عَبَّاسٍ؟ فَأَتَيْنَاهُ، فَسَأَلَهُ سِنَانٌ.. فَذَكَرَ الْحَدِيثَ. قَالَ: وَقَالَ ابْنُ عَبَّاسٍ: سَأَلَ رَسُولَ اللَّهِ ﷺ

الْجُهَنِيُّ، فَقَالَ: يَا رَسُولَ اللَّهِ، إِنَّ أَبِي شَيْخٌ كَبِيرٌ، وَلَمْ يَحْجُجْ، قَالَ: «حُجَّ عَنْ أَبِيكَ». [انظر: ٢٥١٨، و راجع: ١٨٦٩]

تخريج: إسناده صحيح. م: (١٣٢٥).

Allah (ﷺ): O Messenger of Allah, my father is an old man and he did not do *Hajj*. He said: "Do *Hajj* on behalf of your father."

Comments: [Its *isnad* is *saheeh*, Muslim (1325)]

٢١٩٠- حَدَّثَنَا يُونُسُ: حَدَّثَنَا فُلَيْحٌ عَنْ زَيْدِ ابْنِ أَسْلَمَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ وَعْلَةَ قَالَ: سَأَلْتُ ابْنَ عَبَّاسٍ، فَقُلْتُ: إِنَّا بِأَرْضٍ لَنَا بِهَا الْكُرُومُ، وَإِنَّ أَكْثَرَ غَلَّاتِهَا الْخَمْرُ؟ فَقَالَ: قَدِمَ رَجُلٌ مِنْ دَوْسٍ عَلَى رَسُولِ اللَّهِ ﷺ بِرَاوِيَةِ خَمْرٍ أَهْدَاهَا لَهُ، فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «هَلْ عَلِمْتَ أَنَّ اللَّهَ حَرَّمَهَا بَعْدَكَ؟» فَأَقْبَلَ صَاحِبُ الرَّاوِيَةِ عَلَى إِنْسَانٍ مَعَهُ فَأَمَرَهُ، فَقَالَ النَّبِيُّ ﷺ: «بِمَاذَا أَمَرْتَهُ؟» قَالَ: بِبَيْعِهَا. قَالَ: «هَلْ عَلِمْتَ أَنَّ الَّذِي حَرَّمَ شُرْبَهَا حَرَّمَ بَيْعَهَا، وَأَكْلَ ثَمَنِهَا؟» قَالَ: فَأَمَرَ بِالْمَزَادَةِ فَأُهْرِيقَتْ. [انظر: ٢٩٧٨، ٣٣٧٣]

تخريج: صحيح. وهذا إسناد حسن.

2190. It was narrated that 'Abdur-Rahman bin Wa'lah said: I asked Ibn 'Abbas (ﷺ): We live in a land where there are vineyards, most of the produce of which is used for wine. He said: A man from Daws came to the Messenger of Allah (ﷺ) with a skin full of wine as a gift for him. The Messenger of Allah (ﷺ) said to him: "Don't you know that Allah has forbidden it since you last came?" The owner of the wineskin turned to someone else who was with him and told him to do something. The Prophet (ﷺ) said: "What you tell him to do?" He said: To sell it. He said: "Don't you know that the One Who forbade drinking it also forbade selling it and consuming its price?" So he told him to pour away what was in the skin.

Comments: [*Saheeh;* this is a *hasan isnad*]

٢١٩١- حَدَّثَنَا يُونُسُ وَحَسَنُ بْنُ مُوسَى الْمَعْنَى قَالَا: حَدَّثَنَا حَمَّادٌ- يَعْنِي ابْنَ زَيْدٍ- عَنْ أَيُّوبَ، عَنْ أَبِي قِلَابَةَ، عَنِ ابْنِ عَبَّاسٍ- قَال: لَا أَعْلَمُهُ إِلَّا قَدْ رَفَعَهُ- قَالَ: كَانَ إِذَا نَزَلَ مَنْزِلًا فَأَعْجَبَهُ الْمَنْزِلُ أَخَّرَ الظُّهْرَ حَتَّى يَجْمَعَ بَيْنَ الظُّهْرِ وَالْعَصْرِ، وَإِذَا سَارَ، وَلَمْ يَتَهَيَّأْ لَهُ الْمَنْزِلُ، أَخَّرَ

2191. It was narrated that Ibn 'Abbas (ﷺ) - I think he attributed it to the Prophet (ﷺ) - said: If he halted in a place and liked the place he had halted, he would delay *Zuhr* so that he could put *Zuhr* and *'Asr* together. If he was travelling and did not find a place to halt, he would delay *Zuhr* until he came to a halting place, then

he would put *Zuhr* and *'Asr* together.

Comments: [Its men are *thiqat*]

الظُّهْرَ حَتَّى يَأْتِيَ الْمَنْزِلَ، فَيَجْمَعَ بَيْنَ الظُّهْرِ وَالْعَصْرِ. قَالَ حَسَنٌ: كَانَ إِذَا سَافَرَ فَنَزَلَ مَنْزِلًا. [راجع: ١٨٧٤]

تخريج: رجاله ثقات.

2192. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) forbade every wild animal that has fangs and every bird that has talons.

Comments: [Its *isnad* is *saheeh*, Muslim (1934)]

٢١٩٢- حَدَّثَنَا يُونُسُ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ أَبِي بِشْرٍ، عَنْ مَيْمُونِ بْنِ مِهْرَانَ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ عَنْ كُلِّ ذِي نَابٍ مِنَ السِّبَاعِ، وَعَنْ كُلِّ ذِي مِخْلَبٍ مِنَ الطَّيْرِ. [انظر: ٢٦١٩، ٢٧٤٧، ٣٠٠٢، ٣٠٢٣، ٣١٤١، ٣٥٤٤، ٤٠٦٩]

تخريج: إسناده صحيح. م: (١٩٣٤).

2193. It was narrated that Ibn 'Abbas (ﷺ) said: The first people to hasten when moving on from Muzdalifah were the Bedouins; they would try to remain on the edges of the people so that they could hang up their sticks, large bowls and wooden cups, then when they started moving they would make a lot of noise and the people would start moving. And the Messenger of Allah (ﷺ) was seen with the back of his camel's ears touching its hump [because he was holding it back with the reins] and he was gesturing with his hand: "O people, be calm; O people, be calm."

Comments: [Its *isnad* is *hasan*]

٢١٩٣- حَدَّثَنَا يُونُسُ: حَدَّثَنَا حَمَّادٌ - يَعْنِي ابْنَ زَيْدٍ - عَنْ كَثِيرِ بْنِ شِنْظِيرٍ، عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: إِنَّمَا كَانَ بَدْءُ الْإِيضَاعِ مِنْ قِبَلِ أَهْلِ الْبَادِيَةِ، كَانُوا يَقِفُونَ حَافَتَيِ النَّاسِ حَتَّى يُعَلِّقُوا الْعِصِيَّ وَالْجِعَابَ وَالْقِعَابَ، فَإِذَا نَفَرُوا، تَقَعْقَعَتْ تِلْكَ، فَنَفَرُوا بِالنَّاسِ، قَالَ: وَلَقَدْ رُئِيَ رَسُولُ اللَّهِ ﷺ، وَإِنَّ ذِفْرَىْ نَاقَتِهِ لَيَمَسُّ حَارِكَهَا، وَهُوَ يَقُولُ بِيَدِهِ: «يَا أَيُّهَا النَّاسُ، عَلَيْكُمْ بِالسَّكِينَةِ، يَا أَيُّهَا النَّاسُ، عَلَيْكُمْ بِالسَّكِينَةِ». [راجع: ١٧٩٤]

تخريج: إسناده حسن.

2194. It was narrated from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) slept until he could be heard breathing deeply, then he

٢١٩٤- حَدَّثَنَا يُونُسُ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ حُمَيْدٍ وَأَيُّوبَ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ

got up and prayed, and he did not do *wudoo'*. 'Ikrimah said: The Prophet (ﷺ) was protected.

Comments: [Its *isnad* is *saheeh*]

عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ نَامَ حَتَّى سُمِعَ لَهُ غَطِيطٌ، فَقَامَ فَصَلَّى، وَلَمْ يَتَوَضَّأْ. فَقَالَ عِكْرِمَةُ: كَانَ النَّبِيُّ ﷺ مَحْفُوظًا. [انظر: ٣١٦٩، و راجع: ١٩١١]

تخريج: إسناده صحيح.

2195. It was narrated from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) delayed *'Isha'* one night until the people had fallen asleep then woken up, then had fallen asleep then woken up. Qais said: Then 'Umar bin al-Khattab came and said: The prayer, O Messenger of Allah! So he came out and led them in prayer, and [Qais] did not state that they did *wudoo'*.

Comments: [Its *isnad* is *saheeh*]

٢١٩٥- حَدَّثَنَا يُونُسُ وَعَفَّانُ قَالَا: حَدَّثَنَا حَمَّادُ ابْنُ سَلَمَةَ عَنْ أَيُّوبَ ـ قَالَ عَفَّانُ قَالَ حَمَّادٌ أَخْبَرَنَا أَيُّوبُ ـ وَقَيْسٍ، عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا: أَنَّ رَسُولَ اللَّهِ ﷺ أَخَّرَ الْعِشَاءَ ذَاتَ لَيْلَةٍ حَتَّى نَامَ الْقَوْمُ ثُمَّ اسْتَيْقَظُوا، ثُمَّ نَامُوا، ثُمَّ اسْتَيْقَظُوا، قَالَ قَيْسٌ: فَجَاءَ عُمَرُ بْنُ الْخَطَّابِ فَقَالَ: الصَّلَاةَ يَا رَسُولَ اللَّهِ، قَالَ: فَخَرَجَ فَصَلَّى بِهِمْ، وَلَمْ يَذْكُرْ أَنَّهُمْ تَوَضَّئُوا. [راجع: ١٩٢٦]

تخريج: إسناده صحيح.

2196. It was narrated from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) was in the house of Maimoonah bint al-Harith and he got up to pray at night. [Ibn 'Abbas] said: So I stood on his left, and he took me by the hand and put me on his right, then he prayed, then he slept until he started to breathe deeply. Then Bilal came to him to give the call to prayer, and he got up and prayed without doing *wudoo'*. Hasan said - i.e., in his *hadeeth*: I was with the Prophet (ﷺ) in the house of Maimoonah, and when he finished praying he slept until he began to breathe deeply.

٢١٩٦- حَدَّثَنَا يُونُسُ وَحَسَنٌ قَالَا: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ (١/ ٢٤٥) عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ كُرَيْبِ بْنِ أَبِي مُسْلِمٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ فِي بَيْتِ مَيْمُونَةَ بِنْتِ الْحَارِثِ، فَقَامَ يُصَلِّي مِنَ اللَّيْلِ قَالَ: فَقُمْتُ عَنْ يَسَارِهِ، فَأَخَذَ بِيَدِي، فَأَقَامَنِي عَنْ يَمِينِهِ، ثُمَّ صَلَّى، ثُمَّ نَامَ حَتَّى نَفَخَ، ثُمَّ جَاءَهُ بِلَالٌ بِالْأَذَانِ، فَقَامَ فَصَلَّى وَلَمْ يَتَوَضَّأْ. قَالَ حَسَنٌ ـ يَعْنِي فِي حَدِيثِهِ ـ: كُنْتُ مَعَ النَّبِيِّ ﷺ فِي بَيْتِ مَيْمُونَةَ، فَلَمَّا قَضَى صَلَاتَهُ نَامَ حَتَّى نَفَخَ. [راجع: ١٩١٢]

Comments: [Its *isnad* is *saheeh*, al-Bukhari (138) and Muslim (763)]

تخريج: إسناده صحيح. خ: (١٣٨)، م: (٧٦٣).

2197. It was narrated from Abul-'Aliyah: The paternal cousin of your Prophet (ﷺ), Ibn 'Abbas (ﷺ), told us: The Prophet of Allah (ﷺ) said: "On the night on which I was taken on the Night Journey (the *Isra'*), I saw Moosa bin 'Imran, a tall dark man with curly hair, as if he were one of the men of Shanoo'ah; and I saw 'Eesa Ibn Maryam (ﷺ), of average height with a red and white complexion and lank hair."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (3239) and Muslim (165)]

٢١٩٧- حَدَّثَنَا يُونُسُ: حَدَّثَنَا شَيْبَانُ: حَدَّثَنَا قَتَادَةُ عَنْ أَبِي الْعَالِيَةِ: حَدَّثَنَا ابْنُ عَمِّ نَبِيِّكُمْ ابْنُ عَبَّاسٍ قَالَ: قَالَ نَبِيُّ اللَّهِ ﷺ: «رَأَيْتُ لَيْلَةَ أُسْرِيَ بِي مُوسَى بْنَ عِمْرَانَ رَجُلًا آدَمَ، طُوَالًا جَعْدًا، كَأَنَّهُ مِنْ رِجَالِ شَنُوءَةَ، وَرَأَيْتُ عِيسَى ابْنَ مَرْيَمَ عَلَيْهِمَا السَّلَامُ مَرْبُوعَ الْخَلْقِ، إِلَى الْحُمْرَةِ وَالْبَيَاضِ سَبِطَ الرَّأْسِ». [انظر: ٢١٩٨، ٢٣٤٧، ٣١٧٩، ٣١٨٠، ٢٣٢٤، ٢٦٩٧، ٣٥٤٦]

تخريج: إسناده صحيح. خ: (٣٢٣٩)، م: (١٦٥).

2198. It was narrated that Qatadah said: Abul-'Aliyah narrated: The paternal cousin of your Prophet, Ibn 'Abbas (ﷺ) narrated: The Prophet of Allah (ﷺ) said... And he narrated a similar report.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (3239) and Muslim (165)]

٢١٩٨- حَدَّثَنَا حُسَيْنٌ فِي تَفْسِيرِ شَيْبَانَ عَنْ قَتَادَةَ قَالَ: حَدَّثَ أَبُو الْعَالِيَةِ: حَدَّثَنَا ابْنُ عَمِّ نَبِيِّكُمْ ابْنُ عَبَّاسٍ قَالَ: قَالَ نَبِيُّ اللَّهِ ﷺ .. فَذَكَرَ مِثْلَهُ. [راجع: ٢١٩٧]

تخريج: إسناده صحيح. خ: (٣٢٣٩)، م: (١٦٥).

2199. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) ruled concerning the son of the woman who engaged in *li'an* that he should not be called after any father; and if anyone accused her or accused her son, he was to be given the *hadd* punishment of flogging. And he ruled that she was not entitled to maintenance (food) or accommodation [from her former husband], because they

٢١٩٩- حَدَّثَنَا مُحَمَّدُ بْنُ رَبِيعَةَ: حَدَّثَنَا عَبَّادُ ابْنُ مَنْصُورٍ عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: قَضَى رَسُولُ اللَّهِ ﷺ فِي ابْنِ الْمُلَاعَنَةِ أَنْ لَا يُدْعَى لِأَبٍ. وَمَنْ رَمَاهَا، أَوْ رَمَى وَلَدَهَا، فَإِنَّهُ يُجْلَدُ الْحَدَّ، وَقَضَى أَنْ لَا قُوتَ لَهَا عَلَيْهِ وَلَا سُكْنَى، مِنْ أَجْلِ أَنَّهُمَا يَتَفَرَّقَانِ مِنْ غَيْرِ طَلَاقٍ، وَلَا مُتَوَفًّى عَنْهَا. [راجع: ٢١٣١]

had separated by means of something other than *talaq* (divorce) and he had not died and left her a widow.

Comments: [Its *isnad* is *da'eef*]

تخريج: إسناده ضعيف، فيه عباد بن منصور تكلم فيه وفي سماعه من عكرمة.

2200. It was narrated from Ibn 'Abbas (ﷺ) that the Prophet (ﷺ) married Maimoonah bint al-Harith when they were both in *ihram*.

Comments: [Its *isnad* is *saheeh*]

٢٢٠٠- حَدَّثَنَا يُونُسُ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ حُمَيْدٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ تَزَوَّجَ مَيْمُونَةَ بِنْتَ الْحَارِثِ وَهُمَا مُحْرِمَانِ. [انظر: ٢٤٩٢، ٢٥٩٢، ٣١٠٩، ٣٢٣٣، ٣٢٨٣، ٣٣١٩، ٣٣٨٤، ٣٤٠٠، ٦٥٦٥، و راجع: ١٩١٩]

تخريج: إسناده صحيح. وقوله في هذا الطريق: «وهما محرمان» وهم والصواب: وهو محرم.

2201. It was narrated from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) said: "Let him give a dinar, or if he cannot afford that, then half a dinar," meaning the one who had intercourse with his wife when she was menstruating.

Comments: [*Saheeh mawqoof*; this is a very weak (*da'eef jiddan*) *isnad*]

٢٢٠١- حَدَّثَنَا يُونُسُ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ عَطَاءٍ الْعَطَّارِ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «يَتَصَدَّقُ بِدِينَارٍ، فَإِنْ لَمْ يَجِدْ فَنِصْفُ دِينَارٍ» يَعْنِي الَّذِي يَغْشَى امْرَأَتَهُ حَائِضًا. [انظر: ٢٧٨٨، ٣٤٢٨، وراجع: ٢٠٣٢]

تخريج: صحيح موقوفاً، وهذا إسناد ضعيف جداً عطاء العطار ضعيف جداً.

2202. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) met Ma'iz bin Malik, and said: "Is it true what I have heard about you?" He said: What have you heard about me? He said: "I have heard that you committed an immoral action with the slave woman of the family of So and so." He said: Yes. He sent him back until he had testified four times, then he ordered that he be stoned.

٢٢٠٢- حَدَّثَنَا يُونُسُ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ سِمَاكٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: لَقِيَ رَسُولُ اللَّهِ ﷺ مَاعِزَ بْنَ مَالِكٍ، فَقَالَ: «أَحَقٌّ مَا بَلَغَنِي عَنْكَ؟» قَالَ: وَمَا بَلَغَكَ عَنِّي؟ قَالَ: «بَلَغَنِي أَنَّكَ فَجَرْتَ بِأَمَةِ آلِ فُلَانٍ؟» قَالَ: نَعَمْ، فَرَدَّهُ حَتَّى شَهِدَ أَرْبَعَ مَرَّاتٍ، ثُمَّ أَمَرَ بِرَجْمِهِ. [انظر: ٢٨٧٤، ٣٠٢٨]

Comments: [Its *isnad* is *Hasan*, Muslim (1693)]

تخريج: إسناده حسن، م: (١٦٩٣).

2203. It was narrated from Ibn 'Abbas (ﷺ) that Jibreel (ﷺ) said to the Prophet (ﷺ): If only you could have seen me when I was taking the black mud of the sea and shoving it into Pharaoh's mouth.

Comments: [Its *isnad* is *da'eef*]

٢٢٠٣- حَدَّثَنَا يُونُسُ: حَدَّثَنَا حَمَّادٌ ـ يَعْنِي ابْنَ سَلَمَةَ ـ عَنْ عَلِيِّ بْنِ زَيْدٍ، عَنْ يُوسُفَ ابْنِ مِهْرَانَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ جِبْرِيلَ عَلَيْهِ السَّلَامُ قَالَ لِلنَّبِيِّ ﷺ: لَوْ رَأَيْتَنِي وَأَنَا آخُذُ مِنْ حَالِ الْبَحْرِ، فَأَدُسُّهُ فِي فِي فِرْعَوْنَ. [راجع: ٢١٤٤، وانظر: ٢٨٢٠]

تخريج: إسناده ضعيف، لضعف علي بن زيد ويوسف بن مهران لين الحديث.

2204. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) sent me with the luggage from Muzdalifah at night.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1677) and Muslim (1293)]

٢٢٠٤- حَدَّثَنَا يُونُسُ: حَدَّثَنَا حَمَّادٌ ـ يَعْنِي ابْنَ زَيْدٍ ـ عَنْ أَيُّوبَ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: بَعَثَنِي رَسُولُ اللَّهِ ﷺ فِي الثَّقَلِ مِنْ جَمْعٍ بِلَيْلٍ. [انظر: ٣٠٩٤، وراجع: ١٩٢٠]

تخريج: إسناده صحيح. خ: (١٦٧٧)، م: (١٢٩٣).

2205. It was narrated from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) said: "Jibreel (ﷺ) said to me: Prayer has been made dear to you, so pray as much as you want."

Comments: [Its *isnad* is *da'eef*]

٢٢٠٥- حَدَّثَنَا يُونُسُ عَنْ حَمَّادٍ ـ يَعْنِي ابْنَ سَلَمَةَ ـ عَنْ عَلِيِّ بْنِ زَيْدٍ، عَنْ يُوسُفَ بْنِ مِهْرَانَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «قَالَ لِي جِبْرِيلُ عَلَيْهِ السَّلَام: إِنَّهُ قَدْ حُبِّبَ إِلَيْكَ الصَّلَاةُ، فَخُذْ مِنْهَا مَا شِئْتَ. [انظر: ٢٣٠١، ٢٦٩٤]

تخريج: إسناده ضعيف، لضعف علي بن زيد ويوسف بن مهران لين.

2206. It was narrated from Ibn 'Abbas (ﷺ) that a man came to Umar and said: A woman came to buy something, and I took her into a closet and did something that was less than intercourse. He

٢٢٠٦- حَدَّثَنَا يُونُسُ وَعَفَّانُ: حَدَّثَنَا حَمَّادٌ ـ يَعْنِي ابْنَ سَلَمَةَ ـ عَنْ عَلِيِّ بْنِ زَيْدٍ ـ قَالَ عَفَّانُ: أَخْبَرَنَا عَلِيُّ بْنُ زَيْدٍ، عَنْ يُوسُفَ بْنِ مِهْرَانَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَجُلًا أَتَى عُمَرَ،

said: Woe to you! Perhaps she is the wife of someone who is away (fighting in *jihad*) for the sake of Allah? He said: Yes. He said: Go to Abu Bakr and ask him. So he went to him and asked him, and he said: Perhaps she is the wife of someone who is away (fighting in *jihad*) for the sake of Allah? And he said the same as 'Umar said. Then he went to the Prophet (ﷺ) and told him something similar, and he said: "Perhaps she is the wife of someone who is away (fighting in *jihad*) for the sake of Allah?" Then Qur'an was revealed: "And perform *As-Salat* (*Iqamatas-Salat*), at the two ends of the day and in some hours of the night [i.e. the five compulsory *Salat* (prayers)]. Verily, the good deeds remove the evil deeds (i.e. small sins). That is a reminder (an advice) for the mindful (those who accept advice)" [Hood 11:114]. He said: O Messenger of Allah, is it just for me or is it for all the people? 'Umar struck his chest with his hand and said: No, do not think that; rather it is for all the people. And the Messenger of Allah (ﷺ) said: " 'Umar is right."

فَقَالَ: امْرَأَةٌ جَاءَتْ تُبَايِعُهُ، فَأَدْخَلْتُهَا الدَّوْلَجَ، فَأَصَبْتُ مِنْهَا مَا دُونَ الْجِمَاعِ. فَقَالَ: وَيْحَكَ! لَعَلَّهَا مُغِيبٌ فِي سَبِيلِ اللَّهِ؟ قَالَ: أَجَلْ. قَالَ: فَأْتِ أَبَا بَكْرٍ، فَاسْأَلْهُ. قَالَ: فَأَتَاهُ فَسَأَلَهُ فَقَالَ: لَعَلَّهَا مُغِيبٌ فِي سَبِيلِ اللَّهِ؟ قَالَ: فَقَالَ مِثْلَ قَوْلِ عُمَرَ، ثُمَّ أَتَى النَّبِيَّ ﷺ، فَقَالَ لَهُ مِثْلَ ذَلِكَ، قَالَ: «فَلَعَلَّهَا مُغِيبٌ فِي سَبِيلِ اللَّهِ؟» وَنَزَلَ الْقُرْآنُ: ﴿وَأَقِمِ ٱلصَّلَوٰةَ طَرَفَيِ ٱلنَّهَارِ وَزُلَفًا مِّنَ ٱلَّيْلِ إِنَّ ٱلْحَسَنَٰتِ يُذْهِبْنَ ٱلسَّيِّـَٔاتِ﴾ إِلَى آخِرِ الْآيَةِ (هود: ١١٤). فَقَالَ: يَا رَسُولَ اللَّهِ، أَلِي خَاصَّةً أَمْ لِلنَّاسِ عَامَّةً؟ فَضَرَبَ عُمَرُ صَدْرَهُ بِيَدِهِ، فَقَالَ: لَا وَلَا نُعْمَةَ عَيْنٍ، بَلْ لِلنَّاسِ عَامَّةً. فَقَالَ رَسُولُ اللَّهِ ﷺ: «صَدَقَ عُمَرُ». [انظر: ٣٦٥٣، ٤٢٥٠، ٤٢٩٠].

تخريج: صحيح لغيره، وهذا إسناد ضعيف، لضعف علي بن زيد ويوسف بن مهران لين.

Comments: [*Saheeh* because of corroborating evidence; this is a *da'eef isnad*]

2207. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) and the one who was riding behind him, Usamah bin Zaid, came and we gave him some of this drink. And he said: "Well done; this is the way to make it."

٢٢٠٧- حَدَّثَنَا يُونُسُ: حَدَّثَنَا حَمَّادٌ - يَعْنِي ابْنَ سَلَمَةَ - عَنْ عَلِيِّ بْنِ زَيْدٍ، عَنْ يُوسُفَ بْنِ مِهْرَانَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: جَاءَ رَسُولُ اللَّهِ ﷺ وَرَدِيفُهُ أُسَامَةُ بْنُ زَيْدٍ، فَسَقَيْنَاهُ مِنْ هَذَا الشَّرَابِ، فَقَالَ: «أَحْسَنْتُمْ هَكَذَا فَاصْنَعُوا».
[انظر: ٢٦٥٥]

تخريج: حديث صحيح. وهذا إسناد ضعيف لضعف علي بن زيد و يوسف بن مهران لين.

Comments: [A *saheeh hadeeth;* this is a *da'eef isnad*]

٢٢٠٨- (١/٢٤٦) حَدَّثَنَا مَرْوَانُ بْنُ شُجَاعٍ قَالَ: مَا أَحْفَظُهُ إِلَّا سَالِمَ الْأَفْطَسَ الْجَزَرِيَّ ابْنَ عَجْلَانَ حَدَّثَنِي عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ النَّبِيُّ ﷺ: «الشِّفَاءُ فِي ثَلَاثَةٍ: شَرْبَةِ عَسَلٍ، وَشَرْطَةِ مِحْجَمٍ، وَكَيَّةٍ بِنَارٍ وَأَنْهَى أُمَّتِي عَنِ الْكَيِّ».

تخريج: إسناده صحيح. خ: (٥٦٨٠).

2208. It was narrated from Ibn 'Abbas that the Prophet (ﷺ) said: "Healing is in three things: a drink of honey, the lancet of the cupper and cauterisation with fire, but I forbid my *ummah* to use cauterisation."

Comments: [Its *isnad* is *saheeh,* al-Bukhari (5680)]

٢٢٠٩- حَدَّثَنَا إِسْحَاقُ بْنُ عِيسَى: حَدَّثَنِي إِبْرَاهِيمُ- يَعْنِي ابْنَ سَعْدٍ - عَنِ الزُّهْرِيِّ [قَالَ عبدُ اللهِ بنُ أحمَدَ] قَالَ أَبِي: وَيَعْقُوبُ، حَدَّثَنِي أَبِي عَنِ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ اللَّهِ ابْنِ عَبْدِ اللَّهِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَ الْمُشْرِكُونَ يَفْرُقُونَ رُءُوسَهُمْ، وَكَانَ أَهْلُ الْكِتَابِ يَسْدِلُونَ- قَالَ يَعْقُوبُ: أَشْعَارَهُمْ- وَكَانَ رَسُولُ اللَّهِ ﷺ يُحِبُّ وَيُعْجِبُهُ مُوَافَقَةُ أَهْلِ الْكِتَابِ، قَالَ يَعْقُوبُ: فِي بَعْضِ مَا لَمْ يُؤْمَرْ، قَالَ إِسْحَاقُ: فِيمَا لَمْ يُؤْمَرْ فِيهِ، فَسَدَلَ نَاصِيَتَهُ، ثُمَّ فَرَقَ بَعْدُ. [انظر: ٢٣٦٤، ٢٦٠٥، ٢٩٤٢]

تخريج: إسناده صحيح. خ: (٥٩١٧). م: (٢٣٣٦).

2209. It was narrated that Ibn 'Abbas (ﷺ) said: The *mushrikeen* used to part their hair in the middle and the People of the Book used to let their hair fall over their foreheads, and the Messenger of Allah (ﷺ) liked to do the same as the People of the Book - Ya'qoob said: in some matters concerning which he had received no command; Ishaq said: in that concerning which he had received no command - so he let his hair fall over his forehead, then later on he parted it.

Comments: [Ita *isnad* is *saheeh,* al-Bukhari (5917) and Muslim (2336)]

٢٢١٠- حَدَّثَنَا حَسَنُ بْنُ مُوسَى: حَدَّثَنَا أَبُو خَيْثَمَةَ عَنْ عَبْدِ اللَّهِ بْنِ عُثْمَانَ بْنِ خُثَيْمٍ، عَنْ أَبِي الطُّفَيْلِ قَالَ: رَأَيْتُ مُعَاوِيَةَ يَطُوفُ

2210. It was narrated that Abul-Tufail said: I saw Mu'awiyah circumambulating the House with 'Abdullah bin 'Abbas (ﷺ) on his left, and I was following behind

them and I could hear what they were saying. Mu'awiyah started touching the corner of the Black Stone, and 'Abdullah bin 'Abbas (ﷺ) said to him: The Messenger of Allah (ﷺ) did not touch these two corners. Mu'awiyah said: Leave me alone, O Ibn 'Abbas, for there is nothing of it to be forsaken! Ibn 'Abbas continued to say the same thing and no more; every time he put his hand on either of the two corners he said that to him.

Comments: [Its *isnad* is *qawi*]

بِالْبَيْتِ عَنْ يَسَارِهِ عَبْدُ اللَّهِ بْنُ عَبَّاسٍ، وَأَنَا أَتْلُوهُمَا فِي ظُهُورِهِمَا، أَسْمَعُ كَلَامَهُمَا، فَطَفِقَ مُعَاوِيَةُ يَسْتَلِمُ رُكْنَ الْحَجَرِ، فَقَالَ لَهُ عبدُ اللهِ بْنُ عَبَّاسٍ: إِنَّ رَسُولَ اللَّهِ ﷺ لَمْ يَسْتَلِمْ هَذَيْنِ الرُّكْنَيْنِ. فَيَقُولُ مُعَاوِيَةُ: دَعْنِي مِنْكَ يَا ابْنَ عَبَّاسٍ، فَإِنَّهُ لَيْسَ مِنْهَا شَيْءٌ مَهْجُورٌ، فَطَفِقَ ابْنُ عَبَّاسٍ لَا يَزِيدُهُ، كُلَّمَا وَضَعَ يَدَهُ عَلَى شَيْءٍ مِنَ الرُّكْنَيْنِ قَالَ لَهُ ذَلِكَ. [انظر: ٣٠٧٤، ٣٥٣٢، ٣٥٣٣، وراجع: ١٨٧٧]

تخريج: إسناده قوي.

2211. It was narrated that Ibn 'Abbas (ﷺ) said: The Prophet (ﷺ) did *'Umrah* four times: *'Umrah* from al-Hudaibiyah, *'Umrah* the following year to make up for the one that has not been completed previously, the third *'Umrah* from al-Ji'ranah, and the fourth that he did with his *Hajj*.

Comments: [Its *isnad* is *saheeh*]

٢٢١١- حَدَّثَنَا يُونُسُ: حَدَّثَنَا دَاوُدُ بْنُ عَبْدِ الرَّحْمَنِ عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: اعْتَمَرَ النَّبِيُّ ﷺ أَرْبَعًا: عُمْرَةً مِنَ الْحُدَيْبِيَةِ، وَعُمْرَةَ الْقَضَاءِ فِي ذِي الْقَعْدَةِ مِنْ قَابِلٍ، وَعُمْرَةَ الثَّالِثَةِ مِنَ الْجِعْرَانَةِ، وَالرَّابِعَةَ الَّتِي مَعَ حَجَّتِهِ. [انظر: ٢٩٥٦]

تخريج: إسناده صحيح.

2212. It was narrated that Ibn 'Abbas (ﷺ) said: Allah, may He be glorified and exalted, revealed [the verses]: "And whosoever does not judge by what Allah has revealed, such are the *Kafiroon* (i.e. disbelievers - of a lesser degree as they do not act on Allah's Laws)" [al-Ma'idah 5:44] "such are the *Zalimoon* (polytheists and wrongdoers - of a lesser

٢٢١٢- حَدَّثَنَا إِبْرَاهِيمُ بْنُ أَبِي الْعَبَّاسِ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ أَبِي الزِّنَادِ عَنْ أَبِيهِ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ بْنِ مَسْعُودٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: إِنَّ اللَّهَ عَزَّ وَجَلَّ أَنْزَلَ: ﴿وَمَن لَّمْ يَحْكُم بِمَآ أَنزَلَ ٱللَّهُ فَأُوْلَٰٓئِكَ هُمُ ٱلْكَٰفِرُونَ﴾ (المائده: ٤٤) وَ ﴿فَأُوْلَٰٓئِكَ هُمُ ٱلظَّٰلِمُونَ﴾ وَ ﴿فَأُوْلَٰٓئِكَ هُمُ ٱلْفَٰسِقُونَ﴾ قَالَ: قَالَ ابْنُ عَبَّاسٍ:

degree)" [al-Ma'idah 5:45] (then) such (people) are the *Fasiqoon* [the rebellious i.e. disobedient (of a lesser degree)] to Allah" [al-Ma'idah 5:47]. Ibn 'Abbas (ؓ) said: Allah revealed them concerning two groups of the Jews. One of them had defeated the other during the Jahiliyyah, until they reached a deal according to which the *diyah* of any person among the defeated group who was killed by the group that had the upper hand would be fifty *wasqs*, and the *diyah* of any person among the group that had the upper hand who was killed by the defeated group would be one hundred *wasqs*. They adhered to that until the Prophet (ﷺ) came to Madinah; then both groups were subdued by the coming of the Messenger of Allah (ﷺ), and at that time he had not yet prevailed and he had a covenant with both groups. Then the defeated group killed a member of the group that had the upper hand, and the group that had the upper hand sent word to the defeated group saying: Send us one hundred *wasqs*. The defeated group said: Was there ever any deal between two tribes who follow the same religion and share the same lineage and live in the same city, according to which the *diyah* of some was half the *diyah* of others? We only accepted that deal because you forced it on us and we were afraid of you. But now Muhammad has come and we will not accept this deal any more.

أَنْزَلَهَا اللَّهُ فِي الطَّائِفَتَيْنِ مِنَ الْيَهُودِ، وَكَانَتْ إِحْدَاهُمَا قَدْ قَهَرَتِ الْأُخْرَى فِي الْجَاهِلِيَّةِ، حَتَّى ارْتَضَوْا وَ اصْطَلَحُوا عَلَى أَنَّ كُلَّ قَتِيلٍ قَتَلَتْهُ الْعَزِيزَةُ مِنَ الذَّلِيلَةِ، فَدِيَتُهُ خَمْسُونَ وَسْقًا، وَكُلَّ قَتِيلٍ قَتَلَتْهُ الذَّلِيلَةُ مِنَ الْعَزِيزَةِ، فَدِيَتُهُ مِائَةُ وَسْقٍ. فَكَانُوا عَلَى ذَلِكَ حَتَّى قَدِمَ النَّبِيُّ ﷺ الْمَدِينَةَ، وَذَلَّتِ الطَّائِفَتَانِ كِلْتَاهُمَا لِمَقْدَمِ رَسُولِ اللَّهِ ﷺ، وَيَوْمَئِذٍ لَمْ يَظْهَرْ، وَلَمْ يُوطِئْهُمَا عَلَيْهِ، وَهُوَ فِي الصُّلْحِ، فَقَتَلَتِ الذَّلِيلَةُ مِنَ الْعَزِيزَةِ قَتِيلًا، فَأَرْسَلَتِ الْعَزِيزَةُ إِلَى الذَّلِيلَةِ: أَنِ ابْعَثُوا إِلَيْنَا بِمِائَةِ وَسْقٍ. فَقَالَتِ الذَّلِيلَةُ: وَهَلْ كَانَ هَذَا فِي حَيَّيْنِ قَطُّ دِينُهُمَا وَاحِدٌ، وَنَسَبُهُمَا وَاحِدٌ، وَبَلَدُهُمَا وَاحِدٌ، دِيَةُ بَعْضِهِمْ نِصْفُ دِيَةِ بَعْضٍ؟ إِنَّا إِنَّمَا أَعْطَيْنَاكُمْ هَذَا ضَيْمًا مِنْكُمْ لَنَا، وَفَرَقًا مِنْكُمْ، فَأَمَّا إِذْ قَدِمَ مُحَمَّدٌ فَلَا نُعْطِيكُمْ ذَلِكَ. فَكَادَتِ الْحَرْبُ تَهِيجُ بَيْنَهُمَا، ثُمَّ ارْتَضَوْا عَلَى أَنْ يَجْعَلُوا رَسُولَ اللَّهِ ﷺ بَيْنَهُمْ، ثُمَّ ذَكَرَتِ الْعَزِيزَةُ، فَقَالَتْ: وَاللَّهِ مَا مُحَمَّدٌ بِمُعْطِيكُمْ مِنْهُمْ ضِعْفَ مَا يُعْطِيهِمْ مِنْكُمْ، وَلَقَدْ صَدَقُوا، مَا أَعْطَوْنَا هَذَا إِلَّا ضَيْمًا مِنَّا وَقَهْرًا لَهُمْ، فَدُسُّوا إِلَى مُحَمَّدٍ مَنْ يَخْبُرُ لَكُمْ رَأْيَهُ: إِنْ أَعْطَاكُمْ مَا تُرِيدُونَ حَكَّمْتُمُوهُ، وَإِنْ لَمْ يُعْطِكُمْ حَذِرْتُمْ، فَلَمْ تُحَكِّمُوهُ. فَدَسُّوا إِلَى رَسُولِ اللَّهِ ﷺ نَاسًا مِنَ الْمُنَافِقِينَ لِيَخْبُرُوا لَهُمْ رَأْيَ رَسُولِ اللَّهِ ﷺ، فَلَمَّا جَاءَ رَسُولَ اللَّهِ ﷺ أَخْبَرَ اللَّهُ رَسُولَهُ بِأَمْرِهِمْ كُلِّهِ وَمَا أَرَادُوا، فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: ﴿يَا أَيُّهَا الرَّسُولُ لَا

War almost broke out between them, then they agreed to appoint the Messenger of Allah (ﷺ) to judge between them. Then the group that had the upper hand realized: By Allah, Muhammad is not going to give you a deal whereby he gives you double what he gives them. And they were right; they only accepted this deal because we forced it on them. Sent word to Muhammad to find out what he thinks: if he gives you what you want, then appoint him to judge, and if he does not give you that, then withdraw and do not appoint him to judge. They sent one of the hypocrites to the Messenger of Allah (ﷺ) to find out for them what the opinion of the Messenger of Allah (ﷺ) was. When he came to the Messenger of Allah (ﷺ), Allah informed His Messenger of what they were trying to accomplish, and Allah, may He be glorified and exalted, revealed the words: "O Messenger (Muhammad (ﷺ))! Let not those who hurry to fall into disbelief grieve you, of such who say: 'We believe' up to...(then) such (people) are the Fasiqoon [the rebellious i.e. disobedient (of a lesser degree)] to Allah" [al-Ma'idah 5:41-47]. Then he said: It was revealed concerning them [the two groups] and Allah referred to them [in these verses].

يَحْزُنكَ ٱلَّذِينَ يُسَٰرِعُونَ فِى ٱلْكُفْرِ مِنَ ٱلَّذِينَ قَالُوٓا۟ ءَامَنَّا﴾ إِلَى قَوْلِهِ ﴿وَمَن لَّمْ يَحْكُم بِمَآ أَنزَلَ ٱللَّهُ فَأُو۟لَٰٓئِكَ هُمُ ٱلْفَٰسِقُونَ﴾ (المائدة: ٤١-٤٧) ثُمَّ قَالَ: فِيهِمَا وَاللَّهِ نَزَلَتْ، وَإِيَّاهُمَا عَنَى اللَّهُ عَزَّ وَجَلَّ.

Comments: [Its *isnad* is *hasan*]

تخريج: إسناده حسن.

2213. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger

٢٢١٣- حَدَّثَنَا عَلِيُّ بْنُ عَاصِمٍ: أَخْبَرَنَا خَالِدٌ عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ

of Allah (ﷺ) said: "Whoever eavesdrops on some people's conversation when they do not want him to hear, will have molten copper poured into his ear. Whoever claims to have seen a dream when that is not the case will be punished until he ties a grain of barley, but he will never be able to tie it. Whoever makes images will be commanded to breathe the soul into it, but he will never be able to do that."

اللَّهِ ﷺ: «مَنْ يَسْتَمِعْ إِلَى حَدِيثِ قَوْمٍ وَهُمْ لَهُ كَارِهُونَ، صُبَّ فِي أُذُنِهِ الْآنُكُ، وَمَنْ تَحَلَّمَ عُذِّبَ حَتَّى يَعْقِدَ شَعِيرَةً، وَلَيْسَ بِعَاقِدٍ، وَمَنْ صَوَّرَ صُورَةً كُلِّفَ أَنْ يَنْفُخَ، وَلَيْسَ بِنَافِخٍ» [راجع: ١٨٦٦].

تخريج: حديث صحيح. خ: (٧٠٤٢)، علي بن عاصم يخطئ لكنه متابع.

Comments: [A *saheeh hadeeth*, al-Bukhari (7042)]

2214. It was narrated that al-Hakam bin 'Abdullah bin al-A'raj said: I was with Ibn 'Abbas (ﷺ) in the house where they provide water, and he was using a cloak of his as a pillow. I said: O Ibn 'Abbas, tell me about 'Ashoora'. He said: What about it? I said: About fasting it. He said: When you see the new moon of Muharram, count nine (days), then fast on the ninth day. I said: Is that how Muhammad (ﷺ) fasted it? He said: Yes.

Comments: [A *saheeh hadeeth*, Muslim (1133)]

٢٢١٤- حَدَّثَنَا عَلِيُّ بْنُ عَاصِمٍ: أَخْبَرَنَا مُعَاوِيَةُ بْنُ عَمْرِو بْنِ غَلَّابٍ عَنِ (١/٢٤٧) الْحَكَمِ بْنِ عَبْدِ اللَّهِ بْنِ الْأَعْرَجِ، قَالَ: كُنْتُ عِنْدَ ابْنِ عَبَّاسٍ فِي بَيْتِ السِّقَايَةِ، وَهُوَ مُتَوَسِّدٌ بُرْدَةً لَهُ، قَالَ: فَقُلْتُ: يَا أَبَا عَبَّاسٍ، أَخْبِرْنِي عَنْ عَاشُورَاءَ. قَالَ: عَنْ أَيِّ بَالِهِ؟ قَالَ: قُلْتُ: عَنْ صِيَامِهِ. قَالَ: إِذَا أَنْتَ أَهْلَلْتَ الْمُحَرَّمَ فَاعْدُدْ تِسْعًا، ثُمَّ أَصْبِحْ يَوْمَ التَّاسِعِ صَائِمًا. قالَ: قُلْتُ: كَذَا كَانَ يَصُومُهُ مُحَمَّدٌ؟ قَالَ: نَعَمْ. [انظر: ٢١٣٥]

تخريج: حديث صحيح. م: (١١٣٣)، علي بن عاصم يخطئ لكنه متابع.

2215. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) said: "This Stone (i.e. the Black Stone) will come on the Day of Resurrection with two eyes with which it will see and a tongue with which it will speak; it will testify in the favour of the one who touches it with the proper manner and attitude."

٢٢١٥- حَدَّثَنَا عَلِيُّ بْنُ عَاصِمٍ: أَخْبَرَنِي عَبْدُ اللَّهِ ابْنُ عُثْمَانَ بْنِ خُثَيْمٍ عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَأْتِي هَذَا الْحَجَرُ يَوْمَ الْقِيَامَةِ لَهُ عَيْنَانِ يُبْصِرُ بِهِمَا، وَلِسَانٌ يَنْطِقُ بِهِ، يَشْهَدُ لِمَنِ اسْتَلَمَهُ بِحَقٍّ». [انظر: ٢٣٩٨، ٢٦٤٣، ٢٧٩٦، ٢٧٩٧، ٣٥١١]

Comments: [A *hasan hadeeth*]

تخريج: حديث حسن. علي بن عاصم متابع.

2216. It was narrated that Ibn 'Abbas (ﷺ) said: Some of the prisoners on the day of Badr did not have any ransom, so the Messenger of Allah (ﷺ) made it their ransom to teach the children of the Ansar how to write. One day a boy came crying to his father, who said: What is the matter with you? He said: My teacher hit me. He said: The evil one is seeking vengeance for [the people thrown into] the well at Badr! By Allah, you will never go to him again.

٢٢١٦- حَدَّثَنَا عَلِيُّ بْنُ عَاصِمٍ: حَدَّثَنَا دَاوُدُ: حَدَّثَنَا عِكْرِمَةُ عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَ نَاسٌ مِنَ الْأَسْرَى يَوْمَ بَدْرٍ لَمْ يَكُنْ لَهُمْ فِدَاءٌ، فَجَعَلَ رَسُولُ اللَّهِ ﷺ فِدَاءَهُمْ أَنْ يُعَلِّمُوا أَوْلَادَ الْأَنْصَارِ الْكِتَابَةَ، قَالَ: فَجَاءَ يَوْمًا غُلَامٌ يَبْكِي إِلَى أَبِيهِ، فَقَالَ: مَا شَأْنُكَ؟ قَالَ: ضَرَبَنِي مُعَلِّمِي. قَالَ: الْخَبِيثُ يَطْلُبُ بِذَحْلِ بَدْرٍ! وَاللَّهِ لَا تَأْتِيهِ أَبَدًا.

Comments: [*Hasan*]

تخريج: حسن، علي بن عاصم فيه ضعف، لكنه متابع.

2217. It was narrated that Ibn 'Abbas (ﷺ) said: On the day of Uhud, the Messenger of Allah (ﷺ) ordered that the weapons and leather armour be removed from the martyrs, and he said: "Bury them with their blood and garments."

٢٢١٧- حَدَّثَنَا عَلِيُّ بْنُ عَاصِمٍ عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنِ ابْنِ عَبَّاسٍ قَالَ: أَمَرَ رَسُولُ اللَّهِ ﷺ يَوْمَ أُحُدٍ بِالشُّهَدَاءِ أَنْ يُنْزَعَ عَنْهُمُ الْحَدِيدُ وَالْجُلُودُ، وَقَالَ: «ادْفِنُوهُمْ بِدِمَائِهِمْ وَثِيَابِهِمْ».

Comments: [*Hasan* because of corroborating evidence; this is a *da'eef isnad*]

تخريج: حسن لغيره.وهذا إسناد ضعيف، علي ابن عاصم سيء الحفظ وعطاء بن السائب مختلط.

2218. It was narrated from Ibn 'Abbas (ﷺ) that a man from among the Ansar apostatised from Islam and joined the *mushrikeen*, then Allah revealed the verse: "How shall Allah guide a people who disbelieved after their Belief and after they bore witness that the Messenger (Muhammad (ﷺ)) is true and after clear proofs had come unto them? And Allah guides not the people who are

٢٢١٨- حَدَّثَنَا عَلِيُّ بْنُ عَاصِمٍ عَنْ دَاوُدَ بْنِ أَبِي هِنْدٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَجُلًا مِنَ الْأَنْصَارِ ارْتَدَّ عَنِ الْإِسْلَامِ، وَلَحِقَ بِالْمُشْرِكِينَ، فَأَنْزَلَ اللَّهُ تَعَالَى: ﴿كَيْفَ يَهْدِى اللَّهُ قَوْمًا كَفَرُوا بَعْدَ إِيمَٰنِهِمْ﴾ إِلَى آخِرِ الْآيَةِ. (آل عمران: ٨٦) فَبَعَثَ بِهَا قَوْمُهُ، فَرَجَعَ تَائِبًا، فَقَبِلَ النَّبِيُّ ﷺ ذَلِكَ مِنْهُ، وَخَلَّى عَنْهُ.

تخريج: صحيح، علي بن عاصم متابع.

Zalimoon (polytheists and wrongdoers)" [Al 'Imran 3:86]. His people sent word of that to him; he came back repenting and the Prophet (ﷺ) accepted that from him and let him off.

Comments: [*Saheeh*]

٢٢١٩- حَدَّثَنَا عَلِيٌّ قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ ابْنُ عُثْمَانَ بْنِ خُثَيْمٍ عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْبَسُوا مِنْ ثِيَابِكُمُ الْبَيَاضَ، فَإِنَّهَا مِنْ خَيْرِ ثِيَابِكُمْ، وَكَفِّنُوا فِيهَا مَوْتَاكُمْ، وَإِنَّ مِنْ خَيْرِ أَكْحَالِكُمُ الْإِثْمِدَ، يَجْلُو الْبَصَرَ، وَيُنْبِتُ الشَّعَرَ». [انظر: ٢٤٧٩، ٣٠٣٥، ٣٣٤٢، ٣٤٢٦، و راجع: ٢٠٤٧]

تخريج: صحيح، علي بن عاصم متابع.

2219. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) said: "Wear white garments, for they are among the best of your garments, and shroud your dead in them. And the best of your kohl is antimony; it makes the vision clear and makes the hair grow."

Comments: [*Saheeh*]

٢٢٢٠- حَدَّثَنَا عَلِيُّ بْنُ عَاصِمٍ عَنِ الْجُرَيْرِيِّ، عَنْ أَبِي الطُّفَيْلِ وَعَبْدِ اللَّهِ بْنِ عُثْمَانَ بْنِ خُثَيْمٍ، عَنْ أَبِي الطُّفَيْلِ كِلَاهُمَا، عَنِ ابْنِ عَبَّاسٍ قَالَ: رَمَلَ رَسُولُ اللَّهِ ﷺ ثَلَاثَةَ أَشْوَاطٍ بِالْبَيْتِ، إِذَا انْتَهَى إِلَى الرُّكْنِ الْيَمَانِيِّ مَشَى، حَتَّى يَأْتِيَ الْحَجَرَ، ثُمَّ يَرْمُلُ، وَمَشَى أَرْبَعَةَ أَطْوَافٍ، قَالَ: قَالَ ابْنُ عَبَّاسٍ وَكَانَتْ سُنَّةً. [انظر: ٢٦٨٨، ٢٧٨٢، ٢٧٨٧، ٢٨٦٨، ٣٥٣٤]

تخريج: صحيح، علي بن عاصم متابع الجريري كان قد اختلط.

2220. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) trotted for three circuits of the House, and when he reached the Yemeni Corner, he began to walk, until he reached the [Black] Stone, then he trotted, and he walked for four circuits. And Ibn 'Abbas (ﷺ) said: And that was *Sunnah*.

Comments: [*Saheeh*]

٢٢٢١- حَدَّثَنَا عَلِيُّ بْنُ عَاصِمٍ: أَخْبَرَنَا الْحَذَّاءُ، عَنْ بَرَكَةَ أَبِي الْوَلِيدِ: أَخْبَرَنَا ابْنُ

2221. It was narrated from Barakah Abul-Waleed: Ibn 'Abbas (ﷺ) told me: The Messenger of

Allah (ﷺ) was sitting in the mosque, facing the [Black] Stone, then he looked at the sky and smiled, then he said: "May Allah curse the Jews; animal fat was forbidden to them, so they sold it and consumed its price. But when Allah forbids people to eat something, He also forbids its price to them."

Comments: [*Saheeh*]

2222. Al-Hasan al-'Urani said: It was said in the presence of Ibn 'Abbas (ﷺ) that prayer is interrupted by a dog, a donkey or woman. He said: What a bad thing, to make a Muslim woman equivalent to a dog or a donkey! I remember when I came on a donkey when the Messenger of Allah (ﷺ) was leading the people in prayer; when I got close to him, in front of him, I dismounted and let it go, and I joined the Messenger of Allah (ﷺ) in his prayer. The Messenger of Allah (ﷺ) did not repeat his prayer and he did not tell me not to do what I had done. The Messenger of Allah (ﷺ) was leading the people in prayer, and a small girl came, pushing through the rows, until she held on to the Messenger of Allah (ﷺ), but the Messenger of Allah (ﷺ) did not repeat his prayer and he did not tell her off for what she had done. The Messenger of Allah (ﷺ) was praying in the mosque, and a lamb came out of one of the apartments of the Prophet (ﷺ) and wanted to pass in

عَبَّاسٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ قَاعِدًا فِي الْمَسْجِدِ، مُسْتَقْبِلًا الْحَجَرَ قَالَ: فَنَظَرَ إِلَى السَّمَاءِ، فَضَحِكَ ثُمَّ قَالَ: «لَعَنَ اللَّهُ الْيَهُودَ، حُرِّمَتْ عَلَيْهِمُ الشُّحُومُ فَبَاعُوهَا، وَأَكَلُوا أَثْمَانَهَا، وَإِنَّ اللَّهَ عَزَّ وَجَلَّ إِذَا حَرَّمَ عَلَى قَوْمٍ أَكْلَ شَيْءٍ، حَرَّمَ عَلَيْهِمْ ثَمَنَهُ». [انظر: ٢٦٧٨، ٢٩٦١]

تخريج: صحيح، علي بن عاصم متابع.

٢٢٢٢- حَدَّثَنَا عَلِيُّ بْنُ عَاصِمٍ: أَخْبَرَنَا أَبُو الْمُعَلَّى الْعَطَّارُ: حَدَّثَنَا الْحَسَنُ الْعُرَنِيُّ قَالَ: ذُكِرَ عِنْدَ ابْنِ عَبَّاسٍ: يَقْطَعُ الصَّلَاةَ الْكَلْبُ وَالْحِمَارُ وَالْمَرْأَةُ، قَالَ: بِئْسَمَا عَدَلْتُمْ بِامْرَأَةٍ مُسْلِمَةٍ كَلْبًا وَحِمَارًا، لَقَدْ رَأَيْتُنِي أَقْبَلْتُ عَلَى حِمَارٍ وَرَسُولُ اللَّهِ ﷺ يُصَلِّي بِالنَّاسِ، حَتَّى إِذَا كُنْتُ قَرِيبًا مِنْهُ مُسْتَقْبِلَهُ نَزَلْتُ عَنْهُ، وَخَلَّيْتُ عَنْهُ، وَدَخَلْتُ مَعَ رَسُولِ اللَّهِ ﷺ فِي صَلَاتِهِ، فَمَا أَعَادَ رَسُولُ اللَّهِ ﷺ صَلَاتَهُ، وَلَا نَهَانِي عَمَّا صَنَعْتُ، وَلَقَدْ كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي بِالنَّاسِ، فَجَاءَتْ وَلِيدَةٌ تَخَلَّلُ الصُّفُوفَ، حَتَّى عَاذَتْ بِرَسُولِ اللَّهِ ﷺ، فَمَا أَعَادَ رَسُولُ اللَّهِ ﷺ صَلَاتَهُ، وَلَا نَهَاهَا عَمَّا صَنَعَتْ، وَلَقَدْ كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي فِي مَسْجِدٍ، فَخَرَجَ جَدْيٌ مِنْ بَعْضِ حُجُرَاتِ النَّبِيِّ فَذَهَبَ يَجْتَازُ بَيْنَ يَدَيْهِ، فَمَنَعَهُ رَسُولُ اللَّهِ ﷺ، قَالَ ابْنُ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا: أَفَلَا تَقُولُونَ الْجَدْيُ يَقْطَعُ الصَّلَاةَ؟. [راجع: ١٨٩١، وانظر: ٢٨٠٤، ٣١٩٣]

front of him, and the Messenger of Allah (ﷺ) stopped it. Ibn 'Abbas (ﷺ) said: So why don't you say that a lamb interrupts the prayer?

تخريج: حديث حسن، وهذا إسناد ضعيف، لضعف علي بن عاصم لكنه متابع. ثم هو منقطع بين الحسن العرني وبين ابن عباس.

Comments: [A *hasan hadeeth*; this is a *da'eef isnad*]

2223. It was narrated that Ibn 'Abbas (ﷺ) said: Whoever comes for *Hajj*, circumambulates the House and goes between as-Safa and al-Marwah, it is no longer *Hajj*; rather it becomes *'Umrah*. That was the *Sunnah* of Allah, may He be glorified and exalted, and the *Sunnah* of His Messenger (ﷺ).

Comments: [Its *isnad* is *da'eef*]

٢٢٢٣- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَيْمُونٍ أَبُو عَبْدِ الرَّحْمَنِ الرَّقِّيُّ قَالَ: أَخْبَرَنَا الْحَسَنُ ـ يَعْنِي أَبَا الْمَلِيحِ ـ عَنْ حَبِيبٍ ـ يَعْنِي ابْنَ أَبِي مَرْزُوقٍ ـ عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: مَنْ قَدِمَ حَاجًّا، وَطَافَ بِالْبَيْتِ، وَبَيْنَ الصَّفَا وَالْمَرْوَةِ، فَقَدِ انْقَضَتْ (١/٢٤٨) حَجَّتُهُ، وَصَارَتْ عُمْرَةً، كَذَلِكَ سُنَّةُ اللَّهِ عَزَّ وَجَلَّ وَسُنَّةُ رَسُولِهِ.

تخريج: إسناده ضعيف، عبدالله بن ميمون لم يذكروه بجرح ولا تعديل.

2224. It was narrated from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) passed judgement on the basis of one witness and an oath.

Comments: [Its *isnad* is *saheeh*, Muslim (1712)]

٢٢٢٤- حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ: أَخْبَرَنَا سَيْفٌ: أَخْبَرَنَا قَيْسُ بْنُ سَعْدٍ الْمَكِّيُّ عَنْ عَمْرِو بْنِ دِينَارٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَضَى بِشَاهِدٍ وَيَمِينٍ. [انظر: ٢٨٨٦، ٢٩٦٨، ٢٩٦٩]

تخريج: إسناده صحيح. م: (١٧١٢).

2225. It was narrated that Ibn 'Abbas (ﷺ) said: Abu Jahl said: If I see the Messenger of Allah (ﷺ) praying at the Ka'bah, I will come to him and step on his neck. He [the Messenger of Allah (ﷺ)] said: "If he does that, the angels will seize him visibly. And if the Jews had wished for death, they would have died and would have seen their place in Hell. And if those who challenged the Messenger of

٢٢٢٥- حَدَّثَنَا إِسْمَاعِيلُ بْنُ يَزِيدَ الرَّقِّيُّ أَبُو يَزِيدَ: حَدَّثَنَا فُرَاتٌ عَنْ عَبْدِ الْكَرِيمِ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ أَبُو جَهْلٍ: لَئِنْ رَأَيْتُ رَسُولَ اللَّهِ ﷺ يُصَلِّي عِنْدَ الْكَعْبَةِ، لَآتِيَنَّهُ حَتَّى أَطَأَ عَلَى عُنُقِهِ، قَالَ: فَقَالَ: «لَوْ فَعَلَ، لَأَخَذَتْهُ الْمَلَائِكَةُ عِيَانًا، وَلَوْ أَنَّ الْيَهُودَ تَمَنَّوُا الْمَوْتَ، لَمَاتُوا، وَرَأَوْا مَقَاعِدَهُمْ مِنَ النَّارِ، وَلَوْ خَرَجَ الَّذِينَ يُبَاهِلُونَ رَسُولَ اللَّهِ

ﷺ، لَرَجَعُوا لَا يَجِدُونَ مَالًا وَلَا أَهْلًا». [انظر: ٢٢٢٦، ٣٤٨٣]

تخريج: صحيح، إسماعيل بن يزيد فيه جهالة، لكنه توبع.

Allah (ﷺ) had gone out and engaged in *mubahalah* [as challenged to do in Al 'Imran 3:61] and then gone back, they would have found no wealth or family."

Comments: [*Saheeh*]

٢٢٢٦- حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ الْمَلِكِ: حَدَّثَنَا عُبَيْدُ اللهِ عَنْ عَبْدِ الْكَرِيمِ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ أَبُو جَهْلٍ.. فَذَكَرَ مَعْنَاهُ. [راجع: ٢٢٢٥]

تخريج: إسناده صحيح.

2226. It was narrated that Ibn 'Abbas (ﷺ) said: Abu Jahl said... And he mentioned a similar report.

Comments: [Its *isnad* is *saheeh*]

٢٢٢٧- حَدَّثَنَا نَصْرُ بْنُ بَابٍ أَبُو سَهْلٍ فِي شَوَّالٍ سَنَةَ إِحْدَى وَثَمَانِينَ وَمِائَةٍ، عَنِ الْحَجَّاجِ، عَنِ الْحَكَمِ، عَنْ مِقْسَمٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: طَافَ رَسُولُ اللَّهِ ﷺ بِالْبَيْتِ، وَجَعَلَ يَسْتَلِمُ الْحَجَرَ بِمِحْجَنِهِ، ثُمَّ أَتَى السِّقَايَةَ بَعْدَمَا فَرَغَ وَبَنُو عَمِّهِ يَنْزِعُونَ مِنْهَا، فَقَالَ: «نَاوِلُونِي» فَرُفِعَ لَهُ الدَّلْوُ فَشَرِبَ، ثُمَّ قَالَ: «لَوْلَا أَنَّ النَّاسَ يَتَّخِذُونَهُ نُسُكًا، وَيَغْلِبُونَكُمْ عَلَيْهِ، لَنَزَعْتُ مَعَكُمْ» ثُمَّ خَرَجَ، فَطَافَ بَيْنَ الصَّفَا وَالْمَرْوَةِ. [راجع: ٢١١٨، وانظر: ٣٥٢٧]

تخريج: حديث حسن، وهذا إسناد ضعيف، نصر بن باب ضعيف والحجاج بن أرطاة مدلس وقد عنعن.

2227. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) circumambulated the House and started touching the [Black] Stone with his crooked stick. Then he went to where water was offered after he finished, and his paternal cousins were drawing water from it. He said: "Give me some." A bucket was lifted up to him and he drank, then he said: "Were it not that the people would take it as a ritual and overwhelm you, I would have drawn water alongside you." Then he went out, and went between as-Safa and al-Marwah.

Comments: [A *hasan hadeeth*; this is a *da'eef isnad*]

٢٢٢٨- حَدَّثَنَا نَصْرُ بْنُ بَابٍ عَنِ الْحَجَّاجِ، عَنِ الْحَكَمِ، عَنْ مِقْسَمٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ احْتَجَمَ صَائِمًا مُحْرِمًا، فَغُشِيَ

2228. It was narrated from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) was treated with cupping when he was fasting and

in *ihram*, and he fainted. Based on that, he said: This is why cupping is disliked for one who is fasting.

عَلَيْهِ، قَالَ: فَلِذَلِكَ كَرِهَ الْحِجَامَةَ لِلصَّائِمِ. [انظر: ٣٥٤٧]

Comments: [Its *isnad* is *da'eef*, Nasr bin bab is *da'eef*]

تخريج: إسناده ضعيف. نصر بن باب ضعيف والحجاج مدلس وقد عنعن.

2229. It was narrated from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) set free whoever came out to him of slaves.

Comments: [*Hasan* because of corroborating evidence; this is a *da'eef*]

٢٢٢٩- حَدَّثَنَا نَصْرُ بْنُ بَابٍ: حَدَّثَنَا الْحَجَّاجُ عَنْ مِقْسَمٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ أَعْتَقَ مَنْ خَرَجَ إِلَيْهِ مِنَ الْعَبِيدِ.

تخريج: حسن لغيره، وهذا إسناد ضعيف لضعف نصر بن باب حجاج بن أرطاة مدلس وقد عنعن، وبينه وبين مقسم: الحكم بن عتيبة.

2229 (sic). It was narrated from Ibn 'Abbas (ﷺ) that he said: The Messenger of Allah (ﷺ) said on the day of at-Ta'if: "Whoever comes out to us of slaves, he is free." So some slaves came out, among whom was Abu Bakrah, and the Messenger of Allah (ﷺ) set them free.

Comments: [*Hasan* because of corroborating evidence; this is a *da'eef isnad* because of the weakness of Nasr bin bab]

٢٢٢٩م- حَدَّثَنَا نَصْرُ بْنُ بَابٍ عَنِ الْحَجَّاجِ، عَنِ الْحَكَمِ، عَنْ مِقْسَمٍ، عَنِ ابْنِ عَبَّاسٍ أَنَّهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ يَوْمَ الطَّائِفِ: «مَنْ خَرَجَ إِلَيْنَا مِنَ الْعَبِيدِ، فَهُوَ حُرٌّ» فَخَرَجَ عَبِيدٌ مِنَ الْعَبِيدِ، فِيهِمْ أَبُو بَكْرَةَ، فَأَعْتَقَهُمْ رَسُولُ اللَّهِ ﷺ. [راجع: ١٩٥٩]

تخريج: حسن لغيره، وهذا إسناد ضعيف لضعف نصر بن باب وتدليس الحجاج.

2230. It was narrated from Ibn 'Abbas (ﷺ) that he said: On the day of al-Khandaq, the Muslims killed a *mushrik* man and the *mushrikeen* offered money for his body. But the Messenger of Allah (ﷺ) said: "Give their body back to them, for it is an evil body and an evil ransom." And he did not accept anything from them.

Comments: [Its *isnad* is *da'eef*]

٢٢٣٠- حَدَّثَنَا نَصْرُ بْنُ بَابٍ قَالَ: حَدَّثَنَا الْحَجَّاجُ عَنِ الْحَكَمِ، عَنْ مِقْسَمٍ، عَنِ ابْنِ عَبَّاسٍ أَنَّهُ قَالَ: قَتَلَ الْمُسْلِمُونَ يَوْمَ الْخَنْدَقِ رَجُلًا مِنَ الْمُشْرِكِينَ، فَأَعْطَوْا بِجِيفَتِهِ مَالًا، فَقَالَ رَسُولُ اللَّهِ ﷺ: «ادْفَعُوا إِلَيْهِمْ جِيفَتَهُمْ، فَإِنَّهُ خَبِيثُ الْجِيفَةِ، خَبِيثُ الدِّيَةِ» فَلَمْ يَقْبَلْ مِنْهُمْ شَيْئًا. [انظر: ٢٣١٩، ٢٤٤٢، ٣٠١٣]

تخريج: إسناده ضعيف، لضعف نصر بن باب وتدليس الحجاج.

2231. It was narrated that Ibn 'Abbas said: The Messenger of Allah (ﷺ) stoned the *Jamrah* when the sun reached its zenith or after the sun reached its zenith.

Comments: [*Saheeh lishawahidih* and its *isnad* is *da'eef*]

٢٢٣١- حَدَّثَنَا نَصْرُ بْنُ بَابٍ: حَدَّثَنَا الْحَجَّاجُ عَنِ الْحَكَمِ، عَنْ مِقْسَمٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: رَمَى رَسُولُ اللَّهِ ﷺ الْجِمَارَ عِنْدَ زَوَالِ الشَّمْسِ أَوْ بَعْدَ زَوَالِ الشَّمْسِ. [انظر: ٢٦٣٥، ٣٠٣٨]

تخريج: صحيح لشواهده، وهذا إسناد ضعيف لضعف نصر بن باب، وقد توبع.

2232. It was narrated from Ibn 'Abbas (ﷺ) that he said: The people of Badr were three hundred and thirteen men, the Muhajireen were seventy six, and the defeat of the people of Badr was on Friday the seventeenth of Ramadan.

Comments: [Its *isnad* is *da'eef*]

٢٢٣٢- حَدَّثَنَا نَصْرُ بْنُ بَابٍ عَنِ الْحَجَّاجِ، عَنِ الْحَكَمِ، عَنْ مِقْسَمٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا أَنَّهُ قَالَ: إِنَّ أَهْلَ بَدْرٍ كَانُوا ثَلَاثَ مِائَةٍ وَثَلَاثَةَ عَشَرَ رَجُلًا، وَكَانَ الْمُهَاجِرُونَ سِتَّةً وَسَبْعِينَ، وَكَانَ هَزِيمَةُ أَهْلِ بَدْرٍ لِسَبْعَ عَشْرَةَ مَضَيْنَ يَوْمَ الْجُمُعَةِ فِي شَهْرِ رَمَضَانَ.

تخريج: إسناده ضعيف لضعف نصر بن باب وتدليس الحجاج.

2233. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) said: "Be easy-going, and things will be made easy for you."

Comments: [*Saheeh*]

٢٢٣٣- قَالَ عَبْدُ اللَّهِ: وَجَدْتُ فِي كِتَابِ أَبِي بِخَطِّ يَدِهِ: حَدَّثَنَا مَهْدِيُّ بْنُ جَعْفَرٍ الرَّمْلِيُّ: حَدَّثَنَا الْوَلِيدُ- يَعْنِي ابْنَ مُسْلِمٍ- عَنِ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «اسْمَحْ، يُسْمَحْ لَكَ».

تخريج: صحيح. مهدي بن جعفر متابع.

2234. It was narrated from Muhammad bin 'Ali bin 'Abdullah bin 'Abbas, from his father, that his grandfather 'Abdullah bin 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) said: "Whoever asks a great deal for forgiveness, Allah will make a way out for him from every worry and distress, and Allah will

٢٢٣٤- قال عَبْدُ اللَّهِ: وَجَدْتُ فِي كِتَابِ أَبِي بِخَطِّ يَدِهِ: حَدَّثَنَا مَهْدِيُّ بْنُ جَعْفَرٍ الرَّمْلِيُّ: حَدَّثَنَا الْوَلِيدُ- يَعْنِي ابْنَ مُسْلِمٍ- عَنِ الْحَكَمِ بْنِ مُصْعَبٍ، عَنْ مُحَمَّدِ بْنِ عَلِيِّ بْنِ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ:

«مَنْ أَكْثَرَ مِنَ الاِسْتِغْفَارِ، جَعَلَ اللَّهُ لَهُ مِنْ كُلِّ هَمٍّ فَرَجًا، وَمِنْ كُلِّ ضِيقٍ مَخْرَجًا، وَرَزَقَهُ مِنْ حَيْثُ لَا يَحْتَسِبُ».

send him provision from sources he never imagined."

Comments: [Its *isnad* is *da'eef* al-Hakam bin Mus'ab is unknown]

تخريج: إسناده ضعيف، الحكم بن مصعب مجهول.

٢٢٣٥- حَدَّثَنَا عَفَّانُ: أَخْبَرَنَا جَرِيرُ بْنُ حَازِمٍ: أَخْبَرَنَا قَيْسُ بْنُ سَعْدٍ عَنْ يَزِيدَ بْنِ هُرْمُزَ قَالَ: كَتَبَ نَجْدَةُ بْنُ عَامِرٍ إِلَى ابْنِ عَبَّاسٍ يَسْأَلُهُ عَنْ أَشْيَاءَ، فَشَهِدْتُ ابْنَ عَبَّاسٍ حِينَ قَرَأَ كِتَابَهُ، وَحِينَ كَتَبَ جَوَابَهُ، فَقَالَ ابْنُ عَبَّاسٍ: وَاللَّهِ لَوْلَا أَنْ أَرُدَّهُ عَنْ شَرٍّ يَقَعُ فِيهِ، مَا كَتَبْتُ إِلَيْهِ وَلَا نُعْمَةَ عَيْنٍ. قَالَ: فَكَتَبَ إِلَيْهِ: إِنَّكَ سَأَلْتَنِي عَنْ سَهْمِ ذَوِي الْقُرْبَى الَّذِي ذَكَرَ اللَّهُ عَزَّ وَجَلَّ: مَنْ هُمْ؟ وَإِنَّا كُنَّا نَرَى أَنَّ قَرَابَةَ رَسُولِ اللَّهِ ﷺ هُمْ، فَأَبَى ذَلِكَ عَلَيْنَا قَوْمُنَا. وَسَأَلَهُ عَنِ الْيَتِيمِ: مَتَى يَنْقَضِي يُتْمُهُ؟ وَأَنَّهُ إِذَا بَلَغَ النِّكَاحَ (١/ ٢٤٩) وَأُونِسَ مِنْهُ رُشْدٌ، دُفِعَ إِلَيْهِ مَالُهُ، وَقَدِ انْقَضَى يُتْمُهُ. وَسَأَلَهُ: هَلْ كَانَ رَسُولُ اللَّهِ ﷺ يَقْتُلُ مِنْ صِبْيَانِ الْمُشْرِكِينَ أَحَدًا؟ فَقَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ لَمْ يَقْتُلْ مِنْهُمْ أَحَدًا، وَأَنْتَ فَلَا تَقْتُلْ، إِلَّا أَنْ تَكُونَ تَعْلَمُ مَا عَلِمَ الْخَضِرُ مِنَ الْغُلَامِ الَّذِي قَتَلَهُ. وَسَأَلَهُ عَنِ الْمَرْأَةِ وَالْعَبْدِ: هَلْ كَانَ لَهُمَا سَهْمٌ مَعْلُومٌ إِذَا حَضَرُوا الْبَأْسَ؟ وَإِنَّهُ لَمْ يَكُنْ لَهُمْ سَهْمٌ مَعْلُومٌ إِلَّا أَنْ يُحْذَيَا مِنْ غَنَائِمِ الْمُسْلِمِينَ. [انظر: ٢٦٨٥، ٢٨١١، ٢٩٤١، ٣٢٠٠، ٣٢٦٤، ٣٢٩٩، راجع: ١٩٦٧]

2235. It was narrated that Yazeed bin Hurmuz said: Najdah bin 'Amir wrote to Ibn 'Abbas asking him some questions. He said: I was present with Ibn 'Abbas when he read his letter and when he wrote his answer. Ibn 'Abbas said: By Allah, were it not in order to prevent him from falling into wickedness, I would not have written to him. May he never be honoured. He wrote to him (saying): You asked about the share of the kinsmen whom Allah mentioned - who are they? We used to think that the kinsmen referred to were the kinsmen of the Messenger of Allah (ﷺ), but our people denied that to us. You asked about the orphan and when he is no longer regarded as such. When he reaches the age of marriage and attains maturity of mind, then his wealth may be given to him, and he is no longer regarded as an orphan. You asked: did the Messenger of Allah (ﷺ) kill any of the sons of the *mushrikeen*? The Messenger of Allah (ﷺ) did not kill any of them, so you should not kill any of them, unless you know about them what al-Khadir knew about the boy whom he killed. You asked about women and slaves,

تخريج: إسناده صحيح. م: (١٨١٢).

and whether they had any known share if they were present in battle? They were not given any known share, but they were given some reward from the booty.

Comments: [Its *isnad* is *saheeh*, Muslim (1812)]

٢٢٣٦- حَدَّثَنَا عَفَّانُ: أَخْبَرَنَا حَمَّادٌ عَنْ عَمَّارِ بْنِ أَبِي عَمَّارٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَخْطُبُ إِلَى جِذْعٍ قَبْلَ أَنْ يَتَّخِذَ الْمِنْبَرَ، فَلَمَّا اتَّخَذَ الْمِنْبَرَ وَتَحَوَّلَ إِلَيْهِ حَنَّ عَلَيْهِ، فَأَتَاهُ فَاحْتَضَنَهُ فَسَكَنَ، قَالَ: «وَلَوْ لَمْ أَحْتَضِنْهُ، لَحَنَّ إِلَى يَوْمِ الْقِيَامَةِ». [انظر: ٢٤٠٠، ٣٤٣٠، ٣٤٣٢]

تخريج: إسناده صحيح.

2236. It was narrated from Ibn 'Abbas that the Messenger of Allah (ﷺ) used to deliver the *khutbah* leaning on a tree trunk, before the *minbar* was set up. When the *minbar* was set up and he moved it, the tree trunk made a sorrowful sound. So he came to it and embraced it, and it calmed down. He said, "If I had not embraced it, it would have continued to grieve until the Day of Resurrection."

Comments: [Its *isnad* is *saheeh*]

٢٢٣٧- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا حَمَّادٌ عَنْ ثَابِتٍ، عَنْ أَنَسٍ عَنِ النَّبِيِّ ﷺ مِثْلَهُ. [راجع: ما قبله]

تخريج: إسناده صحيح.

2237. A similar report was narrated from Anas, from the Prophet (ﷺ).

Comments: [Its *isnad* is *saheeh*]

٢٢٣٨- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا وُهَيْبٌ: حَدَّثَنَا مُوسَى بْنُ سَالِمٍ أَبُو جَهْضَمٍ: حَدَّثَنَا عَبْدُاللَّهِ ابْنُ عُبَيْدِ اللَّهِ بْنِ عَبَّاسٍ قَالَ: دَخَلْتُ أَنَا وَفِتْيَةٌ مِنْ قُرَيْشٍ عَلَى ابْنِ عَبَّاسٍ قَالَ: فَسَأَلُوهُ: هَلْ كَانَ رَسُولُ اللَّهِ ﷺ يَقْرَأُ فِي الظُّهْرِ وَالْعَصْرِ؟ قَالَ: لَا، قَالَ: فَقَالُوا: فَلَعَلَّهُ كَانَ يَقْرَأُ فِي نَفْسِهِ! قَالَ: خَمْشًا، هَذِهِ شَرٌّ، إِنَّ رَسُولَ اللَّهِ ﷺ كَانَ عَبْدًا مَأْمُورًا، بَلَّغَ مَا أُرْسِلَ بِهِ، وَإِنَّهُ لَمْ يَخُصَّنَا دُونَ النَّاسِ

2238. 'Abdullah bin 'Ubaidullah bin 'Abbas narrated: Some young men of Quraish and I entered upon Ibn 'Abbas (ﷺ) and asked him: Did the Messenger of Allah (ﷺ) recite Qur'an in *Zuhr* and *'Asr*? He said: No. They said: Perhaps he was reciting to himself. He said: Woe to you! This is worse than the first (thing you said). The Messenger of Allah (ﷺ) was just a slave who followed instructions and conveyed that with which he was sent. He did not say anything to us alone to the

إِلَّا بِثَلَاثٍ: أَمَرَنَا أَنْ نُسْبِغَ الْوُضُوءَ، وَلَا نَأْكُلَ الصَّدَقَةَ، وَلَا نُنْزِيَ حِمَارًا عَلَى فَرَسٍ. [راجع: ١٩٧٧]

تخريج: إسناده صحيح.

exclusion of the people, except in three things: he instructed us to do *wudoo'* properly, not to consume *zakah*, and not to mate a donkey with a mare.

Comments: [Its *isnad* is *saheeh*]

٢٢٣٩- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنِ الْحَكَمِ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ رَحَّلَ نَاسًا مِنْ بَنِي هَاشِمٍ بِلَيْلٍ- قَالَ شُعْبَةُ: أَحْسَبُهُ قَالَ: ضَعَفَتَهُمْ- وَأَمَرَهُمْ أَنْ لَا يَرْمُوا الْجَمْرَةَ حَتَّى تَطْلُعَ الشَّمْسُ. شُعْبَةُ شَكَّ فِي «ضَعَفَتَهُمْ». [راجع: ١٩٢٠]

تخريج: حديث صحيح.خ: (١٦٧٧)، م: (١٢٩٣). وهذا إسناد منقطع، الحكم لم يدرك ابن عباس.

2239. It was narrated from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) told some people of Banu Hashim to move on at night - Shu'bah said: I think he said: their weak ones - and he instructed them not to stone the *Jamrah* until the sun rose. Shu'bah was not sure about "their weak ones".

Comments: [A *saheeh hadeeth;* this *isnad* is *da'eef* because it is interrupted]

٢٢٤٠- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا مَعْمَرٌ قَالَ: أَخْبَرَنِي ابْنُ طَاوُسٍ عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: وَقَّتَ رَسُولُ اللَّهِ ﷺ لِأَهْلِ الْمَدِينَةِ ذَا الْحُلَيْفَةِ، وَلِأَهْلِ الشَّامِ الْجُحْفَةَ، وَلِأَهْلِ نَجْدٍ قَرْنًا، وَلِأَهْلِ الْيَمَنِ يَلَمْلَمَ، قَالَ: «هُنَّ لَهُمْ وَلِمَنْ أَتَى عَلَيْهِمْ مِمَّنْ سِوَاهُمْ لِمَنْ أَرَادَ الْحَجَّ وَالْعُمْرَةَ، ثُمَّ مِنْ حَيْثُ بَدَأَ حَتَّى يَبْلُغَ ذَلِكَ أَهْلَ مَكَّةَ». [راجع: ٢١٢٨]

تخريج: إسناده صحيح.

2240. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) defined the *meeqat* of the people of Madinah as Dhul-Hulaifah; that of the people of Sham (Syria) as al-Juhfah; that of the people of Najd as Qarn; and that of the people of Yemen as Yalamlam. And he said: "And these *meeqats* are for the people at those very places, and besides them for those who come through those places with the intention of performing *Hajj* and *'Umrah;* and whoever is living within these boundaries can enter *ihram* from the place he sets out, and so on, and the people of Makkah can enter *ihram* from where they start."

Comments: [Its *isnad* is *saheeh*]

2241. It was narrated from Ibn 'Abbas (رضي الله عنه) that the Messenger of Allah (ﷺ) used to kiss his wives on the head when he was fasting.

Comments: [*Saheeh*]

٢٢٤١- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا سَعِيدٌ عَنْ أَيُّوبَ، عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُصِيبُ مِنَ الرُّءُوسِ وَهُوَ صَائِمٌ. [انظر: ٣٣٩١، ٣٣٩٢، ٣٣٩٣]

تخريج: صحيح من حديث عائشة.انظر.(٢٩٢٩١).

2242. It was narrated that Ibn 'Abbas (رضي الله عنه) said: Revelation came to the Prophet (ﷺ) when he was forty years old; he was in Makkah for thirteen years and in Madinah for ten years, and he died when he was sixty-three years old.

Comments: [Its *isnad* is *saheeh*]

٢٢٤٢- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا هِشَامٌ عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: أُنْزِلَ عَلَى النَّبِيِّ ﷺ وَهُوَ ابْنُ أَرْبَعِينَ، وَكَانَ بِمَكَّةَ ثَلَاثَ عَشْرَةَ، وَبِالْمَدِينَةِ عَشْرًا، فَمَاتَ وَهُوَ ابْنُ ثَلَاثٍ وَسِتِّينَ. [راجع: ٢٠١٧]

تخريج: إسناده صحيح.

2243. It was narrated that Ibn 'Abbas (رضي الله عنه) said: The Messenger of Allah (ﷺ) was treated with cupping on his head when he was in *ihram*.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (5700)]

٢٢٤٣- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا هِشَامٌ عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: احْتَجَمَ رَسُولُ اللَّهِ ﷺ احْتِجَامَةً فِي رَأْسِهِ، وَهُوَ مُحْرِمٌ. [راجع: ٢١٠٨]

تخريج: إسناده صحيح. خ: (٥٧٠٠).

2244. It was narrated from Ibn 'Abbas (رضي الله عنه) that the Messenger of Allah (ﷺ) called for a drink, and I gave him a bucket of Zamzam water, and he drank whilst standing.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1637) and Muslim (2027)]

٢٢٤٤- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ عَاصِمٍ الْأَحْوَلِ، عَنِ الشَّعْبِيِّ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ دَعَا بِشَرَابٍ، قَالَ: فَأَتَيْتُهُ بِدَلْوٍ مِنْ مَاءِ زَمْزَمَ، فَشَرِبَ قَائِمًا. [راجع: ١٨٣٨]

تخريج: إسناده صحيح خ: (١٦٣٧)، م: (٢٠٢٧).

2245. It was narrated from Ibn 'Abbas (رضي الله عنه) that he came to his maternal aunt Maimoonah, the

٢٢٤٥- حَدَّثَنَا إِسْحَاقُ بْنُ يُوسُفَ: حَدَّثَنَا عَبْدُ الْمَلِكِ عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّهُ

wife of the Prophet (ﷺ). He said: The Messenger of Allah (ﷺ) got up at night, and went to a waterskin and did *wudoo'*, then he stood and prayed. Then I got up and did *wudoo'*, and I stood to his left. He took me by the hand and pulled me behind him, until he made me stand on his right.

Comments: [Its *isnad* is *saheeh*, Muslim (763)]

أَتَى خَالَتَهُ مَيْمُونَةَ زَوْجَ النَّبِيِّ ﷺ قَالَ: فَقَامَ رَسُولُ اللَّهِ ﷺ مِنَ اللَّيْلِ إِلَى سِقَايَةٍ، فَتَوَضَّأَ ثُمَّ قَامَ، فَصَلَّى، قَالَ: وَقُمْتُ فَتَوَضَّأْتُ، ثُمَّ قُمْتُ عَنْ يَسَارِهِ قَالَ: فَأَخَذَ بِيَدِي، فَأَدَارَنِي مِنْ خَلْفِهِ، حَتَّى أَقَامَنِي عَنْ يَمِينِهِ. [انظر: ٣٢٤٣، ٣٤٧٩، و راجع: ١٨٤٣]

تخريج: إسناده صحيح، م: (٧٦٣).

2246. It was narrated that Ibn 'Abbas (ﷺ) said: I know all about the Messenger of Allah (ﷺ) but I do not know whether the Messenger of Allah (ﷺ) recited in *Zuhr* and *'Asr* or not. And I do not know how he recited this verse: "*Wa qad balaghtu minal-kibari 'utiyya*" or "*'usiyya*" (referring to the verse "and I have reached the extreme old age" [Maryam 19:8]).

Comments: [Its *isnad* is *saheeh*]

٢٢٤٦- حَدَّثَنَا سُرَيْجُ بْنُ النُّعْمَانِ: حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا حُصَيْنٌ عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَدْ حَفِظْتُ السُّنَّةَ كُلَّهَا، غَيْرَ أَنِّي لَا أَدْرِي أَكَانَ رَسُولُ اللَّهِ ﷺ يَقْرَأُ فِي الظُّهْرِ وَالْعَصْرِ أَمْ لَا؟ وَلَا أَدْرِي كَيْفَ كَانَ يَقْرَأُ هَذَا الْحَرْفَ: ﴿وَقَدْ بَلَغْتُ مِنَ ٱلْكِبَرِ عِتِيًّا﴾ أَوْ ﴿عُسِيًّا﴾ (مريم: ٨). [انظر: ٢٣٣٢]

تخريج: إسناده صحيح.

2247. 'Amr bin Deenar told us that Ibn 'Abbas (ﷺ) used to say: The Messenger of Allah (ﷺ) said: "Crops should not be sold until they become edible."

Comments: [Its *isnad* is *saheeh*]

٢٢٤٧- حَدَّثَنَا رَوْحٌ: حَدَّثَنَا زَكَرِيَّا بْنُ إِسْحَاقَ: حَدَّثَنَا عَمْرُو بْنُ دِينَارٍ: أَنَّ ابْنَ عَبَّاسٍ كَانَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يُبَاعُ الثَّمَرُ حَتَّى يُطْعَمَ». [انظر: ٣٣٦١]

تخريج: إسناده صحيح.

2248. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) said: "Whoever seeks protection in the Name of Allah, give him refuge, and whoever asks of you for the sake of Allah, give to him."

٢٢٤٨- حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ: حَدَّثَنَا سَعِيدٌ عَنْ قَتَادَةَ، (١/ ٢٥٠) عَنْ أَبِي نَهِيكٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ

اسْتَعَاذَ بِاللَّهِ فَأَعِيذُوهُ، وَمَنْ سَأَلَكُمْ بِوَجْهِ اللَّهِ فَأَعْطُوهُ».

تخريج: إسناده حسن.

Comments: [Its *isnad* is *hasan*]

٢٢٤٩- حَدَّثَنَا أَبُو دَاوُدَ عَنْ زَمْعَةَ، عَنِ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ احْتَجَمَ، وَأَعْطَى الْحَجَّامَ أَجْرَهُ. [انظر: ٢٣٣٧، ٢٦٥٩، ٢٦٧٠، ٣٠١٨، وراجع: ٢١٥٥]

تخريج: صحيح. خ: (٢٢٧٨)، م: (١٢٠٢).زمعة ضعيف، لكنه توبع.

2249. It was narrated from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) was treated with cupping, and he gave the cupper his fee.

Comments: [*Saheeh*, al-Bukhari (2278) and Muslim (1202)]

٢٢٥٠- حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا حَجَّاجٌ عَنْ أَبِي الزُّبَيْرِ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْعُمْرَى لِمَنْ أُعْمِرَهَا، وَالرُّقْبَى لِمَنْ أُرْقِبَهَا، وَالْعَائِدُ فِي هِبَتِهِ كَالْعَائِدِ فِي قَيْئِهِ». [راجع: ١٨٧٢]

تخريج: صحيح لغيره، وهذا إسناد ضعيف، حجاج مدلس وقد عنعن.

2250. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) said: "A life-long gift[1] belongs to the one to whom it is given, and a gift given to the last one (of the giver or recipient) who remains alive[2] belongs to the one to whom it was given, and the one who takes back his gift is like the one who goes back to his vomit."

Comments: [*Saheeh* because of corroborating evidence; this is a *da'eef isnad*]

٢٢٥١- حَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا حَجَّاجٌ عَنْ أَبِي الزُّبَيْرِ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ أَعْمَرَ عُمْرَى، فَهِيَ لِمَنْ أُعْمِرَهَا جَائِزَةٌ، وَمَنْ أَرْقَبَ رُقْبَى، فَهِيَ لِمَنْ أُرْقِبَهَا جَائِزَةٌ، وَمَنْ وَهَبَ هِبَةً، ثُمَّ عَادَ فِيهَا، فَهُوَ كَالْعَائِدِ فِي قَيْئِهِ». [راجع: ما قبله]

2251. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) said: "A life-long gift belongs to the one to whom it is given, and a gift given to the last one (of the giver or recipient) who remains alive belongs to the one to whom it was given, And the one who takes back his gift is like

[1] Life-long gift: This was a custom in which a gift would be given with the premise, "It is yours as long as I am alive, but if I die it comes back to my heirs"

[2] A gift given to the last one who remains alive: this refers to a custom in which a gift would be given with the premise, "This is yours to use and if I die it is yours, but if you die it comes back to me."

the one who goes back to his vomit."

Comments: [*Saheeh* because of corroborating evidence. It is a repeat of the previous report]

تخريج: صحيح لغيره، وهو مكرر ماقبله.

2252. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) and his Companions prayed facing towards Jerusalem for sixteen months, then the *qiblah* was changed after that.

Comments: [*Saheeh*]

٢٢٥٢- حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ عَنْ زَائِدَةَ، عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: صَلَّى رَسُولُ اللَّهِ ﷺ وَأَصْحَابُهُ إِلَى بَيْتِ الْمَقْدِسِ سِتَّةَ عَشَرَ شَهْرًا، ثُمَّ صُرِفَتِ الْقِبْلَةُ بَعْدُ. [انظر: ٢٩٩١، ٣٢٧٠، ٣٣٦٣]

تخريج: صحيح. سماك في روايته عكرمة مضطرب، لكنه توبع.

2253. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) stoned *Jamratal-'Aqabah*, then he offered his sacrifice, then he shaved his head.

Comments: [*Hasan* because of corroborating evidence]

٢٢٥٣- حَدَّثَنَا أَحْمَدُ بْنُ الْحَجَّاجِ: أَخْبَرَنَا ابْنُ الْمُبَارَكِ: أَخْبَرَنَا الْحَجَّاجُ بْنُ أَرْطَاةَ عَنِ الْحَكَمِ، عَنْ أَبِي الْقَاسِمِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: رَمَى رَسُولُ اللَّهِ ﷺ جَمْرَةَ الْعَقَبَةِ، ثُمَّ ذَبَحَ، ثُمَّ حَلَقَ. [انظر: ٢٦٣٨]

تخريج: حسن لغيره، حجاج بن أرطاة مدلس وقد عنعن.

2254. It was narrated from 'Abdullah bin 'Abbas (ﷺ) that when Dimam bin Tha'labah, a man of Banu Sa'd bin Bakr, became Muslim, he asked the Messenger of Allah (ﷺ) about the obligatory duties of Islam, prayer, and so on. He listed for him the five prayers, and did not add anything else; then (he told him about) *zakah*, then fasting Ramadan, then pilgrimage to the House (*Hajj*), then he told him what Allah forbade to him. When he had finished he said: I bear witness that there is no God

٢٢٥٤- حَدَّثَنَا يَعْقُوبُ: حَدَّثَنَا أَبِي عَنِ ابْنِ إِسْحَاقَ قَالَ: حَدَّثَنِي مُحَمَّدُ بْنُ الْوَلِيدِ بْنِ نُوَيْفِعٍ مَوْلَى آلِ الزُّبَيْرِ عَنْ كُرَيْبٍ مَوْلَى عَبْدِ اللَّهِ بْنِ عَبَّاسٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ: أَنَّ ضِمَامَ بْنَ ثَعْلَبَةَ أَخَا بَنِي سَعْدِ بْنِ بَكْرٍ لَمَّا أَسْلَمَ، سَأَلَ رَسُولَ اللَّهِ ﷺ عَنْ فَرَائِضِ الْإِسْلَامِ مِنَ الصَّلَاةِ وَغَيْرِهَا، فَعَدَّ عَلَيْهِ الصَّلَوَاتِ الْخَمْسَ لَمْ يَزِدْ عَلَيْهِنَّ، ثُمَّ الزَّكَاةَ، ثُمَّ صِيَامَ رَمَضَانَ، ثُمَّ حَجَّ الْبَيْتِ، ثُمَّ أَعْلَمَهُ مَا حَرَّمَ اللَّهُ عَلَيْهِ، فَلَمَّا فَرَغَ قَالَ: أَشْهَدُ أَنْ

لَا إِلَهَ إِلَّا اللَّهُ، وَأَشْهَدُ أَنَّكَ رَسُولُ اللَّهِ ﷺ، وَسَأَفْعَلُ مَا أَمَرْتَنِي بِهِ، لَا أَزِيدُ وَلَا أَنْقُصُ، قَالَ: ثُمَّ وَلَّى، فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنْ يَصْدُقْ ذُو الْعَقِيصَتَيْنِ، يَدْخُلِ الْجَنَّةَ». [انظر: ٢٣٨٠، ٢٣٨١]

but Allah and I bear witness that you are the Messenger of Allah. I shall do what you instructed me, no more and no less. Then he turned to leave, and the Messenger of Allah (ﷺ) said: "If the one with the two braids meant what he said, he will enter Paradise."

Comments: [A *hasan hadeeth*]

تخريج: حديث حسن. ومحمد بن الوليد لم يروعنه غير ابن إسحاق، وقد توبع محمد.

٢٢٥٥- حَدَّثَنَا سُرَيْجُ بْنُ النُّعْمَانِ: حَدَّثَنَا هُشَيْمٌ عَنِ ابْنِ أَبِي لَيْلَى، عَنِ الْحَكَمِ، عَنْ مِقْسَمٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا: أَنَّ رَسُولَ اللَّهِ ﷺ دَفَعَ خَيْبَرَ: أَرْضَهَا وَنَخْلَهَا، مُقَاسَمَةً عَلَى النِّصْفِ. [انظر: ٤٧٣٢]

2255. It was narrated from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) gave Khaibar, land and palm trees, to be cultivated in return for half of the yield.

Comments: [*Saheeh* because of corroborating evidence; this is a *da'eef isnad*]

تخريج: صحيح لغيره. وهذا إسناد ضعيف، ابن أبي ليلى سيء الحفظ.

٢٢٥٦- حَدَّثَنَا عَلِيُّ بْنُ عَاصِمٍ عَنْ يَزِيدَ بْنِ أَبِي زِيَادٍ، عَنْ مِقْسَمٍ وَمُجَاهِدٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أُعْطِيتُ خَمْسًا لَمْ يُعْطَهُنَّ أَحَدٌ قَبْلِي، وَلَا أَقُولُهُ فَخْرًا: بُعِثْتُ إِلَى كُلِّ أَحْمَرَ وَأَسْوَدَ، فَلَيْسَ مِنْ أَحْمَرَ وَلَا أَسْوَدَ يَدْخُلُ فِي أُمَّتِي إِلَّا كَانَ مِنْهُمْ، وَجُعِلَتْ لِي الْأَرْضُ مَسْجِدًا». [انظر: ٢٧٤٢]

2256. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) said: "I have been given five things that were not given to anyone before me, and I am not saying it to boast. I have been sent to all people, red and black, and there is no one, red or black, who joins my *ummah*, but he will be one of them. And the earth has been made a place of prayer for me."

Comments: [*Hasan*; this is a *da'eef isnad* because of the weakness of Ali bin Asim and Yazeed bin Abu Ziyad]

تخريج: حسن، وهذا إسناد ضعيف لضعف علي بن عاصم ويزيد بن أبي زياد.

٢٢٥٧- حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ- يَعْنِي الدَّبَّاغَ- عَنْ عَبْدِ اللَّهِ الدَّانَاجِ: حَدَّثَنَا عِكْرِمَةُ مَوْلَى ابْنِ عَبَّاسٍ قَالَ: صَلَّيْتُ خَلْفَ أَبِي هُرَيْرَةَ قَالَ: فَكَانَ إِذَا رَكَعَ وَإِذَا

2257. 'Ikrimah, the freed slave of Ibn 'Abbas (ﷺ) said: I prayed behind Abu Hurairah; when he bowed, and when he prostrated, he said *Allahu Akbar*. I mentioned that to Ibn 'Abbas and he said:

May you have no mother! Isn't that the *Sunnah* of the Messenger of Allah (ﷺ)?

Comments: [Its *isnad* is *saheeh*]

سَجَدَ كَبَّرَ، قَالَ: فَذَكَرْتُ ذَلِكَ لِابْنِ عَبَّاسٍ، فَقَالَ: لَا أُمَّ لَكَ، أَوَلَيْسَ تِلْكَ سُنَّةَ رَسُولِ اللَّهِ ﷺ. [راجع: ١٨٨٦]

تخريج: إسناده صحيح.

2258. Ibn 'Abbas (ﷺ) said: Two little girls of Banu Hashim passed by and came to the Messenger of Allah (ﷺ) when he was praying, and held onto his knees, but he did not stop his prayer. Ibn 'Abbas said: An Ansari man and I passed by the Messenger of Allah (ﷺ) when he was praying, and we were riding a donkey, and we came and joined the prayer.

Comments: [Its *isnad* is *saheeh*]

٢٢٥٨- حَدَّثَنَا عَبْدُ الْوَهَّابِ: حَدَّثَنَا شُعْبَةُ عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ يَحْيَى بْنِ الْجَزَّارِ قَالَ: قَالَ ابْنُ عَبَّاسٍ: مَرَّتْ جَارِيَتَانِ مِنْ بَنِي هَاشِمٍ، فَجَاءَتَا إِلَى رَسُولِ اللَّهِ ﷺ وَهُوَ يُصَلِّي، فَأَخَذَتَا بِرُكْبَتَيْهِ، فَلَمْ يَنْصَرِفْ. قَالَ ابْنُ عَبَّاسٍ: وَمَرَرْتُ أَنَا وَرَجُلٌ مِنَ الْأَنْصَارِ عَلَى رَسُولِ اللَّهِ ﷺ وَهُوَ يُصَلِّي، وَنَحْنُ عَلَى حِمَارٍ فَجِئْنَا، فَدَخَلْنَا فِي الصَّلَاةِ. [انظر: ٢٢٩٥، ٣١٦٧، وراجع: ٢٠٩٥]

تخريج: إسناده صحيح.

2259. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) carried some boys of Banu 'Abdul-Muttalib [on his mount], one behind him, and one in front of him.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1798)]

٢٢٥٩- حَدَّثَنَا عَلِيُّ بْنُ إِسْحَاقَ: أَخْبَرَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا خَالِدٌ الْحَذَّاءُ عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: حَمَلَ رَسُولُ اللَّهِ ﷺ بَعْضَ غِلْمَةِ بَنِي عَبْدِ الْمُطَّلِبِ، وَاحِدًا خَلْفَهُ وَوَاحِدًا بَيْنَ يَدَيْهِ.

تخريج: إسناده صحيح. خ: (١٧٩٨).

2260. It was narrated from Ibn 'Abbas (ﷺ) that the Prophet (ﷺ) said: "There is no marriage except with a guardian, and the ruler is the guardian of the one who has no guardian."

Comments: [*Hasan* because of corroborating evidence; this is a *da'eef isnad*]

٢٢٦٠- حَدَّثَنَا مُعَمَّرُ بْنُ سُلَيْمَانَ الرَّقِّيُّ عَنِ الْحَجَّاجِ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا نِكَاحَ إِلَّا بِوَلِيٍّ، وَالسُّلْطَانُ مَوْلَى مَنْ لَا مَوْلَى لَهُ».

تخريج: حسن لغيره، وهذا إسناد ضعيف، الحجاج بن أرطاة مدلس، وقد عنعن ولم يسمع من عكرمة.

2261. A similar report was narrated from 'Urwah bin az-Zubair, from 'A'ishah.

Comments: [A *hasan hadeeth;* this is a *da'eef isnad* like the previous report]

٢٢٦١- حَدَّثَنَا مُعَمَّرُ بْنُ سُلَيْمَانَ الرَّقِّيُّ قَالَ: حَدَّثَنَا حَجَّاجٌ عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ عَنِ النَّبِيِّ ﷺ (١/ ٢٥١) مِثْلَهُ.

تخريج: حديث حسن، وهذا إسناد ضعيف كسابقه.

2262. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) prayed two *rak'ahs* when travelling and four *rak'ahs* when not travelling. Ibn 'Abbas (ﷺ) said: Whoever prays four *rak'ahs* when travelling is like the one who prays two *rak'ahs* when not travelling. Ibn 'Abbas (ﷺ) said: Prayer was not shortened except once, when the Messenger of Allah (ﷺ) prayed two *rak'ahs,* and the people prayed one *rak'ah* each [in two groups, as in the fear prayer].

Comments: [Its *isnad* is *da'eef* because Humaid bin Ali is *da'eef*]

٢٢٦٢- حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ الْفَزَارِيُّ: حَدَّثَنَا حُمَيْدُ بْنُ عَلِيٍّ الْعُقَيْلِيُّ: حَدَّثَنَا الضَّحَّاكُ بْنُ مُزَاحِمٍ عَنِ ابْنِ عَبَّاسٍ قَالَ: صَلَّى رَسُولُ اللَّهِ ﷺ حِينَ سَافَرَ رَكْعَتَيْنِ، وَحِينَ أَقَامَ أَرْبَعًا، قَالَ: قَالَ ابْنُ عَبَّاسٍ: فَمَنْ صَلَّى فِي السَّفَرِ أَرْبَعًا كَمَنْ صَلَّى فِي الْحَضَرِ رَكْعَتَيْنِ، قَالَ: وَقَالَ ابْنُ عَبَّاسٍ: لَمْ تُقْصَرِ الصَّلَاةُ إِلَّا مَرَّةً وَاحِدَةً، حَيْثُ صَلَّى رَسُولُ اللَّهِ ﷺ رَكْعَتَيْنِ، وَصَلَّى النَّاسُ رَكْعَةً رَكْعَةً. [انظر: ٣٢٦٨، راجع: ٢١٢٤]

تخريج: إسناده ضعيف، حميد بن علي ضعيف الضحاك بن مزاحم لم يسمع من ابن عباس.

2263. It was narrated from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) cursed the woman who does hair extensions and the woman who has that done; men who imitate women and women who imitate men.

Comments: [A *saheeh hadeeth;* this is a *da'eef isnad*]

٢٢٦٣- حَدَّثَنَا يَحْيَى بْنُ إِسْحَاقَ: أَخْبَرَنَا ابْنُ لَهِيعَةَ عَنْ أَبِي الْأَسْوَدِ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ لَعَنَ الْوَاصِلَةَ، وَالْمَوْصُولَةَ، وَالْمُتَشَبِّهِينَ مِنَ الرِّجَالِ بِالنِّسَاءِ، وَالْمُتَشَبِّهَاتِ مِنَ النِّسَاءِ بِالرِّجَالِ. [انظر: ٣٠٥٩، وراجع: ١٩٨٢]

تخريج: حديث صحيح، وهذا إسناد ضعيف، ابن لهيعة سيء الحفظ.

2264. It was narrated from Ibn 'Abbas (ﷺ) that when the Prophet (ﷺ) moved on from 'Arafah, the people began to rush and he said

٢٢٦٤- حَدَّثَنَا إِسْمَاعِيلُ بْنُ عُمَرَ: حَدَّثَنَا الْمَسْعُودِيُّ عَنِ الْحَكَمِ، عَنْ مِقْسَمٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: لَمَّا أَفَاضَ رَسُولُ اللَّهِ ﷺ مِنْ

- or it was called out to them -: "It is not righteousness to make the horse or camel rush." He said: And I did not see any of these mounts raising its feet and rushing, until he reached Muzdalifah.

Comments: [A *saheeh hadeeth*]

عَرَفَاتٍ أَوْضَعَ النَّاسُ، فَأَمَرَ رَسُولُ اللَّهِ ﷺ مُنَادِيًا يُنَادِي: «أَيُّهَا النَّاسُ، لَيْسَ الْبِرُّ بِإِيضَاعِ الْخَيْلِ وَلَا الرِّكَابِ» قَالَ: فَمَا رَأَيْتُ مِنْ رَافِعَةٍ يَدَهَا عَادِيَةً حَتَّى نَزَلَ جَمْعًا. [انظر: ٢٤٢٧، راجع: ٢٠٩٩]

تخريج: حديث صحيح، المسعودي مختلط، لكن روي عنه هذا الحديث قبل الاختلاط.

2265. It was narrated from Ibn 'Abbas (ﷺ) that Usamah bin Zaid was riding behind the Messenger of Allah (ﷺ) on the day of 'Arafah. He went into a mountain pass and passed water, then he did *wudoo'*, and got back on his mount, but he did not pray.

Comments: [*Saheeh*]

٢٢٦٥- حَدَّثَنَا إِسْمَاعِيلُ بْنُ عُمَرَ: حَدَّثَنَا ابْنُ أَبِي ذِئْبٍ عَنْ شُعْبَةَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ أُسَامَةَ بْنَ زَيْدٍ كَانَ رِدْفَ رَسُولِ اللَّهِ ﷺ يَوْمَ عَرَفَةَ، فَدَخَلَ الشِّعْبَ، فَنَزَلَ فَأَهْرَاقَ الْمَاءَ، ثُمَّ تَوَضَّأَ، وَرَكِبَ وَلَمْ يُصَلِّ. [راجع: ٢٠٩٩، و انظر ٢٤٢٧]

تخريج: صحيح، شعبة بن دينار مختلف فيه.

2266. It was narrated from Ibn Shihab that Sulaiman bin Yasar told him that Ibn 'Abbas (ﷺ) told him that a woman of Khath'am asked the Messenger of Allah (ﷺ) a question during the Farewell Pilgrimage, when al-Fadl bin 'Abbas was riding behind the Messenger of Allah (ﷺ) on his mount. She said: O Messenger of Allah, the obligation of *Hajj* has come when my father is an old man and cannot sit up straight on his mount; will it suffice if I do *Hajj* on his behalf? The Messenger of Allah (ﷺ) said to her: "Yes." Al-Fadl bin 'Abbas began turning towards her, as she was a beautiful woman. The Messenger of Allah (ﷺ) took hold of al-Fadl and turned his face to the other side.

٢٢٦٦- حَدَّثَنَا سَعْدُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا أَبِي عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ: أَنَّ سُلَيْمَانَ بْنَ يَسَارٍ أَخْبَرَهُ: أَنَّ ابْنَ عَبَّاسٍ أَخْبَرَهُ: أَنَّ امْرَأَةً مِنْ خَثْعَمَ اسْتَفْتَتْ رَسُولَ اللَّهِ ﷺ فِي حَجَّةِ الْوَدَاعِ، وَالْفَضْلُ بْنُ عَبَّاسٍ رَدِيفُ رَسُولِ اللَّهِ ﷺ، فَقَالَتْ: يَا رَسُولَ اللَّهِ، إِنَّ فَرِيضَةَ اللَّهِ فِي الْحَجِّ أَدْرَكَتْ أَبِي شَيْخًا كَبِيرًا لَا يَسْتَطِيعُ أَنْ يَسْتَوِيَ عَلَى الرَّاحِلَةِ، فَهَلْ يَقْضِي عَنْهُ أَنْ أَحُجَّ عَنْهُ؟ فَقَالَ لَهَا رَسُولُ اللَّهِ ﷺ: «نَعَمْ» فَأَخَذَ الْفَضْلُ بْنُ عَبَّاسٍ يَلْتَفِتُ إِلَيْهَا، وَكَانَتِ امْرَأَةً حَسْنَاءَ، فَأَخَذَ رَسُولُ اللَّهِ ﷺ الْفَضْلَ، فَحَوَّلَ وَجْهَهُ مِنَ الشِّقِّ الْآخَرِ. [راجع: ١٨٩٠]

تخريج: إسناده صحيح.

Comments: [Its *isnad* is *saheeh*]

2267. It was narrated that Ibn 'Abbas (رضي الله عنه) said: A Jewish man passed by the Messenger of Allah (ﷺ) when he was sitting, and said: What will you say, O Abul-Qasim, on the day when Allah puts the sky on this - and he gestured with his forefinger - and the earth on this, the water on this, the mountains on this and all of creation on this? [And he] gestured each time with his fingers. Then Allah revealed the words: "They made not a just estimate of Allah such as is due to Him" [az-Zumar 39:67].

Comments: [*Hasan* because of corroborating evidence; this is a *da'eef isnad*]

٢٢٦٧- حَدَّثَنَا حُسَيْنُ بْنُ حَسَنٍ الْأَشْقَرُ: حَدَّثَنَا أَبُو كُدَيْنَةَ عَنْ عَطَاءٍ، عَنْ أَبِي الضُّحَى، عَنِ ابْنِ عَبَّاسٍ قَالَ: مَرَّ يَهُودِيٌّ بِرَسُولِ اللَّهِ ﷺ وَهُوَ جَالِسٌ، قَالَ: كَيْفَ تَقُولُ يَا أَبَا الْقَاسِمِ، يَوْمَ يَجْعَلُ اللَّهُ السَّمَاءَ عَلَى ذِهْ - وَأَشَارَ بِالسَّبَّابَةِ - وَالْأَرْضَ عَلَى ذِهْ، وَالْمَاءَ عَلَى ذِهْ، وَالْجِبَالَ عَلَى ذِهْ، وَسَائِرَ الْخَلْقِ عَلَى ذِهْ؟ كُلُّ ذَلِكَ يُشِيرُ بِأَصَابِعِهِ، قَالَ: فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: ﴿وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ﴾ (الزمر: ٦٧). [انظر: ٣٥٩٠]

تخريج: حسن لغيره، وهذا إسناد ضعيف، لضعف حسين الأشقر وعطاء بن السائب مختلط.

2268. It was narrated that Ibn 'Abbas (رضي الله عنه) said: The Messenger of Allah (ﷺ) woke up one day and there was no water in the camp. A man came to him and said: O Messenger of Allah, there is no water in the camp. He said: "Do you have anything?" He said: Yes. He said: "Bring it to me." So he brought him a bottle in which there was a little water. The Messenger of Allah (ﷺ) put his fingers over the mouth of the vessel, and opened his fingers, and springs of water gushed from between his fingers. He instructed Bilal: "Call out to the people: Come and do *wudoo'* with this blessed water."

Comments: [*Hasan* because of corroborating evidence; this is a *da'eef isnad* like the previous report]

٢٢٦٨- حَدَّثَنَا حُسَيْنٌ الْأَشْقَرُ: حَدَّثَنَا أَبُو كُدَيْنَةَ عَنْ عَطَاءٍ، عَنْ أَبِي الضُّحَى، عَنِ ابْنِ عَبَّاسٍ قَالَ: أَصْبَحَ رَسُولُ اللَّهِ ﷺ ذَاتَ يَوْمٍ وَلَيْسَ فِي الْعَسْكَرِ مَاءٌ، فَأَتَاهُ رَجُلٌ، فَقَالَ: يَا رَسُولَ اللَّهِ، لَيْسَ فِي الْعَسْكَرِ مَاءٌ، قَالَ: «هَلْ عِنْدَكَ شَيْءٌ؟» قَالَ: نَعَمْ، قَالَ: «فَأْتِنِي بِهِ» قَالَ: فَأَتَاهُ بِإِنَاءٍ فِيهِ شَيْءٌ مِنْ مَاءٍ قَلِيلٍ، قَالَ: فَجَعَلَ رَسُولُ اللَّهِ ﷺ أَصَابِعَهُ عَلَى فَمِ الْإِنَاءِ وَفَتَحَ أَصَابِعَهُ، قَالَ: فَانْفَجَرَتْ مِنْ بَيْنِ أَصَابِعِهِ عُيُونٌ، وَأَمَرَ بِلَالًا فَقَالَ: «نَادِ فِي النَّاسِ، الْوَضُوءَ الْمُبَارَكَ». [انظر: ٢٩٨٨، ٤٣٩٣]

تخريج: حسن لغيره، وهذا إسناد ضعيف كسابقه.

2269. It was narrated that 'Abdullah bin Shaqeeq said: Ibn 'Abbas (ﷺ) addressed us one day after *'Asr*, until the sun set and the stars came out, and the people started calling: The prayer, the prayer! Among the people was a man of Banu Tameem, who started saying: The prayer, the prayer. He got angry and said: Are you teaching me the *Sunnah*? I was present and saw the Messenger of Allah (ﷺ) put together *Zuhr* and *'Asr*, and *Maghrib* and *'Isha'*. 'Abdullah said: I was not sure about that, so when I met Abu Hurairah I asked him, and he confirmed it.

Comments: [Its *isnad* is *saheeh*, Muslim (705)]

٢٢٦٩- حَدَّثَنَا يُونُسُ: حَدَّثَنَا حَمَّادٌ ـ يَعْنِي ابْنَ زَيْدٍ ـ عَنِ الزُّبَيْرِ ـ يَعْنِي ابْنَ خِرِّيتٍ ـ ، عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ قَالَ: خَطَبَنَا ابْنُ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا يَوْمًا بَعْدَ الْعَصْرِ، حَتَّى غَرَبَتِ الشَّمْسُ، وَبَدَتِ النُّجُومُ، وَعَلِقَ النَّاسُ يُنَادُونَهُ: الصَّلَاةَ الصَّلَاةَ، وَفِي الْقَوْمِ رَجُلٌ مِنْ بَنِي تَمِيمٍ، فَجَعَلَ يَقُولُ: الصَّلَاةَ الصَّلَاةَ، قَالَ: فَغَضِبَ، فَقَالَ أَتُعَلِّمُنِي بِالسُّنَّةِ؟ شَهِدْتُ رَسُولَ اللَّهِ ﷺ جَمَعَ بَيْنَ الظُّهْرِ وَالْعَصْرِ، وَالْمَغْرِبِ وَالْعِشَاءِ. قَالَ عَبْدُ اللَّهِ: فَوَجَدْتُ فِي نَفْسِي مِنْ ذَلِكَ شَيْئًا، فَلَقِيتُ أَبَا هُرَيْرَةَ، فَسَأَلْتُهُ، فَوَافَقَهُ. [انظر: ٣٢٩٣]

تخريج: إسناده صحيح. م: (٧٠٥).

2270. It was narrated from Ibn 'Abbas (ﷺ) that he said: When the verse on debt was revealed, the Messenger of Allah (ﷺ) said: "The first one to deny something was Adam (ﷺ). Allah, may He be glorified and exalted, created Adam, then He wiped his back, and brought forth from him, all of his offspring until the Day of Resurrection, and He showed him his progeny. Among them he saw a man with a bright, white face, and he said: O Lord, who is this? He said: This is your son Dawood. He said: O Lord, how long will his life be? He said: Sixty years. He said: O Lord, make his life longer. He said: No, not unless I take it from your life. And the life of Adam was one

٢٢٧٠- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ عَلِيِّ بْنِ زَيْدٍ، عَنْ يُوسُفَ بْنِ مِهْرَانَ، عَنِ ابْنِ عَبَّاسٍ أَنَّهُ قَالَ: لَمَّا نَزَلَتْ آيَةُ الدَّيْنِ قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ أَوَّلَ مَنْ جَحَدَ آدَمُ عَلَيْهِ السَّلَامُ ـ أَوْ أَوَّلُ مَنْ جَحَدَ آدَمُ ـ إِنَّ اللَّهَ عَزَّ وَجَلَّ لَمَّا خَلَقَ آدَمَ مَسَحَ ظَهْرَهُ، فَأَخْرَجَ مِنْهُ مَا هُوَ مِنْ ذَارِئٍ إِلَى يَوْمِ (١/ ٢٥٢) الْقِيَامَةِ، فَجَعَلَ يَعْرِضُ ذُرِّيَّتَهُ عَلَيْهِ، فَرَأَى فِيهِمْ رَجُلًا يَزْهَرُ، فَقَالَ: أَيْ رَبِّ، مَنْ هَذَا؟ قَالَ: هَذَا ابْنُكَ دَاوُدُ. قَالَ: أَيْ رَبِّ، كَمْ عُمْرُهُ؟ قَالَ: سِتُّونَ عَامًا، قَالَ: رَبِّ زِدْ فِي عُمْرِهِ قَالَ: لَا، إِلَّا أَنْ أَزِيدَهُ مِنْ عُمْرِكَ. وَكَانَ عُمْرُ آدَمَ أَلْفَ عَامٍ، فَزَادَهُ أَرْبَعِينَ

thousand years. So he gave him forty years and Allah, may He be glorified and exalted, recorded that in a Book, and the angels bore witness to it. When Adam was dying and the angels came to him to take his soul, he said: There are still forty years of my life left. It was said to him: You gave that to your son Dawood. He said: I did not do that. Allah, may He be glorified and exalted, showed him the record and the angels testified to that.

عَامًا، فَكَتَبَ اللَّهُ عَزَّ وَجَلَّ عَلَيْهِ بِذَلِكَ كِتَابًا، وَأَشْهَدَ عَلَيْهِ الْمَلَائِكَةَ، فَلَمَّا احْتُضِرَ آدَمُ، وَأَتَتْهُ الْمَلَائِكَةُ لِتَقْبِضَهُ، قَالَ: إِنَّهُ قَدْ بَقِيَ مِنْ عُمْرِي أَرْبَعُونَ عَامًا. فَقِيلَ: إِنَّكَ قَدْ وَهَبْتَهَا لِابْنِكَ دَاوُدَ. قَالَ: مَا فَعَلْتُ. وَأَبْرَزَ اللَّهُ عَزَّ وَجَلَّ عَلَيْهِ الْكِتَابَ، وَشَهِدَتْ عَلَيْهِ الْمَلَائِكَةُ».
[انظر: ٢٧١٣، ٣٤٥٥، ٣٥١٩]

تخريج: حسن لغيره، وهذا إسناد ضعيف، علي بن زيد ضعيف،وكذا أبو يوسف بن مهران.

Comments: [*Hasan* because of corroborating evidence; this is a *da'eef isnad*]

2271. It was narrated that Ibn 'Abbas said: The Messenger of Allah (ﷺ) did not recite Qur'an to the *jinn* and he did not see them. The Messenger of Allah (ﷺ) set out with a group of his companions, heading towards the market of 'Ukaz. The devils had been prevented from hearing the news of heaven, and shooting stars had been sent against them. The devils went back to their people, who said: What is the matter with you? They said: Something is preventing us from hearing the news of heaven, and shooting stars have been sent against us. They said: That can only be because something has happened; travel throughout the earth, east and west, and see what it is that is preventing you from hearing the news of heaven. So they went and traveled throughout the earth, east and west, to find out what was

٢٢٧١- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا أَبُو عَوَانَةَ: حَدَّثَنَا أَبُو بِشْرٍ عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: مَا قَرَأَ رَسُولُ اللَّهِ ﷺ عَلَى الْجِنِّ، وَلَا رَآهُمْ، انْطَلَقَ رَسُولُ اللَّهِ ﷺ فِي طَائِفَةٍ مِنْ أَصْحَابِهِ عَامِدِينَ إِلَى سُوقِ عُكَاظَ، وَقَدْ حِيلَ بَيْنَ الشَّيَاطِينِ وَبَيْنَ خَبَرِ السَّمَاءِ، وَأُرْسِلَتْ عَلَيْهِمُ الشُّهُبُ، قَالَ: فَرَجَعَتِ الشَّيَاطِينُ إِلَى قَوْمِهِمْ، فَقَالُوا: مَا لَكُمْ؟ قَالُوا: حِيلَ بَيْنَنَا وَبَيْنَ خَبَرِ السَّمَاءِ، وَأُرْسِلَتْ عَلَيْنَا الشُّهُبُ، قَالَ: فَقَالُوا: مَا حَالَ بَيْنَكُمْ وَبَيْنَ خَبَرِ السَّمَاءِ، إِلَّا شَيْءٌ حَدَثَ، فَاضْرِبُوا مَشَارِقَ الْأَرْضِ وَمَغَارِبَهَا، فَانْظُرُوا مَا هَذَا الَّذِي حَالَ بَيْنَكُمْ وَبَيْنَ خَبَرِ السَّمَاءِ. قَالَ: فَانْطَلَقُوا يَضْرِبُونَ مَشَارِقَ الْأَرْضِ وَمَغَارِبَهَا يَبْتَغُونَ مَا هَذَا الَّذِي حَالَ بَيْنَهُمْ وَبَيْنَ خَبَرِ السَّمَاءِ؟ قَالَ: فَانْصَرَفَ النَّفَرُ الَّذِينَ تَوَجَّهُوا

نَحْوَ تِهَامَةَ إِلَى رَسُولِ اللَّهِ ﷺ وَهُوَ بِنَخْلَةَ عَامِدًا إِلَى سُوقِ عُكَاظٍ، وَهُوَ يُصَلِّي بِأَصْحَابِهِ صَلَاةَ الْفَجْرِ، قَالَ: فَلَمَّا سَمِعُوا الْقُرْآنَ اسْتَمَعُوا لَهُ وَقَالُوا هَذَا وَاللَّهِ الَّذِي حَالَ بَيْنَكُمْ وَبَيْنَ خَبَرِ السَّمَاءِ. قَالَ: فَهُنَالِكَ حِينَ رَجَعُوا إِلَى قَوْمِهِمْ، فَقَالُوا: يَا قَوْمَنَا ﴿إِنَّا سَمِعْنَا قُرْءَانًا عَجَبًا يَهْدِىٓ إِلَى ٱلرُّشْدِ فَـَٔامَنَّا بِهِۦ﴾ الْآيَةَ (الجن: ١) فَأَنْزَلَ اللَّهُ عَلَى نَبِيِّهِ ﷺ: ﴿قُلْ أُوحِىَ إِلَىَّ أَنَّهُ﴾ وَإِنَّمَا أُوحِيَ إِلَيْهِ قَوْلُ الْجِنِّ. [انظر: ٢٤٨٢]

تخريج: إسناده صحيح. خ: (٧٧٣)، م: (٤٤٩).

preventing them from hearing the news of heaven. The group that headed towards Tihamah came to the Messenger of Allah (ﷺ) when he was in Nakhlah, on his way to the market of 'Ukaz, and he was leading his companions in *Fajr* prayer. When they heard the Qur'an, they listened to it, and said: This, by Allah, is what has prevented us from hearing the news of heaven. Then they went back to their people and said: O our people, "Verily! We have heard a wonderful Recitation (this Qur'an)! It guides to the Right Path, and we have believed therein" [al-Jinn 72:1]. Then Allah revealed to His Prophet (ﷺ): "Say (O Muhammad): It has been revealed to me that..." [al-Jinn 72:1]. And what was revealed to him was what the *jinn* said.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (773) and Muslim (449)]

٢٢٧٢- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا وُهَيْبٌ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ طَاوُسٍ عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ وَقَّتَ لِأَهْلِ الْمَدِينَةِ ذَا الْحُلَيْفَةِ، وَلِأَهْلِ الشَّامِ الْجُحْفَةَ، وَلِأَهْلِ نَجْدٍ قَرْنَ الْمَنَازِلِ، وَلِأَهْلِ الْيَمَنِ يَلَمْلَمَ، هُنَّ لَهُمْ وَلِكُلِّ آتٍ أَتَى عَلَيْهِنَّ مِنْ غَيْرِهِنَّ مِمَّنْ أَرَادَ الْحَجَّ وَالْعُمْرَةَ، فَمَنْ كَانَ مِنْ دُونِ ذَلِكَ فَمِنْ حَيْثُ أَنْشَأَ حَتَّى أَهْلُ مَكَّةَ مِنْ مَكَّةَ. [راجع: ٢١٢٨]

تخريج: إسناده صحيح. خ: (١٥٢٤)، م: (١١٨١).

2272. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) defined the *meeqat* of the people of Madinah as Dhul-Hulaifah; that of the people of Sham (Syria) as al-Juhfah; that of the people of Najd as Qarnul-Manazil; and that of the people of Yemen as Yalamlam. And he said: "And these *meeqats* are for the people at those very places, and besides them for those who come through those places with the intention of performing *Hajj* and *'Umrah*; and whoever is living within these boundaries can enter *ihram* from the place he sets out,

and so on, and the people of Makkah can enter *ihram* from Makkah."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1524) and Muslim (1181)]

2273. It was narrated from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) married Maimoonah when he was in *ihram*.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1837) and Muslim (1410)]

٢٢٧٣- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا وُهَيْبٌ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ طَاوُسٍ عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ نَكَحَ مَيْمُونَةَ وَهُوَ مُحْرِمٌ. [راجع: ١٩١٩]

تخريج: إسناده صحيح. خ: (١٨٣٧)، م: (١٤١٠).

2274. It was narrated that Ibn 'Abbas (ﷺ) said: They used to think that *'Umrah* during the months of *Hajj* was one of the greatest evils on earth, and they would make Muharram Safar. They would say: when the backs of the camels have healed and the tracks of the pilgrims have become erased and Safar is over, *'Umrah* becomes permissible for those who want to do *'Umrah*. Then the Prophet (ﷺ) and his Companions came on the fourth (of Dhul-Hijjah), reciting the *Talbiyah* for *Hajj*, and he told them to make it *'Umrah*. This was too hard for them, and they said: O Messenger of Allah, exiting *ihram* to what extent? He said: "Completely."

٢٢٧٤- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا وُهَيْبٌ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ طَاوُسٍ عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانُوا يَرَوْنَ الْعُمْرَةَ فِي أَشْهُرِ الْحَجِّ مِنْ أَفْجَرِ الْفُجُورِ فِي الْأَرْضِ، وَيَجْعَلُونَ الْمُحَرَّمَ صَفَرًا، وَيَقُولُونَ: إِذَا بَرَأَ الدَّبَرْ، وَعَفَا الْأَثَرْ، وَانْسَلَخَ صَفَرْ، حَلَّتِ الْعُمْرَةُ لِمَنِ اعْتَمَرْ، فَلَمَّا قَدِمَ النَّبِيُّ ﷺ وَأَصْحَابُهُ لِصَبِيحَةِ رَابِعَةٍ مُهِلِّينَ بِالْحَجِّ، فَأَمَرَهُمْ أَنْ يَجْعَلُوهَا عُمْرَةً، فَتَعَاظَمَ ذَلِكَ عِنْدَهُمْ، فَقَالُوا: يَا رَسُولَ اللَّهِ، أَيُّ الْحِلِّ؟ قَالَ: «الْحِلُّ كُلُّهُ» وَفِي كِتَابِهِ: لِصُبْحِ. [راجع: ٢٣٦١]

تخريج: إسناده صحيح. خ: (١٥٦٤)، م: (١٢٤٠).

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1564) and Muslim (1240)]

2275. It was narrated from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) forbade selling foodstuff until it has been received in full. I [the narrator] said to him: Why

٢٢٧٥- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا وُهَيْبٌ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ طَاوُسٍ عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى أَنْ يَبِيعَ

was that? He said: It would be just like selling *dirhams* for *dirhams*, as the food is something postponed.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (2135) and Muslim (1525)]

الرَّجُلُ طَعَامًا حَتَّى يَسْتَوْفِيَهُ. قَالَ: فَقُلْتُ لَهُ: كَيْفَ ذَلِكَ؟ قَالَ: ذَلِكَ دَرَاهِمُ بِدَرَاهِمَ وَالطَّعَامُ مُرْجَأٌ». [راجع: ١٨٤٧]

تخريج: إسناده صحيح. خ: (٢١٣٥)، م: (١٥٢٥).

2276. It was narrated from Ibn 'Abbas (رضي الله عنه) that the Prophet (ﷺ) got up at night to pray. So I [Ibn 'Abbas] got up and did *wudoo'*, then I stood on his left, but he pulled me and made me stand on his right. He prayed thirteen *rak'ahs* in which the length of standing was equal.

Comments: [Its *isnad* is *saheeh*]

٢٢٧٦- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا وُهَيْبٌ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ طَاوُسٍ عَنْ عِكْرِمَةَ بْنِ خَالِدٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ قَامَ مِنَ اللَّيْلِ يُصَلِّي فَقُمْتُ، فَتَوَضَّأْتُ، فَقُمْتُ عَنْ يَسَارِهِ، فَجَذَبَنِي، فَجَرَّنِي، فَأَقَامَنِي عَنْ يَمِينِهِ، فَصَلَّى ثَلَاثَ عَشْرَةَ رَكْعَةً قِيَامُهُ فِيهِنَّ سَوَاءٌ. [انظر: ٣٤٥٩، ٣٥٠٢، وراجع ١٨٤٣]

تخريج: إسناده صحيح.

2277. 'Urwah said to Ibn 'Abbas (رضي الله عنه): How long will you misguide the people, O Ibn 'Abbas? He said: Why are you saying that, O 'Urwah? He said: You enjoin us to do *'Umrah* in the months of *Hajj* when Abu Bakr and 'Umar forbade that! Ibn 'Abbas said: The Messenger of Allah (ﷺ) did that. 'Urwah said: They [Abu Bakr and 'Umar] followed the Messenger of Allah (ﷺ) more closely and had more knowledge about him than you.

Comments: [Its *isnad* is *saheeh*]

٢٢٧٧- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا وُهَيْبٌ: حَدَّثَنَا أَيُّوبُ عَنِ ابْنِ أَبِي مُلَيْكَةَ قَالَ: قَالَ عُرْوَةُ لِابْنِ عَبَّاسٍ: حَتَّى مَتَى تُضِلُّ النَّاسَ يَا ابْنَ عَبَّاسٍ؟! قَالَ: مَا ذَاكَ يَا عُرَيَّةُ؟ قَالَ: تَأْمُرُنَا بِالْعُمْرَةِ فِي أَشْهُرِ الْحَجِّ وَقَدْ نَهَى أَبُو بَكْرٍ وَعُمَرُ! فَقَالَ ابْنُ عَبَّاسٍ: قَدْ فَعَلَهَا رَسُولُ اللَّهِ ﷺ، فَقَالَ عُرْوَةُ: هُمَا كَانَا أَتْبَعَ لِرَسُولِ اللَّهِ ﷺ وَأَعْلَمَ بِهِ مِنْكَ. [راجع: ٢٦٦٤، ٢٩٧٦، ٣١٢١]

تخريج: إسناده صحيح.

2278. It was narrated from Ibn 'Abbas (رضي الله عنه) that 'Uqbah bin 'Amir came to the Prophet (ﷺ) and said that his sister had vowed to walk to the Ka'bah. He said: "Allah, may He be glorified and exalted,

٢٢٧٨- حَدَّثَنَا (١/ ٢٥٣) عَفَّانُ: حَدَّثَنَا هَمَّامٌ: أَخْبَرَنَا قَتَادَةُ عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ عُقْبَةَ بْنَ عَامِرٍ أَتَى النَّبِيَّ ﷺ فَقَالَ: إِنَّ أُخْتَهُ نَذَرَتْ أَنْ تَمْشِيَ إِلَى الْبَيْتِ، فَقَالَ: «إِنَّ اللَّهَ عَزَّ

وَجَلَّ لَغَنِيٌّ عَنْ نَذْرِ أُخْتِكَ، لِتَحُجَّ رَاكِبَةً، وَلْتُهْدِ بَدَنَةً. [راجع: ٢١٣٤]

تخريج: إسناده صحيح.

has no need of your sister's vow. Let her do *Hajj* riding and offer a camel as a sacrifice."

Comments: [Its *isnad* is *saheeh*]

٢٢٧٩- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا وُهَيْبٌ: حَدَّثَنَا خَالِدٌ عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ اللَّهَ عَزَّ وَجَلَّ حَرَّمَ مَكَّةَ، فَلَمْ تَحِلَّ لِأَحَدٍ كَانَ قَبْلِي، وَلَا تَحِلُّ لِأَحَدٍ بَعْدِي، وَإِنَّمَا أُحِلَّتْ لِي سَاعَةً مِنْ نَهَارٍ، لَا يُخْتَلَى خَلَاهَا، وَلَا يُعْضَدُ شَجَرُهَا، وَلَا يُنَفَّرُ صَيْدُهَا، وَلَا تُلْتَقَطُ لُقَطَتُهَا إِلَّا لِمُعَرِّفٍ». فَقَالَ الْعَبَّاسُ: إِلَّا الْإِذْخِرَ لِصَاغَتِنَا وَقُبُورِنَا. قَالَ: «إِلَّا الْإِذْخِرَ». [انظر: ٢٨٩٦، ٢٩٦٢، ٣٢٥٣]

تخريج: إسناده صحيح. خ: (١٣٤٩)، م: (١٣٥٣).

2279. It was narrated from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) said: "Allah, may He be glorified and exalted, made Makkah a sanctuary. It was not permitted for anyone before me (to fight therein) and it will not be permissible for anyone after me (to do so). Rather (fighting therein) was only permitted for part of a day. Its green grass is not to be cut, its trees are not to be chopped down, its game is not to be disturbed and its lost property is not to be picked up except by the one who announces it." al-'Abbas said: Except *idhkhir* (a kind of grass), for it is used by our blacksmiths and in our graves. He said: "Except *idhkhir*."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1349) and Muslim (1353)]

٢٢٨٠- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ أَبِي يَحْيَى، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَجُلَيْنِ اخْتَصَمَا إِلَى النَّبِيِّ ﷺ فَسَأَلَ النَّبِيُّ ﷺ الْمُدَّعِيَ الْبَيِّنَةَ، فَلَمْ يَكُنْ لَهُ بَيِّنَةٌ، فَاسْتَحْلَفَ الْمَطْلُوبَ، فَحَلَفَ بِاللَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّكَ قَدْ فَعَلْتَ، وَلَكِنْ غُفِرَ لَكَ بِإِخْلَاصِكَ قَوْلَ: لَا إِلَهَ إِلَّا اللَّهُ». [انظر: ٢٦١٣، ٢٦٩٥، ٢٩٥٦، ٥٣٧٩]

تخريج: إسناده ضعيف، وهذا الحديث من مناكير عطاء بن السائب.

2280. It was narrated from Ibn 'Abbas (ﷺ) that two men referred a dispute to the Prophet (ﷺ), and the Prophet (ﷺ) asked the claimant for proof. He did not have any proof, so he asked the defendant to swear an oath and he swore by Allah, besides Whom there is no other god. The Messenger of Allah (ﷺ) said: "You did it, but you will be forgiven for your sincerity in saying there is no god but Allah."

Comments: [Its *isnad* is *da'eef*]

2281. Sa'eed bin Jubair said: I heard Ibn 'Abbas say: The Messenger of Allah (ﷺ) stood before us and delivered a *khutbah*, and said: "O people, you will be gathered to Allah barefoot, naked and uncircumcised, 'As We began the first creation, We shall repeat it. (It is) a promise binding upon Us. Truly, We shall do it' [al-Anbiya' 21:104]. The first of creation to be clothed will be Ibraheem (ﷺ). Then some men of my *ummah* will be brought and taken to the left, and I will say: 'O Lord, my companions!' It will be said: You do not know what they did after you were gone. And I will say as the righteous slave ('Eesa) said: they are Your slaves, and if You forgive them, verily, You, only You, are the All-Mighty, the All-Wise' [al-Ma'idah 5:117,118]. Then it will be said to me: 'These ones kept turning on their heels since you left them.'"

Comments: [Its *isnad* is *saheeh*, al-Bukhari (3349) and Muslim (2860)]

٢٢٨١- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا الْمُغِيرَةُ بْنُ النُّعْمَانِ شَيْخٌ مِنَ النَّخَعِ قَالَ: سَمِعْتُ سَعِيدَ بْنَ جُبَيْرٍ يُحَدِّثُ قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ قَالَ: قَامَ فِينَا رَسُولُ اللَّهِ ﷺ بِمَوْعِظَةٍ، فَقَالَ: «يَا أَيُّهَا النَّاسُ، إِنَّكُمْ مَحْشُورُونَ إِلَى اللَّهِ حُفَاةً عُرَاةً غُرْلًا: ﴿كَمَا بَدَأْنَآ أَوَّلَ خَلْقٍ نُّعِيدُهُۥ وَعْدًا عَلَيْنَآ إِنَّا كُنَّا فَٰعِلِينَ﴾ (الأنبياء: ١٠٤)، أَلَا وَإِنَّ أَوَّلَ الْخَلْقِ يُكْسَى يَوْمَ الْقِيَامَةِ إِبْرَاهِيمُ، وَإِنَّهُ سَيُجَاءُ بِأُنَاسٍ مِنْ أُمَّتِي فَيُؤْخَذُ بِهِمْ ذَاتَ الشِّمَالِ، فَلَأَقُولَنَّ: أَصْحَابِي، فَلَيُقَالَنَّ لِي: إِنَّكَ لَا تَدْرِي مَا أَحْدَثُوا بَعْدَكَ، فَلَأَقُولَنَّ كَمَا قَالَ الْعَبْدُ الصَّالِحُ: ﴿فَإِنَّهُمْ عِبَادُكَ وَإِن تَغْفِرْ لَهُمْ فَإِنَّكَ أَنتَ ٱلْعَزِيزُ ٱلْحَكِيمُ﴾ (المائدة: ١١٧، ١١٨) فَيُقَالُ: إِنَّ هَؤُلَاءِ لَمْ يَزَالُوا مُرْتَدِّينَ عَلَى أَعْقَابِهِمْ مُنْذُ فَارَقْتَهُمْ». [راجع: ١٩١٣، ٢٠٩٦]

قَالَ شُعْبَةُ: أَمَلَّهُ عَلَى سُفْيَانَ، فَأَمَلَّهُ عَلَيَّ سُفْيَانُ مَكَانَهُ.

تخريج: إسناده صحيح. خ: (٣٣٤٩)، م: (٢٨٦٠).

2282. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) stood up before us to exhort us... and he narrated the same report.

Comments: [See the previous report]

٢٢٨٢- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنِ الْمُغِيرَةِ بْنِ النُّعْمَانِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَامَ فِينَا رَسُولُ اللَّهِ ﷺ بِمَوْعِظَةٍ .. فَذَكَرَهُ. [راجع ما قبله]

تخريج: راجع ماقبله.

2283. It was narrated that Sa'eed bin Jubair said: I heard Ibn 'Abbas (ﷺ) say: What you call *al-Mufassal* is *al-Muhkam*.[1] The Messenger of Allah (ﷺ) died when I was ten years old and I had learned *al-Muhkam*.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (5035)]

٢٢٨٣- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا أَبُو عَوَانَةَ: حَدَّثَنَا أَبُو بِشْرٍ عَنْ سَعِيدِ بْنِ جُبَيْرٍ قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ قَالَ: إِنَّ الَّذِي تَدْعُونَهُ الْمُفَصَّلَ هُوَ الْمُحْكَمُ، تُوُفِّيَ رَسُولُ اللَّهِ ﷺ وَأَنَا ابْنُ عَشْرِ سِنِينَ، وَقَدْ قَرَأْتُ الْمُحْكَمَ.
[انظر: ٢٦٠١، ٣١٢٥، ٣٣٥٧، ٣٥٤٣]

تخريج: إسناده صحيح. خ: (٥٠٣٥).

2284. It was narrated from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) was shrouded in two pieces of white cloth and a red cloak.

Comments: [*Hasan*]

٢٢٨٤- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا عَبْدُ الْوَاحِدِ: حَدَّثَنَا الْحَجَّاجُ بْنُ أَرْطَاةَ: حَدَّثَنَا أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ عَلِيٍّ قَالَ: _ يَعْنِي حَجَّاجًا_ وَحَدَّثَنِي الْحَكَمُ عَنْ مِقْسَمٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ كُفِّنَ فِي ثَوْبَيْنِ أَبْيَضَيْنِ، وَفِي بُرْدٍ أَحْمَرَ.
[انظر: ٢٣٥٧، ٢٨٦١، وراجع: ١٩٤٢]

تخريج: حسن، وقد جاء مايعارضه وهو أصح منه، ففي حديث عائشة أن النبي ﷺ قد كفن في ثلاثة أثواب يمانية سحولية.

2285. It was narrated from Ibn 'Abbas (ﷺ) that Ibraheem brought Isma'eel and Hajar, and left them in Makkah at the site of Zamzam.... and he narrated the *hadeeth*. Then she came from al-Marwah to Isma'eel, and the spring had begun to flow. She started digging with her hands around the spring, to make a hole so that the water would gather in this hole, then she took her jug and scooped up some water into her waterskin. The Messenger of Allah (ﷺ) said: "May

٢٢٨٥- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا حَمَّادٌ: أَخْبَرَنَا عَطَاءُ بْنُ السَّائِبِ عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ إِبْرَاهِيمَ جَاءَ بِإِسْمَاعِيلَ عَلَيْهِمَا السَّلَامُ وَهَاجَرَ، فَوَضَعَهُمَا بِمَكَّةَ فِي مَوْضِعِ زَمْزَمَ .. فَذَكَرَ الْحَدِيثَ، ثُمَّ جَاءَتْ مِنَ الْمَرْوَةِ إِلَى إِسْمَاعِيلَ، وَقَدْ نَبَعَتِ الْعَيْنُ، فَجَعَلَتْ تَفْحَصُ الْعَيْنَ بِيَدِهَا هَكَذَا، حَتَّى اجْتَمَعَ الْمَاءُ مِنْ شَقِّهِ، ثُمَّ تَأْخُذُهُ بِقَدَحِهَا، فَتَجْعَلُهُ فِي سِقَائِهَا، فَقَالَ رَسُولُ اللَّهِ ﷺ: «يَرْحَمُهَا اللَّهُ،

[1] *Al-Mufassal* refers to the *soorahs* from *al-Hujurat* to the end of the Qur'an. *Al-Muhkam* refers to *soorahs* that contain no abrogated decrees or commands.

Allah have mercy on her; if she had left it alone it would have been a spring flowing (on the surface) until the Day of Resurrection."

لَوْ تَرَكَتْهَا لَكَانَتْ عَيْنًا سَائِحَةً تَجْرِي إِلَى يَوْمِ الْقِيَامَةِ». [انظر: ٣٢٥٠، ٣٣٩٠]

تخريج: حديث صحيح وهذا إسناد حسن.

Comments: [A *saheeh hadeeth;* this is a *hasan isnad*]

2286. Muhammad bin 'Amr bin 'Ata' told us that he heard Ibn 'Abbas (ﷺ) say: The Prophet (ﷺ) ate a grilled leg or shoulder (of an animal) then he prayed, and he did not do *wudoo'* or touch water.

٢٢٨٦- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا وُهَيْبٌ: حَدَّثَنَا مُوسَى بْنُ عُقْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرِو بْنِ عَطَاءٍ: أَنَّهُ سَمِعَ ابْنَ عَبَّاسٍ يَقُولُ: إِنَّ النَّبِيَّ ﷺ أَكَلَ إِمَّا ذِرَاعًا مَشْوِيًّا وَإِمَّا كَتِفًا، ثُمَّ صَلَّى، وَلَمْ يَتَوَضَّأْ وَلَمْ يَمَسَّ مَاءً. [راجع: ٢٠٠٢]

Comments: [Its *isnad* is *saheeh,* Muslim (354-359)]

تخريج: إسناده صحيح.م: (٣٥٤-٣٥٩).

2287. It was narrated that Ibn 'Abbaas (ﷺ) said: We came with the Messenger of Allah (ﷺ) as pilgrims, and he told them to make it [*Hajj*] *'Umrah,* then he said: "If I had known before what I know now, I would have done what you have done. But now *'Umrah* has been incorporated into *Hajj* until the Day of Resurrection." Then he interlaced his fingers. And the people exited *ihram,* except those who had the *hady* with them. 'Ali came from Yemen and the Messenger of Allah (ﷺ) said to him: "For what have you entered *ihram?*" He said: "I have entered *ihram* for what you entered *ihram* for." He said: "Do you have a *hady* with you?" He said: No. He said: "Then carry on as you are, and you can have one-third of my *hady.*" And the Messenger of Allah (ﷺ) had one hundred camels with him.

٢٢٨٧- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا خَالِدٌ: حَدَّثَنَا يَزِيدُ ابْنُ أَبِي زِيَادٍ عَنْ مُجَاهِدٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَدِمْنَا مَعَ رَسُولِ اللَّهِ ﷺ حُجَّاجًا، فَأَمَرَهُمْ فَجَعَلُوهَا عُمْرَةً، ثُمَّ قَالَ: «لَوِ اسْتَقْبَلْتُ مِنْ أَمْرِي مَا اسْتَدْبَرْتُ، لَفَعَلْتُ كَمَا فَعَلُوا، وَلَكِنْ دَخَلَتِ الْعُمْرَةُ فِي الْحَجِّ إِلَى يَوْمِ الْقِيَامَةِ» ثُمَّ أَنْشَبَ أَصَابِعَهُ بَعْضَهَا فِي بَعْضٍ، فَحَلَّ النَّاسُ إِلَّا مَنْ كَانَ مَعَهُ هَدْيٌ، وَقَدِمَ عَلِيٌّ مِنَ الْيَمَنِ، فَقَالَ لَهُ رَسُولُ (١/ ٢٥٤) اللَّهِ ﷺ: «بِمَ أَهْلَلْتَ؟» قَالَ: أَهْلَلْتُ بِمَا أَهْلَلْتَ بِهِ. قَالَ: «فَهَلْ مَعَكَ هَدْيٌ؟» قَالَ: لَا، قَالَ: «فَأَقِمْ كَمَا أَنْتَ، وَلَكَ ثُلُثُ هَدْيِي» قَالَ: وَكَانَ مَعَ رَسُولِ اللَّهِ ﷺ مِائَةُ بَدَنَةٍ. [راجع: ٢١١٥، وانظر: ٢٣٤٨]

تخريج: صحيح لغيره، وهذا إسناد ضعيف، لضعف يزيد بن أبي زياد.

Comments: [*Saheeh,* because of corroborating evidence; this is a *da'eef isnad*]

2288. It was narrated from Ibn 'Abbas (ﷺ) that a woman brought a son of hers to the Messenger of Allah (ﷺ) and said: O Messenger of Allah, he is possessed; it affects him at our lunch and dinner and spoils our meals. The Messenger of Allah (ﷺ) wiped his chest and prayed for him, and he coughed, then something like a little black dog came out of his mouth and ran away.

Comments: [Its *isnad* is *da'eef* because Farqad as-Sabakhi is *da'eef*]

٢٢٨٨- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا حَمَّادٌ عَنْ فَرْقَدٍ السَّبَخِيِّ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ امْرَأَةً جَاءَتْ بِابْنٍ لَهَا إِلَى رَسُولِ اللَّهِ ﷺ، فَقَالَتْ: يَا رَسُولَ اللَّهِ، إِنَّ ابْنِي هَذَا بِهِ جُنُونٌ، وَإِنَّهُ يَأْخُذُهُ عِنْدَ غَدَائِنَا وَعَشَائِنَا، فَيُفْسِدُ عَلَيْنَا. فَمَسَحَ رَسُولُ اللَّهِ ﷺ صَدْرَهُ، وَدَعَا، فَثَعَّ ثَعَّةً- قَالَ عَفَّانُ: فَسَأَلْتُ أَعْرَابِيًّا فَقَالَ: بَعْضُهُ عَلَى أَثَرِ بَعْضٍ- وَخَرَجَ مِنْ جَوْفِهِ مِثْلُ الْجَرْوِ الْأَسْوَدِ، وَسَعَى. [راجع: ٢١٣٣]

تخريج: إسناده ضعيف، فرقد السبخي ضعيف.

2289. It was narrated from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) picked up a bone from a pot (and ate from it), then he prayed and did not do *wudoo'*.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (207)]

٢٢٨٩- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ أَيُّوبَ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ انْتَشَلَ مِنْ قِدْرٍ عَظْمًا، فَصَلَّى وَلَمْ يَتَوَضَّأْ. [راجع: ١٩٨٨]

تخريج: إسناده صحيح. خ: (٢٠٧).

2290. It was narrated from Ibn 'Abbas and Ibn 'Umar that they heard the Messenger of Allah (ﷺ) say: "Some people should stop neglecting *Jumu'ah* or Allah will place a seal on their hearts, then they will be recorded as being among the negligent."

Comments: [Its *isnad* is *saheeh*]

٢٢٩٠- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا أَبَانُ الْعَطَّارُ: حَدَّثَنَا يَحْيَى بْنُ أَبِي كَثِيرٍ عَنْ زَيْدٍ، عَنْ أَبِي سَلَّامٍ، عَنِ الْحَكَمِ بْنِ مِينَاءَ، عَنِ ابْنِ عَبَّاسٍ وَعَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمْ أَنَّهُمَا سَمِعَا رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَيَنْتَهِيَنَّ أَقْوَامٌ عَنْ وَدْعِهِمُ الْجُمُعَاتِ، أَوْ لَيَخْتِمَنَّ اللَّهُ عَلَى قُلُوبِهِمْ، ثُمَّ لَيُكْتَبُنَّ مِنَ الْغَافِلِينَ». [راجع: ٢١٣٢]

تخريج: إسناده صحيح.

2291. It was narrated from Ibn 'Abbas that the Prophet (ﷺ) cursed effeminate men and women who imitate men.

٢٢٩١- حَدَّثَنَا خَلَفُ بْنُ الْوَلِيدِ: حَدَّثَنَا خَالِدٌ عَنْ يَزِيدَ بْنِ أَبِي زِيَادٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: لَعَنَ رَسُولُ اللَّهِ ﷺ الْمُخَنَّثِينَ مِنَ

الرِّجَالِ وَالْمُتَرَجِّلَاتِ مِنَ النِّسَاءِ قَالَ: فَقُلْتُ: مَا الْمُتَرَجِّلَاتُ مِنَ النِّسَاءِ؟ قَالَ: الْمُتَشَبِّهَاتُ مِنَ النِّسَاءِ بِالرِّجَالِ. [راجع: ١٩٨٢]

Comments: [*Saheeh,* because of corroborating evidence, al-Bukhari (5886); this is a *da'eef isnad*]

تخريج: صحيح لغيره. خ: (٥٨٨٦)، وهذا سند ضعيف، لضعف يزيد بن أبي زياد.

٢٢٩٢- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ: أَخْبَرَنَا عَلِيُّ بْنُ زَيْدٍ عَنْ رَجُلٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ صَلَّى عَلَى النَّجَاشِيِّ.

2292. It was narrated from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) offered the funeral prayer for the Negus.

Comments: [*Saheeh* because of corroborating evidence; this is a *da'eef isnad*]

تخريج: صحيح لغيره، وهذا إسناد ضعيف، لضعف علي بن زيد ولجهالة الراوي عن ابن عباس.

٢٢٩٣- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا أَبُو عَوَانَةَ: حَدَّثَنَا بُكَيْرُ بْنُ الْأَخْنَسِ عَنْ مُجَاهِدٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: فَرَضَ اللَّهُ الصَّلَاةَ عَلَى لِسَانِ نَبِيِّكُمْ: فِي الْحَضَرِ أَرْبَعًا، وَفِي السَّفَرِ رَكْعَتَيْنِ، وَفِي الْخَوْفِ رَكْعَةً. [راجع: ٢١٢٤]

2293. It was narrated that Ibn 'Abbas (ﷺ) said: Allah enjoined prayer on the lips of your Prophet, four (*rak'ahs*) when not travelling, two *rak'ahs* when travelling, and one *rak'ah* at times of fear.

Comments: [Its *isnad* is *saheeh,* Muslim (687)]

تخريج: إسناده صحيح. م: (٦٨٧).

٢٢٩٤- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ قَالَ: أَخْبَرَنَا عَلِيُّ بْنُ زَيْدٍ عَنْ يُوسُفَ بْنِ مِهْرَانَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَا مِنْ أَحَدٍ مِنْ وَلَدِ آدَمَ إِلَّا قَدْ أَخْطَأَ، أَوْ هَمَّ بِخَطِيئَةٍ، لَيْسَ يَحْيَى بْنَ زَكَرِيَّا، وَمَا يَنْبَغِي لِأَحَدٍ أَنْ يَقُولَ: أَنَا خَيْرٌ مِنْ يُونُسَ بْنِ مَتَّى عَلَيْهِ السَّلَامُ». [انظر: ٢٦٥٤، ٢٦٨٩، ٢٧٣٦، ٢٩٤٣]

2294. It was narrated from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) said: "There is none of the sons of Adam who do not sin or think of sinning, except Yahya bin Zakariya, and it is not appropriate for anyone to say that I am better than Yoonus bin Matta (ﷺ)."

Comments: [Its *isnad* is *da'eef* and Ali bin Zaid is *da'eef*]

تخريج: إسناده ضعيف، علي بن زيد ضعيف ويوسف بن مهران لين.

2295. It was narrated from Yahya bin al-Jazzar that Ibn 'Abbas (ﷺ) said: A boy from Banu Hashim and I came on a donkey, and we left it to graze in front of the Messenger of Allah (ﷺ), and he did not stop praying. Two little girls came rushing and held on to the knees of the Messenger of Allah (ﷺ), and he did not stop praying.

Comments: [Its *isnad* is *saheeh*]

٢٢٩٥- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا شُعْبَةُ عَنْ عَمْرِو ابْنِ مُرَّةَ، عَنْ يَحْيَى بْنِ الْجَزَّارِ: أَنَّ ابْنَ عَبَّاسٍ قَالَ: مَرَرْتُ أَنَا وَغُلَامٌ مِنْ بَنِي هَاشِمٍ عَلَى حِمَارٍ، وَتَرَكْنَاهُ يَأْكُلُ مِنْ بَقْلٍ بَيْنَ يَدَيْ رَسُولِ اللَّهِ ﷺ، فَلَمْ يَنْصَرِفْ، وَجَاءَتْ جَارِيَتَانِ تَشْتَدَّانِ، حَتَّى أَخَذَتَا بِرُكْبَتَيْ رَسُولِ اللَّهِ ﷺ فَلَمْ يَنْصَرِفْ. [راجع: ٢٢٥٨]

تخريج: إسناده صحيح.

2296. It was narrated from Ibn 'Abbas (ﷺ) that the Prophet (ﷺ) prayed *Zuhr* in Dhul-Hulaifah, then he called for his camel and he marked it on the right side of its hump, then he wiped the blood from it, then he garlanded it with two sandals. Then his mount was brought to him and when he reached al-Baida', he entered *ihram* for *Hajj*.

Comments: [Its *isnad* is *saheeh*, Muslim (1243)]

٢٢٩٦- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا شُعْبَةُ قَالَ: قَتَادَةُ أَخْبَرَنِي قَالَ: سَمِعْتُ أَبَا حَسَّانَ يُحَدِّثُ عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ صَلَّى الظُّهْرَ بِذِي الْحُلَيْفَةِ، ثُمَّ دَعَا بِبَدَنَتِهِ، أَوْ أُتِيَ بِبَدَنَتِهِ، فَأَشْعَرَ صَفْحَةَ سَنَامِهَا الْأَيْمَنَ، ثُمَّ سَلَتَ الدَّمَ عَنْهَا، وَقَلَّدَهَا بِنَعْلَيْنِ، ثُمَّ أُتِيَ بِرَاحِلَتِهِ، فَلَمَّا قَعَدَ عَلَيْهَا، وَاسْتَوَتْ بِهِ عَلَى الْبَيْدَاءِ، أَهَلَّ بِالْحَجِّ. [راجع: ١٨٥٥]

تخريج: إسناده صحيح. م: (١٢٤٣).

2297. It was narrated from the cousin of your Prophet (ﷺ) - meaning Ibn 'Abbas (ﷺ) - that the Prophet of Allah (ﷺ) used to recite this supplication at times of distress: "There is no God but Allah, the All-Knowing, the Almighty; there is no God but Allah, Lord of the mighty Throne; there is no God but Allah, Lord of the seven heavens and Lord of the noble Throne."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (6345) and Muslim (2730)]

٢٢٩٧- [حَدَّثَنَا عَفَّانُ]: حَدَّثَنَا أَبَانُ بْنُ يَزِيدَ: حَدَّثَنَا قَتَادَةُ عَنْ أَبِي الْعَالِيَةِ الرِّيَاحِيِّ، عَنِ ابْنِ عَمِّ نَبِيِّكُمْ _ يَعْنِي ابْنَ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا _: أَنَّ نَبِيَّ اللَّهِ ﷺ كَانَ يَدْعُو بِهَذِهِ الدَّعَوَاتِ عِنْدَ الْكَرْبِ: «لَا إِلَهَ إِلَّا اللَّهُ الْعَلِيمُ الْعَظِيمُ، لَا إِلَهَ إِلَّا اللَّهُ رَبُّ الْعَرْشِ الْعَظِيمُ، لَا إِلَهَ إِلَّا اللَّهُ رَبُّ السَّمَاوَاتِ السَّبْعِ وَرَبُّ الْعَرْشِ الْكَرِيمُ». [راجع: ٢٠١٢]

تخريج: إسناده صحيح. خ: (٦٣٤٥)، م: (٢٧٣٠).

2298. Abul-'Aliyah said: I heard the cousin of your Prophet (ﷺ), Ibn 'Abbas (ﷺ), [say that] the Messenger of Allah (ﷺ) said: "No one should say that I am better than Yoonus bin Matta."

Comments: [Its *isnad* is *saheeh*]

٢٢٩٨- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ قَالَ: سَمِعْتُ أَبَا الْعَالِيَةِ قَالَ: سَمِعْتُ ابْنَ عَمِّ نَبِيِّكُمْ ابْنَ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ. وَبَهْزٌ قَالَ: حَدَّثَنَا شُعْبَةُ: أَخْبَرَنِي قَتَادَةُ عَنْ أَبِي الْعَالِيَةِ قَالَ: حَدَّثَنِي ابْنُ عَمِّ نَبِيِّكُمْ ﷺ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا يَنْبَغِي لِعَبْدٍ- قَالَ عَفَّانُ: عَبْدٍ لِي- أَنْ يَقُولَ: أَنَا خَيْرٌ مِنْ يُونُسَ بْنِ مَتَّى» وَنَسَبَهُ إِلَى أَبِيهِ. [راجع: ٢١٦٧]

تخريج: إسناده صحيح.

2299. It was narrated from Ibn 'Abbas (ﷺ) that his maternal aunt Umm Hufaid, gave the Messenger of Allah (ﷺ) some ghee, a [cooked] lizard and some dried yoghurt. He ate some of the ghee and dried yoghurt, but he left the lizard because he found it off-putting. But it was eaten at the table of the Messenger of Allah (ﷺ), and if it were *haram*, it would not have been eaten at the table of the Messenger of Allah (ﷺ). I [the narrator] said: Who said, If it were *haram*? He said: Ibn 'Abbas (ﷺ).

Comments: [Its *isnad* is *saheeh*, al-Bukhari (2572) and Muslim (1947)]

٢٢٩٩- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا شُعْبَةُ: أَخْبَرَنِي أَبُو بِشْرٍ قَالَ: سَمِعْتُ سَعِيدَ بْنَ جُبَيْرٍ يُحَدِّثُ عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا: أَنَّ خَالَتَهُ (١/ ٢٥٥) أُمَّ حُفَيْدٍ، أَهْدَتْ إِلَى رَسُولِ اللَّهِ ﷺ سَمْنًا وَأَضُبًّا وَأَقِطًا، قَالَ: فَأَكَلَ مِنَ السَّمْنِ، وَمِنَ الْأَقِطِ، وَتَرَكَ الْأَضُبَّ تَقَذُّرًا، فَأُكِلَ عَلَى مَائِدَةِ رَسُولِ اللَّهِ ﷺ، وَلَوْ كَانَ حَرَامًا لَمْ يُؤْكَلْ عَلَى مَائِدَةِ رَسُولِ اللَّهِ ﷺ. قُلْتُ: مَنْ قَالَ: لَوْ كَانَ حَرَامًا؟ قَالَ: ابْنُ عَبَّاسٍ. [انظر: ٢٣٥٤، ٢٩٥٩، ٣٠٤٩، ٣١٦٣، ٣٢٤٦، ٢٦٨٤، ٣٠٦٧، وراجع: ١٩٧٨]

تخريج: إسناده صحيح. خ: (٢٥٧٢)، م: (١٩٤٧).

2300. It was narrated that Ibn 'Abbas (ﷺ) said: I have been commanded to prostrate on seven and not to tuck up my hair or garment. Then on one occasion he said: Your Prophet (ﷺ) was commanded to prostrate on seven

٢٣٠٠- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا شُعْبَةُ: قَالَ عَمْرُو بْنُ دِينَارٍ: أَنْبَأَنِي طَاوُسٌ عَنِ ابْنِ عَبَّاسٍ قَالَ: أُمِرْتُ أَنْ أَسْجُدَ عَلَى سَبْعَةٍ، وَلَا أَكُفَّ شَعَرًا، وَلَا ثَوْبًا، ثُمَّ قَالَ مَرَّةً

and not to tuck up his hair or garment.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (809) and Muslim (490)]

أُخْرَى: أُمِرَ نَبِيُّكُمْ ﷺ أَنْ يَسْجُدَ عَلَى سَبْعٍ، وَلَا يَكُفَّ شَعَرًا وَلَا ثَوْبًا. [راجع: ١٩٢٧]

تخريج: إسناده صحيح. خ: (٨٠٩)، م: (٤٩٠).

2301. It was narrated from Ibn 'Abbas (ﷺ) that Jibreel (ﷺ) said to the Prophet (ﷺ): "Prayer has been made dear to you, so take whatever you want of it."

Comments: [Its *isnad* is *da'eef*]

٢٣٠١- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ قَالَ: أَخْبَرَنَا عَلِيُّ بْنُ زَيْدٍ عَنْ يُوسُفَ بْنِ مِهْرَانَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ جِبْرِيلَ قَالَ لِلنَّبِيِّ ﷺ: «إِنَّهُ قَدْ حُبِّبَ إِلَيْكَ الصَّلَاةُ، فَخُذْ مِنْهَا مَا شِئْتَ». [راجع: ٢٢٠٥]

تخريج: إسناده ضعيف، لضعف علي بن زيد ولين يوسف بن مهران.

2302. Ibn 'Abbas (ﷺ) said: Someone came to me in a dream during Ramadan, and it was said to me: Tonight is *Lailatal-Qadr*. So I got up, although I was drowsy, and I came to the Messenger of Allah (ﷺ) and found him praying. I looked to see what night that was, and it was the night of the twenty-third.

Comments: [*Saheeh* because of corroborating evidence; this is an *isnad da'eef*]

٢٣٠٢- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا أَبُو الْأَحْوَصِ قَالَ: أَخْبَرَنَا سِمَاكٌ عَنْ عِكْرِمَةَ قَالَ: قَالَ ابْنُ عَبَّاسٍ: أُتِيتُ، وَأَنَا نَائِمٌ فِي رَمَضَانَ، فَقِيلَ لِي: إِنَّ اللَّيْلَةَ لَيْلَةُ الْقَدْرِ، قَالَ: فَقُمْتُ، وَأَنَا نَاعِسٌ، فَتَعَلَّقْتُ بِبَعْضِ أَطْنَابِ فُسْطَاطِ رَسُولِ اللَّهِ ﷺ، فَأَتَيْتُ رَسُولَ اللَّهِ ﷺ، فَإِذَا هُوَ يُصَلِّي، قال: فَنَظَرْتُ فِي تِلْكَ اللَّيْلَةِ، فَإِذَا هِيَ لَيْلَةُ ثَلَاثٍ وَعِشْرِينَ. [انظر: ٢٥٤٧، وراجع: ٢٠٥٢]

تخريج: صحيح لغيره، وهذا إسناد ضعيف، رواية سماك عن عكرمة مضطربة.

2303. It was narrated from Ibn 'Abbas (ﷺ) that the Prophet (ﷺ) used to spend many nights, one after another, hungry, and his family could not find anything for supper. Most of their bread was barley bread.

Comments: [Its *isnad* is *saheeh*]

٢٣٠٣- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا ثَابِتٌ ـ يَعْنِي ابْنَ يَزِيدَ ـ: حَدَّثَنَا هِلَالٌ عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ كَانَ يَبِيتُ اللَّيَالِيَ الْمُتَتَابِعَةَ طَاوِيًا، وَأَهْلُهُ لَا يَجِدُونَ عَشَاءً، قَالَ: وَكَانَ عَامَّةُ خُبْزِهِمْ خُبْزَ الشَّعِيرِ. [انظر: ٣٥٤٥]

تخريج: إسناده صحيح.

٢٣٠٤- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا سُلَيْمَانُ بْنُ كَثِيرٍ أَبُو دَاوُدَ الْوَاسِطِيُّ قَالَ: سَمِعْتُ ابْنَ شِهَابٍ يُحَدِّثُ عَنْ أَبِي سِنَانٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: خَطَبَنَا ـ يَعْنِي رَسُولَ اللَّهِ ﷺ ـ فَقَالَ: «يَا أَيُّهَا النَّاسُ، كُتِبَ عَلَيْكُمُ الْحَجُّ». قَالَ: فَقَامَ الْأَقْرَعُ ابْنُ حَابِسٍ فَقَالَ: أَفِي كُلِّ عَامٍ يَا رَسُولَ اللَّهِ؟ قَالَ: «لَوْ قُلْتُهَا لَوَجَبَتْ، وَلَوْ وَجَبَتْ لَمْ تَعْمَلُوا بِهَا ـ أَوْ لَمْ تَسْتَطِيعُوا أَنْ تَعْمَلُوا بِهَا ـ الْحَجُّ مَرَّةٌ، فَمَنْ زَادَ فَهُوَ تَطَوُّعٌ». [انظر: ٢٦٤٢، ٣٣٠٣، ٣٥١٠، ٣٥٢٠]

2304. It was narrated that Ibn 'Abbas (ﷺ) said: He - meaning the Messenger of Allah (ﷺ) - addressed us and said: "O people, *Hajj* has been prescribed for you." al-Aqra' bin Habis stood up and said: Is it every year, O Messenger of Allah? He said: "If I said that, it would become obligatory, and if it became obligatory you would not do it - or you would not be able to do it. *Hajj* is once [in a lifetime], and whoever does more, it is voluntary."

Comments: [A *saheeh hadeeth*]

تخريج: حديث صحيح، سليمان بن كثير في روايته عن الزهري متكلم فيه، لكنه توبع.

٢٣٠٥- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا قَتَادَةُ عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ طَافَ سَبْعًا وَطَافَ سَعْيًا، وَإِنَّمَا سَعَى أَحَبَّ أَنْ يُرِيَ النَّاسَ قُوَّتَهُ. [انظر: ٢٨٢٩، ٢٨٣٥، وراجع: ١٩٢١]

2305. It was narrated from Ibn 'Abbas (ﷺ) that the Prophet (ﷺ) circumambulated the Ka'bah seven times running, and he only ran because he wanted to show the people that he was strong.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1649) and Muslim (1266)]

تخريج: إسناده صحيح. خ: (١٦٤٩)، م: (١٢٦٦).

٢٣٠٦- حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ الْهَاشِمِيُّ: أَخْبَرَنَا أَبُو زُبَيْدٍ عَنِ الْأَعْمَشِ، عَنِ الْحَكَمِ، عَنْ مِقْسَمٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: صَلَّى رَسُولُ اللَّهِ ﷺ بِمِنًى يَوْمَ التَّرْوِيَةِ الظُّهْرَ. [انظر: ٢٧٠٠، ٢٧٠١]

2306. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) prayed *Zuhr* in Mina on the day of *at-Tarwiyah* [8 Dhul-Hijjah].

Comments: [Its *isnad* is *saheeh*]

تخريج: إسناده صحيح.

٢٣٠٧- حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا ابْنُ لَهِيعَةَ عَنْ أَبِي الْأَسْوَدِ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا

2307. It was narrated from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) said: "None of you should prevent his brother from

fixing a piece of wood to his wall."

Comments: [Its *isnad* is *hasan*]

يَمْنَعْ أَحَدُكُمْ أَخَاهُ مَرْفِقَهُ أَنْ يَضَعَهُ عَلَى جِدَارِهِ». [انظر: ٢٨٦٧]

تخريج: إسناده حسن.

2308. It was narrated from Maimoon al-Makki that he saw Ibn az-Zubair 'Abdullah, and he led them in prayer, making a motion with his hands when he stood up, when he bowed, and when he prostrated and, when he got up again, he made a motion with his hands. He said: I went to Ibn 'Abbas (ﷺ) and said to him: I have seen Ibn az-Zubair praying in a manner that I have never seen anyone pray before. And I described these motions to him. He said: If you want to see the prayer of the Messenger of Allah (ﷺ), watch the prayer of Ibn az-Zubair.

٢٣٠٨- حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا ابْنُ لَهِيعَةَ عَنِ ابْنِ هُبَيْرَةَ، عَنْ مَيْمُونٍ الْمَكِّيِّ: أَنَّهُ رَأَى ابْنَ الزُّبَيْرِ عَبْدَ اللَّهِ، وَصَلَّى بِهِمْ، يُشِيرُ بِكَفَّيْهِ حِينَ يَقُومُ، وَحِينَ يَرْكَعُ، وَحِينَ يَسْجُدُ، وَحِينَ يَنْهَضُ لِلْقِيَامِ فَيَقُومُ فَيُشِيرُ بِيَدَيْهِ، قَالَ: فَانْطَلَقْتُ إِلَى ابْنِ عَبَّاسٍ، فَقُلْتُ لَهُ: إِنِّي قَدْ رَأَيْتُ ابْنَ الزُّبَيْرِ صَلَّى صَلَاةً لَمْ أَرَ أَحَدًا يُصَلِّيهَا، فَوَصَفْتُ لَهُ هَذِهِ الْإِشَارَةَ، فَقَالَ: إِنْ أَحْبَبْتَ أَنْ تَنْظُرَ إِلَى صَلَاةِ رَسُولِ اللَّهِ ﷺ، فَاقْتَدِ بِصَلَاةِ ابْنِ الزُّبَيْرِ. [انظر: ٢٦٢٧]

تخريج: إسناده ضعيف. ميمون المكي مجهول.

Comments: [Its *isnad* is *da'eef*, Maimoon al-Makki is unknown]

2309. It was narrated that Ibn 'Abbas (ﷺ) said: Quraish said to the Jews: Give us something that we can ask this man about. They said: Ask him about ar-rooh. Then the verse "And they ask you (O Muhammad (ﷺ)) concerning the *Rooh* (the spirit). Say: 'The *Rooh* (the spirit) is one of the things, the knowledge of which is only with my Lord. And of knowledge, you (mankind) have been given only a little''' [al-Isra' 17:85] was revealed. They [the Jews] said: We have been given a great deal of knowledge. We were given the

٢٣٠٩- حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا يَحْيَى ابْنُ زَكَرِيَّا عَنْ دَاوُدَ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَتْ قُرَيْشٌ لِلْيَهُودِ: أَعْطُونَا شَيْئًا نَسْأَلُ عَنْهُ هَذَا الرَّجُلَ، فَقَالُوا: سَلُوهُ عَنِ الرُّوحِ، فَسَأَلُوهُ، فَنَزَلَتْ: ﴿وَيَسْـَٔلُونَكَ عَنِ ٱلرُّوحِ قُلِ ٱلرُّوحُ مِنْ أَمْرِ رَبِّى وَمَآ أُوتِيتُم مِّنَ ٱلْعِلْمِ إِلَّا قَلِيلًا﴾ (الإسراء: ٨٥) قَالُوا: أُوتِينَا عِلْمًا كَثِيرًا، أُوتِينَا التَّوْرَاةَ، وَمَنْ أُوتِيَ التَّوْرَاةَ، فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا، قَالَ: فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: ﴿قُل لَّوْ كَانَ ٱلْبَحْرُ مِدَادًا لِّكَلِمَٰتِ رَبِّى لَنَفِدَ ٱلْبَحْرُ﴾ (الكهف: ١٠٩).

Torah, and whoever is given the Torah has been given a great deal of good. Then Allah revealed the words: "Say (O Muhammad (ﷺ) to mankind): "If the sea were ink for (writing) the Words of my Lord, surely, the sea would be exhausted" [al-Kahf 18:109].

Comments: [Its *isnad* is *saheeh*]

تخريج: إسناده صحيح.

2310. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) said to al-Aslami: "Perhaps you kissed her or touched her or looked at her?"

Comments: [Its *isnad* is *saheeh*, al-Bukhari (6824)]

٢٣١٠- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ أَبِي شَيْبَةَ_ قَالَ عَبْدُ اللهِ بْنُ أَحْمَدَ: وَسَمِعْتُهُ أَنَا مِنِ ابْنِ أَبِي شَيْبَةَ_ قَالَ: حَدَّثَنَا ابْنُ مُبَارَكٍ عَنْ مَعْمَرٍ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ لِلأَسْلَمِيِّ: «لَعَلَّكَ قَبَّلْتَ، أَوْ لَمَسْتَ، أَوْ نَظَرْتَ». [راجع: ٢١٢٩]

تخريج: إسناده صحيح. خ: (٦٨٢٤).

2311. It was narrated that Ibn 'Abbas (ﷺ) said: When the Messenger of Allah (ﷺ) wanted to set out on a journey, he would say: "O Allah, You are the Companion on the journey and the Successor (the One Who guards them in a person's absence) over the family. O Allah, I seek refuge with You from burdensome travelling companions and an ill-fated outcome upon returning. O Allah, make the distance short for us and make the journey easy for us." And when he wanted to return, he said: "Returning, repenting, worshipping and praising our Lord."...

٢٣١١- حَدَّثَنَا عَبْدُ اللَّهِ (١/ ٢٥٦) بْنُ مُحَمَّدِ ابْنِ أَبِي شَيْبَةَ_ وَسَمِعْتُهُ أَنَا مِنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ_: حَدَّثَنَا أَبُو الْأَحْوَصِ عَنْ سِمَاكٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا أَرَادَ أَنْ يَخْرُجَ إِلَى سَفَرٍ قَالَ: «اللَّهُمَّ أَنْتَ الصَّاحِبُ فِي السَّفَرِ، وَالْخَلِيفَةُ فِي الْأَهْلِ، اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الضُّبْنَةِ فِي السَّفَرِ، وَالْكَآبَةِ فِي الْمُنْقَلَبِ، اللَّهُمَّ اطْوِ لَنَا الْأَرْضَ، وَهَوِّنْ عَلَيْنَا السَّفَرَ». وَإِذَا أَرَادَ الرُّجُوعَ قَالَ: «آيِبُونَ، تَائِبُونَ، عَابِدُونَ، لِرَبِّنَا حَامِدُونَ». وَإِذَا دَخَلَ أَهْلَهُ قَالَ: «تَوْبًا

تَوْبًا، لِرَبِّنَا أَوْبًا، لَا يُغَادِرُ عَلَيْنَا حَوْبًا».

[انظر: ٢٧٢٣]

Comments: [A *hasan hadeeth*]

تخريج: حسن لغيره، وهذا إسناد ضعيف، سماك عن عكرمة مضطرب.

٢٣١٢- وَقَالَ رَسُولُ اللَّهِ ﷺ: «لَيَقْرَأَنَّ الْقُرْآنَ أَقْوَامٌ مِنْ أُمَّتِي، يَمْرُقُونَ مِنَ الْإِسْلَامِ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرَّمِيَّةِ». [راجع: ٧٠٦]

تخريج: صحيح لغيره، وهذا إسناد ضعيف، رواية سماك عن عكرمة مضطربة.

2312. The Messenger of Allah (ﷺ) said: "Some people among my *ummah* will recite the Qur'an but they will pass out of Islam as the arrow passes through the prey."

Comments: [*Saheeh*, because of corroborating evidence and its *isnad* is *da'eef*]

٢٣١٣- وَقَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَسْتَقْبِلُوا، وَلَا تُحَفِّلُوا، وَلَا يُنَفِّقْ بَعْضُكُمْ لِبَعْضٍ».

تخريج: حسن لغيره، وهذا إسناد ضعيف، رواية سماك عن عكرمة مضطربة.

2313. The Messenger of Allah (ﷺ) said: "Do not go out to meet incoming traders, do not leave the milk of a she-camel or sheep to accumulate [in its udder, so as to deceive a prospective buyer], do not try to sell by artificial means."

Comments: [*Hasan* because of corroborating evidence, and its *isnad* is *da'eef*]

٢٣١٤- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ_ قَالَ عَبْدُ اللَّهِ: وَسَمِعْتُهُ مِنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ_ قَالَ: حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ يَعْقُوبَ بْنِ عُتْبَةَ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ صَدَّقَ أُمَيَّةَ فِي شَيْءٍ مِنْ شِعْرِهِ فَقَالَ:

رَجُلٌ وَثَوْرٌ تَحْتَ رِجْلِ يَمِينِهِ

وَالنَّسْرُ لِلْأُخْرَى وَلَيْثٌ مُرْصَدُ

فَقَالَ النَّبِيُّ ﷺ: «صَدَقَ». وَقَالَ:

وَالشَّمْسُ تَطْلُعُ كُلَّ آخِرِ لَيْلَةٍ حَمْرَاءَ

يُصْبِحُ لَوْنُهَا يَتَوَرَّدُ

2314. It was narrated from Ibn 'Abbas (ﷺ) that the Prophet (ﷺ) confirmed some things that Umayyah said in his poetry. He [Umayyah] said: A man and a bull beneath his right foot, and an eagle and a lion cub under the other foot. The Prophet (ﷺ) said: "He is right." He [Umayyah] said: The sun shines red at the end of every day and its colour becomes rosy in the morning; It comes reluctantly and rises very slowly by being compelled and whipped. The Prophet (ﷺ) said: "He is right."

Comments: [Its *isnad* is *da'eef*]

تَأْبَى فَمَا تَطْلُعُ لَنَا فِي رِسْلِهَا

إِلَّا مُعَذَّبَةً وَإِلَّا تُجْلَدُ

فَقَالَ النَّبِيُّ ﷺ: «صَدَقَ».

تخريج: إسناده ضعيف، محمد بن إسحاق مدلس وقد عنعن، والتصريح بالتحديث إنما جاء عن غير الثقات من أصحابه، ولو ثبت تصريح ابن إسحاق فلا يعتد به في مثل هذا المطلب.

2315. It was narrated from Ibn 'Abbas (ﷺ) that the Prophet (ﷺ) said: "The one who falls asleep whilst prostrating is not required to do *wudoo'*, unless he lies down. If he lies down, then his muscles relax."

Comments: [Its *isnad* is *da'eef*]

٢٣١٥- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ - وَسَمِعْتُهُ أَنَا مِنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ -: حَدَّثَنَا عَبْدُ السَّلَامِ بْنُ حَرْبٍ عَنْ يَزِيدَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ قَتَادَةَ، عَنْ أَبِي الْعَالِيَةِ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ قَالَ: «لَيْسَ عَلَى مَنْ نَامَ سَاجِدًا وُضُوءٌ، حَتَّى يَضْطَجِعَ، فَإِنَّهُ إِذَا اضْطَجَعَ، اسْتَرْخَتْ مَفَاصِلُهُ».

تخريج: إسناده ضعيف، يزيد بن عبدالرحمن مختلف فيه.

2316. It was narrated from Ibn 'Abbas (ﷺ) that a man seized a woman or tried to take her prisoner, but she tried to grab his sword, so he killed her. The Prophet (ﷺ) passed by her and was told what had happened to her, and he forbade killing women.

Comments: [*Hasan* because of corroborating evidence; this is a *da'eef isnad*]

٢٣١٦- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ - وَسَمِعْتُهُ أَنَا مِنْهُ -: حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ عَنْ حَجَّاجٍ، عَنِ الْحَكَمِ، عَنْ مِقْسَمٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَجُلًا أَخَذَ امْرَأَةً أَوْ سَبَاهَا، فَنَازَعَتْهُ قَائِمَ سَيْفِهِ، فَقَتَلَهَا، فَمَرَّ عَلَيْهَا النَّبِيُّ ﷺ فَأُخْبِرَ بِأَمْرِهَا، فَنَهَى عَنْ قَتْلِ النِّسَاءِ.

تخريج: حسن لغيره، وهذا إسناد ضعيف، الحجاج بن أرطاة مدلس وقد عنعن.

2317. The Messenger of Allah (ﷺ) sent an army to Mu'tah and he appointed Zaid in charge of it. If Zaid was killed, Ja'far [was to assume command]. If Ja'far was killed, Ibn Rawahah [was to assume command]. Ibn Rawahah

٢٣١٧- وَإِنَّ رَسُولَ اللَّهِ ﷺ بَعَثَ إِلَى مُؤْتَةَ، فَاسْتَعْمَلَ زَيْدًا، فَإِنْ قُتِلَ زَيْدٌ، فَجَعْفَرٌ، فَإِنْ قُتِلَ جَعْفَرٌ، فَابْنُ رَوَاحَةَ، فَتَخَلَّفَ ابْنُ رَوَاحَةَ، فَجَمَّعَ مَعَ رَسُولِ اللَّهِ ﷺ فَرَآهُ،

فَقَالَ: «مَا خَلَّفَكَ؟» قَالَ: أُجَمِّعُ مَعَكَ. قَالَ: «لَغَدْوَةٌ أَوْ رَوْحَةٌ، خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا». [راجع: ١٩٦٦]

تخريج: إسناده ضعيف كسابقه بهذه السياقة.

stayed behind and prayed *Jumu'ah* with the Messenger of Allah (ﷺ), who saw him and said, "What kept you behind?" He said: I wanted to pray *Jumu'ah* with you. He said: "To go out in the morning (to fight, for the sake of Allah) and come back in the evening is better than this world and everything in it."

Comments: [Its *isnad* is *da'eef* like the previous report]

٢٣١٨- وَقَالَ رَسُولُ اللَّهِ ﷺ: «لَيْسَ مِنَّا مَنْ وَطِئَ حُبْلَى».

تخريج: صحيح لغيره، وهذا إسناد ضعيف كسابقه.

2318. The Messenger of Allah (ﷺ) said: "He is not one of us who has intercourse with a pregnant woman [i.e., a female prisoner of war who is pregnant]."

Comments: [*Saheeh* because of corroborating evidence; its *isnad* is *da'eef* like the previous report]

٢٣١٩- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ ـ وَسَمِعْتُهُ أَنَا مِنْهُ ـ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ عَنِ ابْنِ أَبِي لَيْلَى، عَنِ الْحَكَمِ، عَنْ مِقْسَمٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: أُصِيبَ يَوْمَ الْخَنْدَقِ رَجُلٌ مِنَ الْمُشْرِكِينَ، وَطَلَبُوا إِلَى النَّبِيِّ ﷺ أَنْ يُجِنُّوهُ، فَقَالَ: «لَا، وَلَا كَرَامَةَ لَكُمْ» قَالُوا: فَإِنَّا نَجْعَلُ لَكَ عَلَى ذَلِكَ جُعْلًا. قَالَ: «وَذَلِكَ أَخْبَثُ وَأَخْبَثُ». [راجع: ٢٢٣٠]

تخريج: إسناده ضعيف، ابن أبي ليلى سيء الحفظ.

2319. It was narrated that Ibn 'Abbas (ﷺ) said: On the day of al-Khandaq, a *mushrik* man was killed and they asked the Prophet (ﷺ) to let them bury him, and he said: "No, not at all [I cannot please you by doing that]." They said: We will give you something in return for that. He said: "That is even worse."

Comments: [Its *isnad* is *da'eef*]

٢٣٢٠- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ ـ وَسَمِعْتُهُ أَنَا مِنْهُ ـ عَنْ شَرِيكٍ، عَنْ حُسَيْنٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ صَلَّى فِي ثَوْبٍ وَاحِدٍ مُتَوَشِّحًا بِهِ، يَتَّقِي بِفُضُولِهِ حَرَّ الْأَرْضِ وَبَرْدَهَا. [انظر: ٢٣٨٤، ٢٣٨٥، ٢٧٦٠، ٢٩٣٨، ٣٣٢٧]

2320. It was narrated from Ibn 'Abbas (ﷺ) that the Prophet (ﷺ) prayed wearing a single garment that he wrapped around himself, and used its extra length to protect himself from the heat or coldness of the ground.

Comments: [*Hasan* because of corroborating evidence; this is a *da'eef isnad*]

تخريج: حسن لغيره، وهذا إسناد ضعيف، شريك سيء الحفظ وحسين ضعيف.

2321. It was narrated that Ibn 'Abbas (ﷺ) said: Abu Jahl passed by and said: Didn't I tell you to stop? The Prophet (ﷺ) rebuffed him and Abu Jahl said to him: Why are you rebuffing me, O Muhammad? By Allah, you know there is no man with more helpers to call upon than me. Jibreel (ﷺ) said: "Then let him call upon his council (of helpers)" [al-'Alaq 96:17]. Ibn 'Abbas said: By Allah, if he had called upon his helpers, the punishing angels would have seized him.

Comments: [Its *isnad* is *qawi*]

٢٣٢١- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ ـ وَسَمِعْتُهُ أَنَا مِنْهُ ـ: حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ عَنْ دَاوُدَ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: : مَرَّ أَبُو جَهْلٍ فَقَالَ: أَلَمْ أَنْهَكَ. فَانْتَهَرَهُ النَّبِيُّ ﷺ، فَقَالَ لَهُ أَبُو جَهْلٍ: لِمَ تَنْتَهِرُنِي يَا مُحَمَّدُ؟ فَوَاللَّهِ لَقَدْ عَلِمْتَ مَا بِهَا رَجُلٌ أَكْثَرَ نَادِيًا مِنِّي، قَالَ: فَقَالَ جِبْرِيلُ عَلَيْهِ السَّلَامُ: ﴿فَلْيَدْعُ نَادِيَهُۥ﴾ (العلق: ١٧). قَالَ: فَقَالَ ابْنُ عَبَّاسٍ: وَاللَّهِ لَوْ دَعَا نَادِيَهُ لَأَخَذَتْهُ زَبَانِيَةُ الْعَذَابِ. [انظر: ٣٠٤٥، وراجع: ٢٢٢٥]

تخريج: إسناده قوي.

2322. It was narrated from Ibn 'Abbas (ﷺ) that the Prophet (ﷺ) used to deliver the *khutbah* on Friday standing, then he would sit down, then he would stand up and deliver (the second) *khutbah*.

Comments: [*Hasan*]

٢٣٢٢- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ ـ وَسَمِعْتُهُ أَنَا مِنْهُ ـ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مُحَمَّدٍ الْمُحَارِبِيُّ عَنِ الْحَجَّاجِ، عَنِ الْحَكَمِ، عَنْ مِقْسَمٍ، عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ: أَنَّهُ (١/٢٥٧) كَانَ يَخْطُبُ يَوْمَ الْجُمُعَةِ قَائِمًا، ثُمَّ يَقْعُدُ، ثُمَّ يَقُومُ فَيَخْطُبُ. [انظر: ٤٩١٩]

تخريج: حسن، عبدالرحمن المحاربي والحجاج مدلسان وقد عنعنا، إلا أنهما قد توبعا.

2323. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) said: "There is no one among you but he has a companion (*qareen*) from among the devils appointed (to accompany) him." They said: Even you, O Messenger of Allah? He said, "Yes, but Allah helped me against him and he became Muslim."

٢٣٢٣- حَدَّثَنَا عُثْمَانُ بْنُ مُحَمَّدٍ ـ وَسَمِعْتُهُ أَنَا مِنْ عُثْمَانَ بْنِ مُحَمَّدٍ ـ: حَدَّثَنَا جَرِيرٌ عَنْ قَابُوسَ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَيْسَ مِنْكُمْ مِنْ أَحَدٍ إِلَّا وَقَدْ وُكِّلَ بِهِ قَرِينُهُ مِنَ الشَّيَاطِينِ» قَالُوا: وَأَنْتَ يَا رَسُولَ اللَّهِ؟ قَالَ: «نَعَمْ، وَلَكِنَّ اللَّهَ أَعَانَنِي عَلَيْهِ فَأَسْلَمَ».

Comments: [*Saheeh* because of corroborating evidence, and its *isnad* is *da'eef* because Qaboos bin Abu Zibyan is *da'eef*]

2324. It was narrated that Ibn 'Abbas (ﷺ) said: On the night when the Prophet (ﷺ) was taken on the Night Journey (*Isra'*), he entered Paradise and heard a sound in some part of it. He said: "O Jibreel, what is this?" He said: This is Bilal, the *mu'adhdhin*. When he came to the people, the Prophet of Allah (ﷺ) said: "Bilal has attained success; I saw such and such for him." Then he was met by Moosa (ﷺ), who welcomed him and said: Welcome to the unlettered Prophet. He (the Prophet (ﷺ)) said: "He was a tall, dark man with straight hair down to his ears or above them." And he said: "Who is this, O Jibreel?" He said: This is Moosa (ﷺ). Then he went further and was met by 'Eesa, who welcomed him. He said: "Who is this, O Jibreel?" He said: This is 'Eesa. Then he went on and was met by a respectable, dignified old man, who welcomed him and greeted him with *salam*, and all of them greeted him with *salam*. He said: "Who is this, O Jibreel?" He said: This is your father Ibraheem. Then he looked into Hell and saw people consuming corpses. He said: "Who are these people, O Jibreel?" He said: These are the ones who eat people's flesh (i.e., gossip). And he saw a man who looked red and blue, of stocky

تخريج: صحيح لغيره، وهذا إسناد ضعيف، قابوس بن أبي ظبيان ضعيف.

٢٣٢٤- حَدَّثَنَا عُثْمَانُ بْنُ مُحَمَّدٍ- وَسَمِعْتُهُ أَنَا مِنْهُ-: حَدَّثَنَا جَرِيرٌ عَنْ قَابُوسَ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: لَيْلَةَ أُسْرِيَ بِنَبِيِّ اللَّهِ ﷺ، دَخَلَ الْجَنَّةَ، فَسَمِعَ فِي جَانِبِهَا وَجْسًا، قَالَ: «يَا جِبْرِيلُ، مَا هَذَا؟» قَالَ: هَذَا بِلَالٌ الْمُؤَذِّنُ. فَقَالَ نَبِيُّ اللَّهِ ﷺ حِينَ جَاءَ إِلَى النَّاسِ: «قَدْ أَفْلَحَ بِلَالٌ، رَأَيْتُ لَهُ كَذَا وَكَذَا». قَالَ: فَلَقِيَهُ مُوسَى، فَرَحَّبَ بِهِ، وَقَالَ: مَرْحَبًا بِالنَّبِيِّ الْأُمِّيِّ. قَالَ: فَقَالَ: «وَهُوَ رَجُلٌ آدَمُ طَوِيلٌ، سَبْطٌ شَعَرُهُ مَعَ أُذُنَيْهِ، أَوْ فَوْقَهُمَا» فَقَالَ: «مَنْ هَذَا يَا جِبْرِيلُ؟» قَالَ: هَذَا مُوسَى عَلَيْهِ السَّلَامُ. قَالَ: فَمَضَى، فَلَقِيَهُ عِيسَى، فَرَحَّبَ بِهِ وَقَالَ: «مَنْ هَذَا يَا جِبْرِيلُ؟» قَالَ: هَذَا عِيسَى. قَالَ: فَمَضَى، فَلَقِيَهُ شَيْخٌ جَلِيلٌ مَهِيبٌ، فَرَحَّبَ بِهِ وَسَلَّمَ عَلَيْهِ، وَكُلُّهُمْ يُسَلِّمُ عَلَيْهِ، قَالَ: «مَنْ هَذَا يَا جِبْرِيلُ؟» قَالَ: هَذَا أَبُوكَ إِبْرَاهِيمُ. قَالَ: فَنَظَرَ فِي النَّارِ، فَإِذَا قَوْمٌ يَأْكُلُونَ الْجِيَفَ، فَقَالَ: «مَنْ هَؤُلَاءِ يَا جِبْرِيلُ» قَالَ: هَؤُلَاءِ الَّذِينَ يَأْكُلُونَ لُحُومَ النَّاسِ. وَرَأَى رَجُلًا أَحْمَرَ أَزْرَقَ جَعْدًا شَعِثًا إِذَا رَأَيْتَهُ، قَالَ: «مَنْ هَذَا يَا جِبْرِيلُ» قَالَ: هَذَا عَاقِرُ النَّاقَةِ. قَالَ: فَلَمَّا دَخَلَ النَّبِيُّ الْمَسْجِدَ الْأَقْصَى قَامَ يُصَلِّي، ثُمَّ

الْتَفَتَ فَإِذَا النَّبِيُّونَ أَجْمَعُونَ يُصَلُّونَ مَعَهُ، فَلَمَّا انْصَرَفَ جِيءَ بِقَدَحَيْنِ، أَحَدُهُمَا عَنِ الْيَمِينِ وَالْآخَرُ عَنِ الشِّمَالِ، فِي أَحَدِهِمَا لَبَنٌ، وَفِي الْآخَرِ عَسَلٌ، فَأَخَذَ اللَّبَنَ، فَشَرِبَ مِنْهُ، فَقَالَ الَّذِي كَانَ مَعَهُ الْقَدَحُ: أَصَبْتَ الْفِطْرَةَ.

تخريج: إسناده ضعيف، قابوس ضعيف.

build and dishevelled. He said: "Who is this, O Jibreel?" He said: This is the one who hamstrung the she-camel. Then the Prophet (ﷺ) entered al-Masjid al-Aqsa, he stood up to pray, then he turned around and saw all the Prophets praying with him. When he finished praying, two vessels were brought to him, one from the right and the other from the left. In one of them there was milk and in the other there was honey. He took the milk and drank some of it, and the one who brought the vessel said: You have acted in accordance with sound human nature (done the right thing).

Comments: [Its *isnad* is *da'eef* and Qaboos is *da'eef*]

٢٣٢٥- حَدَّثَنَا عُثْمَانُ بْنُ مُحَمَّدٍ ـ وَسَمِعْتُهُ أَنَا مِنْهُ ـ قَالَ: حَدَّثَنَا جَرِيرٌ عَنِ الْأَعْمَشِ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ كُرَيْبٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قُمْتُ مَعَ النَّبِيِّ ﷺ فِي الصَّلَاةِ عَنْ شِمَالِهِ، فَأَقَامَنِي عَنْ يَمِينِهِ. [راجع: ١٩١٢]

تخريج: إسناده صحيح.

2325. It was narrated that Ibn 'Abbas (ﷺ) said: I stood with the Prophet (ﷺ) to pray, on his left, and he made me stand on his right.

Comments: [Its *isnad* is *saheeh*]

٢٣٢٦- حَدَّثَنَا عُثْمَانُ بْنُ مُحَمَّدٍ: حَدَّثَنَا جَرِيرٌ عَنِ الْأَعْمَشِ، عَنْ سُمَيْعٍ الزَّيَّاتِ مَوْلَى ابْنِ عَبَّاسٍ، عَنِ ابْنِ عَبَّاسٍ مِثْلَ ذَلِكَ. [انظر: ٣٣٥٩، ٣٤٥١]

تخريج: إسناده صحيح.

2326. A similar report was narrated from A'mash, from Sumai' az-Zayyat, the freed slave of Ibn 'Abbas, from Ibn 'Abbas (ﷺ).

Comments: [Its *isnad* is *saheeh*]

٢٣٢٧- حَدَّثَنَا عُثْمَانُ بْنُ مُحَمَّدٍ ـ وَسَمِعْتُهُ أَنَا مِنْهُ ـ: حَدَّثَنَا جَرِيرٌ عَنْ لَيْثِ بْنِ أَبِي سُلَيْمٍ، عَنْ عَبْدِ الْمَلِكِ بْنِ سَعِيدٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ

2327. It was narrated that Ibn 'Abbas (ﷺ) said: I heard the Messenger of Allah (ﷺ) say: "I shall be ahead of you at the

ابْنِ عَبَّاسٍ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «أَنَا فَرَطُكُمْ عَلَى الْحَوْضِ، فَمَنْ وَرَدَ أَفْلَحَ، وَيُؤْتَى بِأَقْوَامٍ فَيُؤْخَذُ بِهِمْ ذَاتَ الشِّمَالِ، فَأَقُولُ: أَيْ رَبِّ، فَيُقَالُ: مَا زَالُوا بَعْدَكَ يَرْتَدُّونَ عَلَى أَعْقَابِهِمْ». [راجع: ٢٠٩٦]

تخريج: حديث صحيح. خ: (٣٣٤٩)، م: (٢٨٦٠)، وهذا إسناد ضعيف لضعف ليث بن أبي سليم.

Cistern, and whoever comes to it will have succeeded. Some people will be brought and then taken to the left, and I will say: 'O Lord!' But it will be said: 'They continued turning back on their heels after you were gone.'"

Comments: [A *saheeh hadeeth;* al-Bukhari (3349) and Muslim (2860) and this is a *da'eef isnad*]

٢٣٢٨- حَدَّثَنَا عُثْمَانُ بْنُ مُحَمَّدٍ - وَسَمِعْتُهُ أَنَا مِنْهُ - قَالَ: حَدَّثَنَا جَرِيرٌ عَنْ لَيْثِ بْنِ أَبِي سُلَيْمٍ، عَنْ عَبْدِ الْمَلِكِ بْنِ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَتَفَاءَلُ وَلَا يَتَطَيَّرُ، وَيُعْجِبُهُ الِاسْمُ الْحَسَنُ. [انظر: ٢٧٦٦، ٢٩٢٥]

تخريج: حسن لغيره، وهذا إسناد ضعيف، لضعف ليث بن أبي سليم.

2328. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) was optimistic and not superstitious, and he liked good names.

Comments: [*Hasan* because of corroborating evidence; this is a *da'eef isnad*]

٢٣٢٩- حَدَّثَنَا عُثْمَانُ بْنُ مُحَمَّدٍ - وَسَمِعْتُهُ أَنَا مِنْ عُثْمَانَ بْنِ مُحَمَّدٍ -: حَدَّثَنَا جَرِيرٌ عَنْ لَيْثٍ، عَنْ عَبْدِ الْمَلِكِ بْنِ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ يَرْفَعُهُ إِلَى النَّبِيِّ ﷺ قَالَ: «لَيْسَ مِنَّا مَنْ لَمْ يُوَقِّرِ الْكَبِيرَ، وَيَرْحَمِ الصَّغِيرَ، وَيَأْمُرْ بِالْمَعْرُوفِ، وَيَنْهَى عَنِ الْمُنْكَرِ».

تخريج: صحيح لغيره، وهذا إسناد ضعيف كسابقه.

2329. It was narrated from Ibn 'Abbas (ﷺ), who attributed it to the Prophet (ﷺ), that he said: "He is not one of us who does not show respect to our old ones and compassion to our young ones, [and does not] enjoin what is good and forbid what is evil."

Comments: [*Saheeh* because of corroborating evidence; this is a *da'eef isnad*]

٢٣٣٠- حَدَّثَنَا عُثْمَانُ بْنُ مُحَمَّدٍ: حَدَّثَنَا جَرِيرٌ عَنْ لَيْثٍ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ قَالَ: «خَمْسٌ كُلُّهُنَّ فَاسِقَةٌ يَقْتُلُهُنَّ الْمُحْرِمُ، وَيُقْتَلْنَ فِي الْحَرَمِ: الْفَأْرَةُ، وَالْعَقْرَبُ، وَالْحَيَّةُ، وَالْكَلْبُ الْعَقُورُ، وَالْغُرَابُ». [انظر: ٢٣٣١]

2330. It was narrated from Ibn 'Abbas (ﷺ) that the Prophet (ﷺ) said: "There are five, all of which are evil; the pilgrim in *ihram* may kill them and they may be killed in the *Haram*: mice, scorpions, snakes, vicious dogs and crows."

تخريج: صحيح لغيره، وهذا إسناد ضعيف كسابقه.

Comments: [*Saheeh* because of corroborating evidence; this is a *da'eef isnad* like the previous report]

٢٣٣١- [حَدَّثَنَا عُثْمَانُ: حَدَّثَنَا جَرِيرٌ عَنْ حُصَيْنِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ قَالَ: «خَمْسٌ كُلُّهُنَّ فَاسِقَةٌ، يَقْتُلُهُنَّ الْمُحْرِمُ، وَيُقْتَلْنَ فِي الْحَرَمِ».. مِثْلَهُ].

تخريج: إسناده صحيح.

2331. It was narrated from Ibn 'Abbas that the Prophet (ﷺ) said: "There are five, all of which are evil; the pilgrim in *ihram* may kill them and they may be killed in the *Haram*..." A similar report.

Comments: [Its *isnad* is *Saheeh*]

٢٣٣٢- حَدَّثَنَا عُثْمَانُ: حَدَّثَنَا جَرِيرٌ عَنْ حُصَيْنِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: مَا سَنَّ رَسُولُ اللَّهِ ﷺ شَيْئًا إِلَّا وَقَدْ عَلِمْتُهُ غَيْرَ ثَلَاثٍ: لَا أَدْرِي كَانَ يَقْرَأُ فِي الظُّهْرِ وَالْعَصْرِ(١/٢٥٨) أَمْ لَا؟ وَلَا أَدْرِي كَيْفَ كَانَ يَقْرَأُ: (وَقَدْ بَلَغْتُ مِنَ الْكِبَرِ عُتِيًّا) [مريم:٨] أَوْ (عُسِيًّا)؟ قَالَ حُصَيْنٌ: وَنَسِيتُ الثَّالِثَةَ. قَالَ عَبْدُ اللَّهِ: سَمِعْتُهَا كُلَّهَا أَنَا مِنْ عُثْمَانَ بْنِ مُحَمَّدٍ. [راجع: ٢٢٤٦]

تخريج: إسناده صحيح.

2332. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) did not prescribe anything but I learned it, apart from three things. I do not know whether the Messenger of Allah (ﷺ) recited in *Zuhr* and *'Asr* or not. And I do not know how he recited this verse: *"Wa qad balaghtu minal-kibari 'utiyya"* or *" 'usiyya"* (referring to the verse "and I have reached the extreme old age" [Maryam 19:8]). Husain said: And I forgot the third. 'Abdullah said: I heard it all from 'Uthman bin Muhammad.

Comments: [Its *isnad* is *saheeh*]

٢٣٣٣- حَدَّثَنَا عُثْمَانُ بْنُ مُحَمَّدٍ_ وَسَمِعْتُهُ أَنَا مِنْهُ_: حَدَّثَنَا جَرِيرٌ عَنِ الْأَعْمَشِ، عَنْ جَعْفَرِ ابْنِ إِيَاسٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: سَأَلَ أَهْلُ مَكَّةَ النَّبِيَّ ﷺ أَنْ يَجْعَلَ لَهُمُ الصَّفَا ذَهَبًا وَأَنْ يُنَحِّيَ الْجِبَالَ عَنْهُمْ، فَيَزْرَعُوا، فَقِيلَ لَهُ: إِنْ شِئْتَ أَنْ تَسْتَأْنِيَ بِهِمْ،

2333. It was narrated that Ibn 'Abbas (ﷺ) said: The people of Makkah asked the Prophet (ﷺ) to turn as-Safa into gold for them and to remove the mountains from around them so that they could cultivate (the land). It was said to him: If you want, you can be patient with them or if you want,

وَإِنْ شِئْتَ أَنْ نُؤْتِيَهُمُ الَّذِي سَأَلُوا، فَإِنْ كَفَرُوا أُهْلِكُوا كَمَا أَهْلَكْتُ مَنْ قَبْلَهُمْ، قَالَ: «لَا، بَلْ أَسْتَأْنِي بِهِمْ» فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ هَذِهِ الْآيَةَ: ﴿وَمَا مَنَعَنَآ أَن نُّرْسِلَ بِٱلْـَٔايَٰتِ إِلَّآ أَن كَذَّبَ بِهَا ٱلْأَوَّلُونَ ۚ وَءَاتَيْنَا ثَمُودَ ٱلنَّاقَةَ مُبْصِرَةً﴾ (الإسراء: ٥٩). [انظر: ٣٢٢٣]

تخريج: إسناده صحيح.

you can give them what they asked for, but if they disbelieve, they will be destroyed as those who came before them were destroyed. He said: "Rather I shall be patient with them." Then Allah, may He be glorified and exalted, revealed this verse: "And nothing stops Us from sending the *Ayat* (proofs, evidences, signs) but that the people of old denied them. And We sent the she-camel to Thamood as a clear sign, " [al-Isra' 17:59].

Comments: [Its *isnad* is *saheeh* according to the conditions of al-Bukhari and Muslim]

٢٣٣٤- حَدَّثَنَا أَسْوَدُ بْنُ عَامِرٍ: حَدَّثَنَا سُفْيَانُ عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ كُرَيْبٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَ اسْمُ جُوَيْرِيَةَ بَرَّةَ، فَكَأَنَّ النَّبِيَّ ﷺ كَرِهَ ذَلِكَ، فَسَمَّاهَا جُوَيْرِيَةَ، كَرَاهَةَ أَنْ يُقَالَ: خَرَجَ مِنْ عِنْدِ بَرَّةَ، قَالَ: وَخَرَجَ بَعْدَ مَا صَلَّى، فَجَاءَهَا فَقَالَتْ: مَا زِلْتُ بَعْدَكَ يَا رَسُولَ اللَّهِ دَائِبَةً. قَالَ: فَقَالَ لَهَا: «لَقَدْ قُلْتُ بَعْدَكِ كَلِمَاتٍ لَوْ وُزِنَّ، لَرَجَحْنَ بِمَا قُلْتِ: سُبْحَانَ اللَّهِ عَدَدَ مَا خَلَقَ، سُبْحَانَ اللَّهِ رِضَاءَ نَفْسِهِ، سُبْحَانَ اللَّهِ زِنَةَ عَرْشِهِ، سُبْحَانَ اللَّهِ مِدَادَ كَلِمَاتِهِ». [انظر: ٢٩٠٠، ٣٠٠٥، ٣٣٠٨]

تخريج: إسناده صحيح. م: (٢١٤٠).

2334. It was narrated that Ibn 'Abbas (ﷺ) said: Juwairiyah's name was Barrah (meaning righteous), but it was as if the Prophet (ﷺ) disliked that, so he named her Juwairiyah, because he did not like it to be said that he had left a righteous woman. He went out after he prayed, then he came back to her and she said: Since you left, O Messenger of Allah, I have continued in worship. He said to her: "After I left you, I said some words which, if they were to be weighed, would outweigh what you said: 'Glory be to Allah as much as the number of His creation; glory be to Allah as much as pleases Him; glory be to Allah as much as the weight of His Throne; and glory be to Allah as much as the ink of His words.'"

Comments: [Its *isnad* is *saheeh*, Muslim (2140)]

٢٣٣٥- حَدَّثَنَا مُعَاوِيَةُ بْنُ عَمْرٍو: حَدَّثَنَا زَائِدَةُ عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ

2335. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) said: "Fast when you

عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «صُومُوا لِرُؤْيَتِهِ، وَأَفْطِرُوا لِرُؤْيَتِهِ، فَإِنْ حَالَ دُونَهُ غَيَايَةٌ، فَأَكْمِلُوا الْعِدَّةَ، وَالشَّهْرُ تِسْعٌ وَعِشْرُونَ» يَعْنِي أَنَّهُ يَكُونُ نَاقِصًا. [راجع: ١٩٨٥]

تخريج: صحيح، دون قوله: «الشهر تسع وعشرون» فصحيح لغيره، وسماك في روايته عن عكرمة اضطراب.

see it [the new moon] and break the fast when you see it, and if clouds prevent you from seeing it, then complete the number [of days, in the month]; the month is twenty-nine days," meaning that it may be shorter [than thirty days].

Comments: [*Saheeh*]

٢٣٣٦- حَدَّثَنَا مُعَاوِيَةُ: حَدَّثَنَا زَائِدَةُ عَنِ الْأَعْمَشِ، عَنْ مُسْلِمٍ الْبَطِينِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ، إِنَّ أُمِّي مَاتَتْ وَعَلَيْهَا صَوْمُ شَهْرٍ، أَفَأَقْضِيهِ عَنْهَا؟ فَقَالَ: «لَوْ كَانَ عَلَى أُمِّكَ دَيْنٌ، أَكُنْتَ قَاضِيَهُ عَنْهَا؟» قَالَ: نَعَمْ، قَالَ: «فَدَيْنُ اللَّهِ أَحَقُّ أَنْ يُقْضَى». [راجع: ١٩٧٠]

قَالَ سُلَيْمَانُ: فَقَالَ الْحَكَمُ وَسَلَمَةُ بْنُ كُهَيْلٍ: وَنَحْنُ جَمِيعًا جُلُوسٌ، حِينَ حَدَّثَ مُسْلِمٌ بِهَذَا الْحَدِيثِ قَالَا: سَمِعْنَا مُجَاهِدًا يَذْكُرُ هَذَا عَنِ ابْنِ عَبَّاسٍ.

تخريج: إسناده صحيح. خ: (١٩٥٣-تعليقا)، م: (١١٤٨).

2336. It was narrated that Ibn 'Abbas (ﷺ) said: A man came to the Prophet (ﷺ) and said: O Messenger of Allah, my mother has died and she owed a month's fast; should I make it up for her? He said: "If your mother owed a debt, would you pay it off for her?" He said: Yes. He said: "A debt owed to Allah is more deserving of being paid off."

Comments: [Its *isnad* is *saheeh,* al-Bukhari (1953) and Muslim (1148)]

٢٣٣٧- حَدَّثَنَا يَحْيَى بْنُ إِسْحَاقَ: أَخْبَرَنِي وُهَيْبٌ: حَدَّثَنَا ابْنُ طَاوُسٍ عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ احْتَجَمَ وَأَعْطَى الْحَجَّامَ أَجْرَهُ، وَاسْتَعَطَ. [راجع: ٢٢٤٩]

تخريج: إسناده صحيح. خ: (٢٢٧٨)، م: (١٢٠٢).

2337. It was narrated from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) was treated with cupping and gave the cupper his fee, and he was treated with medicine administered in the nose.

Comments: [Its *isnad* is *saheeh,* al-Bukhari (2278) and Muslim (1202)]

2338. It was narrated from Ibn 'Abbas (رضي الله عنه) that the Prophet (ﷺ) was asked about offering a sacrifice, stoning the *Jamrah* and shaving the head, and doing the rituals in different orders, and he said: "No problem."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1734) and Muslim (1307)]

٢٣٣٨- حَدَّثَنَا يَحْيَى بْنُ إِسْحَاقَ: أَخْبَرَنَا وُهَيْبٌ: أَخْبَرَنَا ابْنُ طَاوُسٍ عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ سُئِلَ عَنِ الذَّبْحِ وَالرَّمْيِ وَالْحَلْقِ وَالتَّقْدِيمِ وَالتَّأْخِيرِ فَقَالَ: «لَا حَرَجَ». [انظر: ٢٤٢١، وراجع: ١٨٥٧]

تخريج: إسناده صحيح. خ: (١٧٣٤)، م: (١٣٠٧).

2339. It was narrated from Ibn 'Abbas (رضي الله عنه) that a roasted shoulder [of an animal] was brought to the Prophet (ﷺ) and he nibbled some meat from it, then he prayed and he did not do *wudoo'* after eating that.

Comments: [*Saheeh*; this is a *da'eef isnad*, Muhammad bin az-Zubair is *da'eef*]

٢٣٣٩- حَدَّثَنَا عَبْدُ الْوَهَّابِ الْخَفَّافُ قَالَ: أَخْبَرَنَا مُحَمَّدُ بْنُ الزُّبَيْرِ عَنْ عَلِيِّ بْنِ عَبْدِ اللَّهِ ابْنِ عَبَّاسٍ، عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ أُتِيَ بِكَتِفٍ مَشْوِيَّةٍ، فَأَكَلَ مِنْهَا نَتْفًا، ثُمَّ صَلَّى وَلَمْ يَتَوَضَّأْ مِنْ ذَلِكَ. [راجع: ٢٠٠٢]

تخريج: صحيح، وهذا إسناد ضعيف، محمد بن الزبير ضعيف.

2340. It was narrated from Ibn 'Abbas (رضي الله عنه) that he said: The Messenger of Allah (ﷺ) said: "Good health and free time [are] two blessings from Allah that many people do not make good use of."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (6412)]

٢٣٤٠- حَدَّثَنِي مَكِّيُّ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ سَعِيدِ بْنِ أَبِي هِنْدٍ أَنَّهُ سَمِعَ أَبَاهُ يُحَدِّثُ عَنِ ابْنِ عَبَّاسٍ أَنَّهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ الصِّحَّةَ وَالْفَرَاغَ، نِعْمَتَانِ مِنْ نِعَمِ اللَّهِ، مَغْبُونٌ فِيهِمَا كَثِيرٌ مِنَ النَّاسِ». [انظر: ٣٢٠٧]

تخريج: إسناده صحيح. خ: (٦٤١٢).

2341. It was narrated from Muhammad bin 'Amr bin 'Ata' that he heard Ibn 'Abbas (رضي الله عنه) say: I saw the Messenger of Allah (ﷺ) eat from a shoulder or leg [of an animal], then he got up and prayed, and he did not do *wudoo'*.

Comments: [Its *isnad* is *saheeh*]

٢٣٤١- حَدَّثَنَا عَتَّابُ بْنُ زِيَادٍ: حَدَّثَنَا عَبْدُ اللَّهِ- يَعْنِي ابْنَ الْمُبَارَكِ- قَالَ: أَخْبَرَنَا مُوسَى ابْنُ عُقْبَةَ عَنْ مُحَمَّدِ بْنِ عَمْرِو بْنِ عَطَاءٍ أَنَّهُ حَدَّثَهُ: أَنَّهُ سَمِعَ ابْنَ عَبَّاسٍ يَقُولُ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ أَكَلَ مِنْ كَتِفٍ أَوْ ذِرَاعٍ، ثُمَّ قَامَ فَصَلَّى، وَلَمْ يَتَوَضَّأْ. [راجع: ٢٠٠٢]

تخريج: إسناده صحيح. م: (٣٥٤-٣٥٩).

2342. It was narrated from Abu Hurairah (ﷺ) that the Messenger of Allah (ﷺ) used to teach them this supplication as he would teach them a soorah of the Qur'an: "O Allah, I seek refuge in You from the torment of Hell; I seek refuge in You from the torment of the grave; I seek refuge in You from the evil of the Dajjal; and I seek refuge in You from the trials of life and death."

Comments: [Its *isnad* is *saheeh*, Muslim (588)]

٢٣٤٢- حَدَّثَنَا إِسْمَاعِيلُ بْنُ عُمَرَ قَالَ: حَدَّثَنَا مَالِكٌ عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُعَلِّمُهُمْ هَذَا الدُّعَاءَ، كَمَا يُعَلِّمُهُمُ السُّورَةَ مِنَ الْقُرْآنِ: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ جَهَنَّمَ، وَأَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ، وَأَعُوذُ بِكَ مِنْ شَرِّ الْمَسِيحِ الدَّجَّالِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ».

تخريج: إسناده صحيح. م: (٥٨٨). هذا الحديث من مسند أبي هريرة.

2343. A similar report was narrated from Ibn 'Abbas except that he said, "... from the turmoil of the Dajjal."

Comments: [Its *isnad* is *saheeh*, Muslim (590)]

٢٣٤٣- حَدَّثَنَا إِسْمَاعِيلُ: حَدَّثَنَا مَالِكٌ عَنْ أَبِي الزُّبَيْرِ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ مِثْلَهُ غَيْرَ أَنَّهُ قَالَ: «مِنْ فِتْنَةِ الْمَسِيحِ الدَّجَّالِ». [راجع: ٢١٦٨]

تخريج: إسناده صحيح. م: (٥٩٠).

2344. It was narrated from Ibn 'Abbas (ﷺ) that the Prophet of Allah (ﷺ) used to offer supplication at times of distress (saying): "There is no God but Allah, the Almighty, the Forbearing; there is no God but You, Lord of the mighty Throne; there is no God but You, Lord of the heavens, Lord of the Earth and Lord of the noble Throne."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (6345) and Muslim (2730)]

٢٣٤٤- قَالَ عَبْدُ الْوَهَّابِ: أَخْبَرَنَا هِشَامٌ عَنْ قَتَادَةَ، عَنْ أَبِي (١/ ٢٥٩) الْعَالِيَةِ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ نَبِيَّ اللَّهِ ﷺ كَانَ يَدْعُو عِنْدَ الْكَرْبِ: «لَا إِلَهَ إِلَّا اللَّهُ الْعَظِيمُ الْحَلِيمُ، لَا إِلَهَ إِلَّا اللَّهُ أَنْتَ رَبُّ الْعَرْشِ الْعَظِيمِ، لَا إِلَهَ إِلَّا أَنْتَ رَبُّ السَّمَاوَاتِ وَرَبُّ الْأَرْضِ وَرَبُّ الْعَرْشِ الْكَرِيمِ». [راجع: ٢٠١٢]

تخريج: إسناده صحيح. خ: (٦٣٤٥)، م: (٢٧٣٠).

2345. A similar report was narrated from Ibn 'Abbas (ﷺ) from the Prophet (ﷺ) i.e., the supplication at times of distress.

٢٣٤٥- حَدَّثَنَا عَبْدُ الْوَهَّابِ: أَخْبَرَنَا سَعِيدٌ عَنْ قَتَادَةَ، عَنْ أَبِي الْعَالِيَةِ الرِّيَاحِيِّ، عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ مِثْلَهُ، يَعْنِي مِثْلَ دُعَاءِ الْكَرْبِ. [راجع: ٢٠١٢]

Comments: [Its *isnad* is *saheeh*, al-Bukhari (7426) and Muslim (2730)]

تخريج: إسناده صحيح. خ: (٧٤٢٦)، م: (٢٧٣٠).

2346. It was narrated from Ziyad an-Numairi that Anas bin Malik (ﷺ) said: When Rajab began, the Prophet (ﷺ) would say: "O Allah, bless Rajab and Sha'ban for us, and bless Ramadan for us." And he used to say: "The night before Friday is beautiful and its day is bright and shiny."

٢٣٤٦- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ عَنْ زَائِدَةَ بْنِ أَبِي الرُّقَادِ، عَنْ زِيَادٍ النُّمَيْرِيِّ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ كَانَ النَّبِيُّ ﷺ إِذَا دَخَلَ رَجَبٌ قَالَ: «اللَّهُمَّ بَارِكْ لَنَا فِي رَجَبٍ وَشَعْبَانَ، وَبَارِكْ لَنَا فِي رَمَضَانَ». وَكَانَ يَقُولُ: «لَيْلَةُ الْجُمُعَةِ غَرَّاءُ، وَيَوْمُهَا أَزْهَرُ».

Comments: [Its *isnad* is *da'eef*; and Zaidah bin Abur-Ruqad is *da'eef* This *hadeeth* is from the Musnad of Anas bin Malik, not the Musnad of Ibn 'Abbas]

تخريج: إسناده ضعيف، زائدة بن أبي الرقاد ضعيف. وهذا الحديث من مسند أنس.

2347. It was narrated from Abul-'Aliyah ar-Riyahi: The cousin of your Prophet - meaning Ibn 'Abbas (ﷺ) - narrated that the Prophet (ﷺ) said: "On the night when I was taken on the Night Journey (*al-Isra'*), I saw Moosa (ﷺ), a tall dark man with curly hair, as if he were one of the men of Shanoo'ah. And I saw 'Eesa Ibn Maryam (ﷺ), a man of average height with a red and white complexion and lank hair."

٢٣٤٧- حَدَّثَنَا عَبْدُ الْوَهَّابِ عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ أَبِي الْعَالِيَةِ الرِّيَاحِيِّ: حَدَّثَنَا ابْنُ عَمِّ نَبِيِّكُمْ- يعني ابْنَ عَبَّاسٍ ـ عَنِ النَّبِيِّ ﷺ قَالَ: «رَأَيْتُ لَيْلَةَ أُسْرِيَ بِي مُوسَى بْنَ عِمْرَانَ عَلَيْهِ السَّلَامُ، رَجُلًا آدَمَ طُوَالًا، جَعْدَ الرَّأْسِ، كَأَنَّهُ مِنْ رِجَالِ شَنُوءَةَ، وَرَأَيْتُ عِيسَى ابْنَ مَرْيَمَ عَلَيْهِ السَّلَامُ، مَرْبُوعَ الْخَلْقِ، فِي الْحُمْرَةِ وَالْبَيَاضِ، سَبْطًا». [راجع: ٢١٩٧]

Comments: [Its *isnad* is *saheeh*, al-Bukhari (3239) and Muslim (165)]

تخريج: إسناده صحيح. خ: (٣٢٣٩)، م: (١٦٥).

2348. It was narrated from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) said to his companions: "Make it *'Umrah*. If I had known before what I know now, I would have told you to do it (*'Umrah*). And let those who do not have sacrificial animals with them exit

٢٣٤٨- حَدَّثَنَا عَبِيدَةُ بْنُ حُمَيْدٍ عَنْ يَزِيدَ بْنِ أَبِي زِيَادٍ، عَنْ مُجَاهِدٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ لِأَصْحَابِهِ: «اجْعَلُوهَا عُمْرَةً، فَإِنِّي لَوِ اسْتَقْبَلْتُ مِنْ أَمْرِي مَا اسْتَدْبَرْتُ لَأَمَرْتُكُمْ بِهَا وَيَحِلَّ مَنْ لَيْسَ مَعَهُ

هَدْيٌ» وَكَانَ مَعَ رَسُولِ اللَّهِ ﷺ هَدْيٌ. قَالَ: وَقَالَ رَسُولُ اللَّهِ ﷺ: «دَخَلَتِ الْعُمْرَةُ فِي الْحَجِّ إِلَى يَوْمِ الْقِيَامَةِ» وَخَلَّلَ بَيْنَ أَصَابِعِهِ. [راجع: ٢١١٥، انظر: ٢٣٦٠، ٣٥٠٩]

تخريج: حسن لغيره، وهذا إسناد ضعيف، يزيد بن أبي زياد حسن الحديث في الشواهد والمتابعات.

ihram." The Messenger of Allah (ﷺ) had a sacrificial animal with him. And the Messenger of Allah (ﷺ) said: "'*Umrah* has been incorporated into *Hajj* until the Day of Resurrection." And he interlaced his fingers.

Comments: [*Hasan* because of corroborating evidence; this is a *da'eef isnad*]

٢٣٤٩- حَدَّثَنَا عَبِيدَةُ بْنُ حُمَيْدٍ: حَدَّثَنَا يَزِيدُ ابْنُ أَبِي زِيَادٍ عَنْ رَجُلٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ فِي سَفَرٍ، فَعَرَّسَ مِنَ اللَّيْلِ، فَرَقَدَ وَلَمْ يَسْتَيْقِظْ إِلَّا بِالشَّمْسِ، قَالَ: فَأَمَرَ رَسُولُ اللَّهِ ﷺ بِلَالًا فَأَذَّنَ، فَصَلَّى رَكْعَتَيْنِ قَالَ: فَقَالَ ابْنُ عَبَّاسٍ: مَا تَسُرُّنِي الدُّنْيَا وَمَا فِيهَا بِهَا. يَعْنِي الرُّخْصَةَ.

تخريج: مرفوعه صحيح، وهذا إسناد ضعيف، لضعف يزيد وجهالة شيخه فيه.

2349. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) was on a journey, and he stopped at the end of the night and went to sleep, and he did not wake up until the sun woke him up. Then the Messenger of Allah (ﷺ) instructed Bilal to give the call to prayer, and he prayed two *rak'ahs*. And Ibn 'Abbas said: I would not be pleased to have this world and everything in it - i.e., instead of this concession.

Comments: [Its traceble is *saheeh;* this is a *da'eef isnad* because Yazeed is *da'eef*]

٢٣٥٠- حَدَّثَنَا عَبِيدَةُ: حَدَّثَنِي مَنْصُورٌ عَنْ مُجَاهِدٍ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: خَرَجَ رَسُولُ اللَّهِ ﷺ مِنَ الْمَدِينَةِ يُرِيدُ مَكَّةَ، فَصَامَ حَتَّى أَتَى عُسْفَانَ قَالَ: فَدَعَا بِإِنَاءٍ، فَوَضَعَهُ عَلَى يَدِهِ، حَتَّى نَظَرَ النَّاسُ إِلَيْهِ، ثُمَّ أَفْطَرَ. قَالَ: فَكَانَ ابْنُ عَبَّاسٍ يَقُولُ: مَنْ شَاءَ صَامَ، وَمَنْ شَاءَ أَفْطَرَ. [انظر: ٢٣٥١، ٢٦٥٢، ٢٩٩٤، ٣١٦٢، وراجع: ١٨٩٢]

تخريج: إسناده صحيح. خ: (٤٢٧٩)، م: (١١١٣).

2350. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) left Madinah, heading for Makkah, and he fasted until he reached 'Usfan. Then he called for a vessel and took it in his hand so that the people could see him, then he broke his fast. And Ibn 'Abbas used to say: Whoever wants to may fast and whoever wants to may not fast.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (4279) and Muslim (1113)]

2351. It was narrated from Mansoor... And he mentioned the same *isnad* and a similar report.

Comments: [Its *isnad* is *saheeh,* al-Bukhari (4279) and Muslim (1113)]

٢٣٥١- حَدَّثَنَا حُسَيْنٌ: حَدَّثَنَا شَيْبَانُ عَنْ مَنْصُورٍ.. فَذَكَرَهُ بِإِسْنَادِهِ وَمَعْنَاهُ. [راجع: ما قبله]

تخريج: إسناده صحيح. خ: (٤٢٧٩)، م: (١١١٣).

2352. It was narrated from Ibn 'Abbas that the Prophet (ﷺ) came to them quickly, and we got worried because of his rushing. When he reached us he said: "I came rushing to tell you about *Lailatal-Qadr,* but then I was caused to forget it whilst I was coming to you. However seek it in the last ten nights of Ramadan."

Comments: [Its *isnad* is *saheeh,* see the previous report]

٢٣٥٢- حَدَّثَنَا عَبِيدَةُ: حَدَّثَنِي قَابُوسُ عَنْ أَبِي ظَبْيَانَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ نَبِيَّ اللَّهِ ﷺ أَقْبَلَ إِلَيْهِمْ مُسْرِعًا، قَالَ: حَتَّى أَفْزَعَنَا مِنْ سُرْعَتِهِ، فَلَمَّا انْتَهَى إِلَيْنَا قَالَ: «جِئْتُ مُسْرِعًا أُخْبِرُكُمْ بِلَيْلَةِ الْقَدْرِ فَأُنْسِيتُهَا بَيْنِي وَبَيْنَكُمْ، وَلَكِنِ الْتَمِسُوهَا فِي الْعَشْرِ الْأَوَاخِرِ مِنْ رَمَضَانَ».

تخريج: إسناده صحيح. راجع ماقبله.

2353. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) said, on the day of the conquest of Makkah: "This is a sacred land; Allah made it sacred on the day He created the heavens and the earth. It is sacred; Allah has made it sacred until the Day of Resurrection. It was not made permissible to anyone to fight in it apart from me, and it will not be permissible for anyone after me to fight in it until the Day of Resurrection. It was only made permissible for me for part of a day. It is a sanctuary made sacred by Allah, may He be glorified and exalted, until the Hour begins. Its thorns are not to be cut, its green grass is not to be uprooted, its game is not to be disturbed and its lost property is not to be picked up except by the one who will announce it." al-

٢٣٥٣- حَدَّثَنَا عَبِيدَةُ: حَدَّثَنِي مَنْصُورٌ عَنْ مُجَاهِدٍ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ يَوْمَ فَتْحِ مَكَّةَ: «إِنَّ هَذَا الْبَلَدَ حَرَامٌ، حَرَّمَهُ اللَّهُ يَوْمَ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ، فَهُوَ حَرَامٌ، حَرَّمَهُ اللَّهُ إِلَى يَوْمِ الْقِيَامَةِ، مَا أُحِلَّ لِأَحَدٍ فِيهِ الْقَتْلُ غَيْرِي، وَلَا يَحِلُّ لِأَحَدٍ بَعْدِي فِيهِ حَتَّى تَقُومَ السَّاعَةُ، وَمَا أُحِلَّ لِي فِيهِ إِلَّا سَاعَةٌ مِنَ النَّهَارِ، فَهُوَ حَرَامٌ حَرَّمَهُ اللَّهُ عَزَّ وَجَلَّ إِلَى أَنْ تَقُومَ السَّاعَةُ، وَلَا يُعْضَدُ شَوْكُهُ، وَلَا يُخْتَلَى خَلَاهُ، وَلَا يُنَفَّرُ صَيْدُهُ، وَلَا تُلْتَقَطُ لُقَطَتُهُ إِلَّا لِمُعَرِّفٍ» قَالَ: فَقَالَ الْعَبَّاسُ ـ وَكَانَ مِنْ أَهْلِ الْبَلَدِ، قَدْ عَلِمَ الَّذِي لَا بُدَّ لَهُمْ مِنْهُ ـ: إِلَّا الْإِذْخِرَ يَا رَسُولَ اللَّهِ، فَإِنَّهُ لَا بُدَّ لَهُمْ مِنْهُ، فَإِنَّهُ لِلْقُبُورِ وَالْبُيُوتِ. قَالَ: فَقَالَ رَسُولُ اللَّهِ

'Abbas - who was one of the local people and knew what they could not do without - said: Except *idhkhir*, O Messenger of Allah, for they need it for their graves and houses. And the Messenger of Allah (ﷺ) said: "Except *idhkhir*."

ﷺ: «إِلَّا الْإِذْخِرَ». [انظر: ٢٨٩٦، وراجع: ٢٢٧٩]

Comments: [*Saheeh* because of corroborating evidence and its *isnad* is *da'eef* because Qaboos is *da'eef*]

تخريج: صحيح لغيره، وهذا إسناد ضعيف، قابوس ضعيف.

2354. It was narrated that Ibn 'Abbas (ﷺ) said: Some ghee, dried yoghurt and a lizard were given to the Messenger of Allah (ﷺ), and he ate the ghee and dried yoghurt, then he said concerning the lizard: "This is something that I have never eaten, but whoever would like to eat it, let him eat it." And it was eaten at his table.

Comments: [Its *isnad* is *qawi*, al-Bukhari (2572) and Muslim (1977)

٢٣٥٤- حَدَّثَنَا عَبِيدَةُ قَالَ: حَدَّثَنِي وَاقِدٌ أَبُو عَبْدِ اللَّهِ الْخَيَّاطُ عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: أُهْدِيَ لِرَسُولِ اللَّهِ ﷺ سَمْنٌ وَأَقِطٌ وَضَبٌّ، فَأَكَلَ السَّمْنَ وَالْأَقِطَ، ثُمَّ قَالَ لِلضَّبِّ: «إِنَّ هَذَا الشَّيْءَ مَا أَكَلْتُهُ قَطُّ، فَمَنْ شَاءَ أَنْ يَأْكُلَهُ فَلْيَأْكُلْهُ». قَالَ: فَأُكِلَ عَلَى خِوَانِهِ. [راجع: ٢٢٩٩]

تخريج: إسناده قوي. خ: (٢٥٧٢)، م: (١٩٤٧).

2355. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) was treated with cupping when he was in *ihram*, in his head, for a headache or something in his head, at an oasis called Lahyu Jamal.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (5700)]

٢٣٥٥- حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْأَنْصَارِيُّ: حَدَّثَنَا هِشَامٌ - يَعْنِي ابْنَ حَسَّانَ -: حَدَّثَنَا عِكْرِمَةُ عَنِ ابْنِ عَبَّاسٍ قَالَ: (١/ ٢٦٠) احْتَجَمَ رَسُولُ اللَّهِ ﷺ وَهُوَ مُحْرِمٌ فِي رَأْسِهِ، مِنْ صُدَاعٍ كَانَ بِهِ، أَوْ شَيْءٍ كَانَ بِهِ، بِمَاءٍ يُقَالُ لَهُ: لَحْيُ جَمَلٍ. [راجع: ٢١٠٨]

تخريج: إسناده صحيح. خ: (٥٧٠٠).

2356. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) said: "With regard to a *mukatab* [a slave who has drawn up a contract of manumission with his master and is buying his freedom in instalments], a portion of the *diyah* of a free man should be paid,

٢٣٥٦- حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا هِشَامُ ابْنُ أَبِي عَبْدِ اللَّهِ: حَدَّثَنَا يَحْيَى بْنُ أَبِي كَثِيرٍ عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يُودَى الْمُكَاتَبُ بِقَدْرِ مَا أَدَّى دِيَةَ الْحُرِّ، وَبِقَدْرِ مَا رَقَّ دِيَةَ الْعَبْدِ». [راجع: ١٩٤٤]

commensurate with how much he had paid towards his manumission, and a portion of the *diyah* of a slave should be paid, commensurate with the extent to which he was still a slave."

تخريج: إسناده صحيح.

Comments: [Its *isnad* is *saheeh*]

2357. It was narrated that Ibn 'Abbas (ﷺ) said: When the people gathered to wash the Messenger of Allah (ﷺ), there was no one in the house apart from his family: his paternal uncle al-'Abbas bin 'Abdul-Muttalib, 'Ali bin Abi Talib, al-Fadl bin al-'Abbas, Qutham bin al-'Abbas, Usamah bin Zaid bin Harithah and Salih, his freed slave. When they decided to start washing him, Aws bin Khawli al-Ansari called out from behind the door, then one of Banu 'Awf bin al-Khazraj, who had been present at Badr, called out to 'Ali bin Abi Talib, saying to him: O 'Ali, I adjure you by Allah, we have the right to be present at the washing of the Messenger of Allah (ﷺ). 'Ali said to him: Come in. So he came in and was present at the washing of the Messenger of Allah (ﷺ), but he was not involved in the washing itself. 'Ali made him [the Prophet (ﷺ)] lean against his chest, and he was wearing his chemise, and al-'Abbas, al-Fadl and Qutham turned him over with 'Ali bin Abi Talib (ﷺ), whilst Usamah bin Zaid and Salih, their freed slaves, poured the water, and 'Ali started washing him. Nothing was seen of the Messenger of Allah (ﷺ) of that

٢٣٥٧- حَدَّثَنَا يَعْقُوبُ: حَدَّثَنَا أَبِي عَنِ ابْنِ إِسْحَاقَ: حَدَّثَنِي حُسَيْنُ بْنُ عَبْدِ اللَّهِ عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: لَمَّا اجْتَمَعَ الْقَوْمُ لِغَسْلِ رَسُولِ اللَّهِ ﷺ وَلَيْسَ فِي الْبَيْتِ إِلَّا أَهْلُهُ: عَمُّهُ الْعَبَّاسُ بْنُ عَبْدِ الْمُطَّلِبِ، وَعَلِيُّ بْنُ أَبِي طَالِبٍ، وَالْفَضْلُ بْنُ الْعَبَّاسِ، وَقُثَمُ بْنُ الْعَبَّاسِ، وَأُسَامَةُ بْنُ زَيْدِ بْنِ حَارِثَةَ، وَصَالِحٌ مَوْلَاهُ، فَلَمَّا أَجْمَعُوا الْغَسْلَ نَادَى مِنْ وَرَاءِ الْبَابِ أَوْسُ بْنُ خَوْلِيٍّ الْأَنْصَارِيُّ، ثُمَّ أَحَدُ بَنِي عَوْفِ بْنِ الْخَزْرَجِ، وَكَانَ بَدْرِيًّا، عَلِيَّ بْنَ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُ، فَقَالَ لَهُ: يَا عَلِيُّ، نَشَدْتُكَ اللَّهَ، وَحَظَّنَا مِنْ رَسُولِ اللَّهِ ﷺ قَالَ: فَقَالَ لَهُ عَلِيٌّ: ادْخُلْ. فَدَخَلَ فَحَضَرَ غَسْلَ رَسُولِ اللَّهِ ﷺ وَلَمْ يَلِ مِنْ غَسْلِهِ شَيْئًا، قَالَ: فَأَسْنَدَهُ إِلَى صَدْرِهِ، وَعَلَيْهِ قَمِيصُهُ، وَكَانَ الْعَبَّاسُ وَالْفَضْلُ وَقُثَمُ يُقَلِّبُونَهُ مَعَ عَلِيِّ بْنِ أَبِي طَالِبٍ، وَكَانَ أُسَامَةُ بْنُ زَيْدٍ وَصَالِحٌ مَوْلَاهُمَا يَصُبَّانِ الْمَاءَ، وَجَعَلَ عَلِيٌّ يَغْسِلُهُ، وَلَمْ يُرَ مِنْ رَسُولِ اللَّهِ ﷺ شَيْءٌ مِمَّا يُرَاهُ مِنَ الْمَيِّتِ وَهُوَ يَقُولُ: بِأَبِي وَأُمِّي، مَا أَطْيَبَكَ حَيًّا وَمَيِّتًا! حَتَّى إِذَا فَرَغُوا مِنْ غَسْلِ رَسُولِ اللَّهِ ﷺ، وَكَانَ يُغَسَّلُ بِالْمَاءِ وَالسِّدْرِ،

جَفَّفُوهُ، ثُمَّ صُنِعَ بِهِ مَا يُصْنَعُ بِالْمَيِّتِ، ثُمَّ أُدْرِجَ فِي ثَلَاثَةِ أَثْوَابٍ: ثَوْبَيْنِ أَبْيَضَيْنِ، وَبُرْدٍ حِبَرَةٍ. ثُمَّ دَعَا الْعَبَّاسُ رَجُلَيْنِ فَقَالَ: لِيَذْهَبْ أَحَدُكُمَا إِلَى أَبِي عُبَيْدَةَ بْنِ الْجَرَّاحِ، وَكَانَ أَبُو عُبَيْدَةَ يَضْرَحُ لِأَهْلِ مَكَّةَ، وَلْيَذْهَبِ الْآخَرُ إِلَى أَبِي طَلْحَةَ بْنِ سَهْلٍ الْأَنْصَارِيِّ، وَكَانَ أَبُو طَلْحَةَ يَلْحَدُ لِأَهْلِ الْمَدِينَةِ، قَالَ: ثُمَّ قَالَ الْعَبَّاسُ لَهُمَا حِينَ سَرَّحَهُمَا: اللَّهُمَّ خِرْ لِرَسُولِكَ. قَالَ: فَذَهَبَا، فَلَمْ يَجِدْ صَاحِبُ أَبِي عُبَيْدَةَ أَبَا عُبَيْدَةَ، وَوَجَدَ صَاحِبُ أَبِي طَلْحَةَ أَبَا طَلْحَةَ، فَجَاءَ بِهِ، فَلَحَدَ لِرَسُولِ اللَّهِ ﷺ.
[انظر: ٢٦٦١]

تخريج: حسن لغيره، وهذا إسناد ضعيف لضعف حسين بن عبدالله.

which is usually seen in a dead person, and 'Ali kept saying: May my father and mother be sacrificed for you; how good you are in life and in death! When they finished washing the Messenger of Allah (ﷺ), who was washed with water and lotus leaves, they dried him and they did what is usually done for the deceased, then he was wrapped in three pieces of cloth: two white pieces of cloth and a striped cloak. Then al-'Abbas called two men and said: Let one of you go to Abu 'Ubaidah bin al-Jarrah - as Abu 'Ubaidah used to dig graves for the people of Makkah - and let the other go to Abu Talhah bin Sahl al-Ansari. Abu Talhah used to make the niche [in the grave] for the people of Madinah. Then al-'Abbas, said after he sent these two people: O Allah, choose for Your Messenger. So they went, but the one who was sent to Abu 'Ubaidah did not find Abu 'Ubaidah, but the one who was sent to Abu Talhah found him and brought him, and he dug a grave with a niche (*lahd*) for the Messenger of Allah (ﷺ).

Comments: [*Hasan* because of corroborating evidence; this is a *da'eef isnad* because of the weakness of Husain bin Abdullah]

٢٣٥٨- حَدَّثَنَا يَعْقُوبُ: حَدَّثَنَا أَبِي عَنِ ابْنِ إِسْحَاقَ: حَدَّثَنَا خُصَيْفُ بْنُ عَبْدِ الرَّحْمَنِ الْجَزَرِيُّ عَنْ سَعِيدِ بْنِ جُبَيْرٍ قَالَ: قُلْتُ لِعَبْدِ اللَّهِ بْنِ عَبَّاسٍ: يَا أَبَا الْعَبَّاسِ، عَجَبًا لِاخْتِلَافِ أَصْحَابِ رَسُولِ اللَّهِ ﷺ فِي إِهْلَالِ رَسُولِ اللَّهِ ﷺ حِينَ أَوْجَبَ! فَقَالَ: إِنِّي

2358. It was narrated that Sa'eed bin Jubair said: I said to 'Abdullah bin 'Abbas: O Abul-'Abbas, I am amazed how the Companions of the Messenger of Allah (ﷺ) differed concerning when he entered the state of *ihram*. He said: I am the most knowledgeable of the people regarding this. The Messenger of

لأَعْلَمُ النَّاسِ بِذَلِكَ إِنَّهَا إِنَّمَا كَانَتْ مِنْ رَسُولِ اللَّهِ ﷺ حَجَّةٌ وَاحِدَةٌ، فَمِنْ هُنَالِكَ اخْتَلَفُوا. خَرَجَ رَسُولُ اللَّهِ ﷺ حَاجًّا، فَلَمَّا صَلَّى فِي مَسْجِدِهِ بِذِي الْحُلَيْفَةِ رَكْعَتَيْهِ أَوْجَبَ فِي مَجْلِسِهِ، فَأَهَلَّ بِالْحَجِّ حِينَ فَرَغَ مِنْ رَكْعَتَيْهِ، فَسَمِعَ ذَلِكَ مِنْهُ أَقْوَامٌ، فَحَفِظُوا عَنْهُ، ثُمَّ رَكِبَ، فَلَمَّا اسْتَقَلَّتْ بِهِ نَاقَتُهُ أَهَلَّ، وَأَدْرَكَ ذَلِكَ مِنْهُ أَقْوَامٌ، وَذَلِكَ أَنَّ النَّاسَ إِنَّمَا كَانُوا يَأْتُونَ أَرْسَالًا، فَسَمِعُوهُ حِينَ اسْتَقَلَّتْ بِهِ نَاقَتُهُ يُهِلُّ، فَقَالُوا: إِنَّمَا أَهَلَّ رَسُولُ اللَّهِ ﷺ حِينَ اسْتَقَلَّتْ بِهِ نَاقَتُهُ. ثُمَّ مَضَى رَسُولُ اللَّهِ ﷺ فَلَمَّا عَلَا عَلَى شَرَفِ الْبَيْدَاءِ أَهَلَّ، وَأَدْرَكَ ذَلِكَ مِنْهُ أَقْوَامٌ، فَقَالُوا: إِنَّمَا أَهَلَّ رَسُولُ اللَّهِ ﷺ حِينَ عَلَا عَلَى شَرَفِ الْبَيْدَاءِ. وَايْمُ اللَّهِ، لَقَدْ أَوْجَبَ فِي مُصَلَّاهُ، وَأَهَلَّ حِينَ اسْتَقَلَّتْ بِهِ نَاقَتُهُ، وَأَهَلَّ حِينَ عَلَا عَلَى شَرَفِ الْبَيْدَاءِ. فَمَنْ أَخَذَ بِقَوْلِ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ، أَهَلَّ فِي مُصَلَّاهُ إِذَا فَرَغَ مِنْ رَكْعَتَيْهِ. [راجع: ٢٢٩٦، وانظر: ٢٥٧١]

تخريج: حسن لغيره، وهذا إسناد محتمل للتحسين، وخصيف بن عبدالرحمن سيئ الحفظ، وحديثه يصلح للمتابعات.

Allah (ﷺ) only did *Hajj* once, and this is why they differed: the Messenger of Allah (ﷺ) set out for *Hajj*, and when he had prayed two *rak'ahs* in his mosque in Dhul-Hulaifah, he entered *ihram* where he was sitting (after prayer) and recited the *Talbiyah* for *Hajj* after completing his two *rak'ahs*. Some people heard that and remembered it. Then he mounted his camel, and when it stood up with him, he recited the *Talbiyah* and some people heard that. The people used to come to him in groups, and they heard him recite the *Talbiyah* when his camel stood up with him, so they said: The Messenger of Allah (ﷺ) recited the *Talbiyah* when his camel stood up with him. Then the Messenger of Allah (ﷺ) continued onwards, and when he reached the peak of al-Baida', he recited the *Talbiyah*. Some people heard that, so they said: The Messenger of Allah (ﷺ) recited the *Talbiyah* when he reached the peak of al-Baida'. By Allah, he entered *ihram* at the place where he had prayed, and he recited the *Talbiyah* when his camel stood up with him, and he recited the *Talbiyah* when he reached the peak of al-Baida'. Whoever follows the view of 'Abdullah bin 'Abbas would enter *ihram* from the place where he prays when he finishes the two *rak'ahs*.

Comments: [*Hasan* because of corroborating evidence; this is an *isnad* which could be regarded as *hasan*]

٢٣٥٩- حَدَّثَنَا يَعْقُوبُ: حَدَّثَنَا أَبِي عَنِ ابْنِ إِسْحَاقَ قَالَ: حَدَّثَنِي رَجُلٌ عَنْ عَبْدِ اللَّهِ بْنِ

2359. It was narrated that Ibn 'Abbas (ﷺ) said: During the Farewell Pilgrimage, the Messenger

أَبِي نَجِيحٍ، عَنْ مُجَاهِدِ بْنِ جَبْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: أَهْدَى رَسُولُ اللَّهِ ﷺ فِي حَجَّةِ الْوَدَاعِ مِائَةَ بَدَنَةٍ، نَحَرَ مِنْهَا ثَلَاثِينَ بَدَنَةً بِيَدِهِ، ثُمَّ أَمَرَ عَلِيًّا فَنَحَرَ مَا بَقِيَ مِنْهَا، وَقَالَ: «اقْسِمْ لُحُومَهَا وَجِلَالَهَا وَجُلُودَهَا بَيْنَ النَّاسِ، وَلَا تُعْطِيَنَّ جَزَّارًا مِنْهَا شَيْئًا، وَخُذْ لَنَا مِنْ كُلِّ بَعِيرٍ حُذْيَةً مِنْ لَحْمٍ، ثُمَّ اجْعَلْهَا فِي قِدْرٍ وَاحِدَةٍ، حَتَّى نَأْكُلَ مِنْ لَحْمِهَا، وَنَحْسُوَ مِنْ مَرَقِهَا فَفَعَلَ. [راجع: ١٣٧٤]

of Allah (ﷺ) sacrificed one hundred camels. He slaughtered thirty of them with his own hand, then he ordered 'Ali to slaughter those that were left. And he said: "Share out their meat, blankets and skins among the people, but do not give any of it to the butcher. Take a little meat from each camel for us and put it in a pot, so that we may eat its meat and drink its broth. And he did that.

Comments: [Its *isnad* is *da'eef*]

تخريج: إسناده ضعيف، لإبهام شيخ محمد بن إسحاق ثم متن الحديث مخالف للحديث الصحيح، والصواب: نحر رسول الله بيده ثلاثا وستين بدنة ونحر علي ما غبر، وهو سبع وثلاثون بدنة.

٢٣٦٠- حَدَّثَنَا يَعْقُوبُ: حَدَّثَنَا أَبِي عَنِ ابْنِ إِسْحَاقَ: حَدَّثَنِي مُحَمَّدُ بْنُ (١/ ٢٦١) مُسْلِمٍ الزُّهْرِيُّ عَنْ كُرَيْبٍ مَوْلَى عَبْدِ اللَّهِ بْنِ عَبَّاسٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ قَالَ: قُلْتُ لَهُ: يَا أَبَا الْعَبَّاسِ، أَرَأَيْتَ قَوْلَكَ: مَا حَجَّ رَجُلٌ لَمْ يَسُقِ الْهَدْيَ مَعَهُ، ثُمَّ طَافَ بِالْبَيْتِ، إِلَّا حَلَّ بِعُمْرَةٍ، وَمَا طَافَ بِهَا حَاجٌّ قَدْ سَاقَ مَعَهُ الْهَدْيَ، إِلَّا اجْتَمَعَتْ لَهُ عُمْرَةٌ وَحَجَّةٌ، وَالنَّاسُ لَا يَقُولُونَ هَذَا. فَقَالَ: وَيْحَكَ، إِنَّ رَسُولَ اللَّهِ ﷺ خَرَجَ وَمَنْ مَعَهُ مِنْ أَصْحَابِهِ، لَا يَذْكُرُونَ إِلَّا الْحَجَّ، فَأَمَرَ رَسُولُ اللَّهِ ﷺ مَنْ لَمْ يَكُنْ مَعَهُ الْهَدْيُ أَنْ يَطُوفَ بِالْبَيْتِ وَيَحِلَّ بِعُمْرَةٍ، فَجَعَلَ الرَّجُلُ مِنْهُمْ يَقُولُ: يَا رَسُولَ اللَّهِ، إِنَّمَا هُوَ الْحَجُّ. فَيَقُولُ رَسُولُ اللَّهِ ﷺ: «إِنَّهُ لَيْسَ بِالْحَجِّ، وَلَكِنَّهَا عُمْرَةٌ».

[راجع ٢١٤١، وانظر: ٢٦٤١]

2360. It was narrated from Kuraib the freed slave of 'Abdullah bin 'Abbas, from 'Abdullah bin 'Abbas (ﷺ): I [Kuraib] said to him: O Abul-'Abbas, what about what you said, that there is no man who performed *Hajj* and who did not bring his sacrificial animal with him, then he circumambulated the House, but he should exit *ihram* and regard what he has done as *'Umrah*, and there is no pilgrim who brought his sacrificial animal with him and circumambulated the House, but he should combine *'Umrah* and *Hajj* - but the people do not say this? He said: Woe to you! The Messenger of Allah (ﷺ) and those of his Companions who were with him set out, not thinking of anything except *Hajj*, then the Messenger of Allah (ﷺ) instructed those who did not have a sacrificial animal with them to circumambulate the House

and exit *ihram* on the basis that what they had done was *'Umrah*. One of them said: O Messenger of Allah, rather it is *Hajj*. The Messenger of Allah (ﷺ) said: "It is not *Hajj*; rather it is *'Umrah*."

Comments: [Its *isnad* is *hasan*]

تخريج: إسناده حسن.

2361. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) did not allow 'A'ishah to do *'Umrah* on the night of al-Hasbah [when the pilgrims come to Muhassab after leaving Mina on *Yawmut-Tarwiyah* (8th Dhul-Hijjah)] in order to put an end to the custom of the *mushrikeen*, because they used to say: When the backs of the camels have healed, the tracks of the pilgrims have been erased and the month of Safar has begun, then it becomes permissible to do *'Umrah* for anyone who wants to do it.

٢٣٦١- حَدَّثَنَا يَعْقُوبُ: حَدَّثَنَا أَبِي عَنِ ابْنِ إِسْحَاقَ قَالَ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ طَاوُسٍ عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: مَا أَعْمَرَ رَسُولُ اللَّهِ ﷺ عَائِشَةَ لَيْلَةَ الْحَصْبَةِ إِلَّا قَطْعًا لِأَمْرِ أَهْلِ الشِّرْكِ، فَإِنَّهُمْ كَانُوا يَقُولُونَ: إِذَا بَرَأَ الدَّبَرْ، وَعَفَا الْأَثَرْ، وَدَخَلَ صَفَرْ، فَقَدْ حَلَّتِ الْعُمْرَةُ لِمَنِ اعْتَمَرْ. [راجع: ٢٢٧٤]

Comments: [A *saheeh hadeeth*; this is a *hasan isnad*]

تخريج: حديث صحيح، وهذا إسناد حسن.

2362. It was narrated from Ibn 'Abbas (ﷺ) that in the year of al-Hudaibiyah, the Messenger of Allah (ﷺ) took as a sacrificial animal the camel of Abu Jahl which had been captured as booty on the day of Badr and which had a ring of silver in its nose. Elsewhere he said: to annoy the *mushrikeen* thereby.

Comments: [*Hasan* because of corroborating evidence]

٢٣٦٢- حَدَّثَنَا يَعْقُوبُ: حَدَّثَنَا أَبِي عَنِ ابْنِ إِسْحَاقَ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ أَبِي نَجِيحٍ عَنْ مُجَاهِدِ بْنِ جَبْرٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَدْ كَانَ أَهْدَى جَمَلَ أَبِي جَهْلٍ، الَّذِي كَانَ اسْتُلِبَ يَوْمَ بَدْرٍ فِي رَأْسِهِ بُرَةٌ مِنْ فِضَّةٍ، عَامَ الْحُدَيْبِيَةِ فِي هَدْيِهِ. وَقَالَ فِي مَوْضِعٍ آخَرَ: لِيَغِيظَ بِذَلِكَ الْمُشْرِكِينَ. [راجع: ٢٠٧٩، وانظر ٢٤٦٦]

تخريج: حسن لغيره، وتصريح ابن إسحاق هنا بالتحديث فيه وقفة.

2363. It was narrated that 'Abdullah bin 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) set out in

٢٣٦٣- حَدَّثَنَا يَعْقُوبُ قَالَ: حَدَّثَنَا أَبِي عَنِ ابْنِ إِسْحَاقَ: حَدَّثَنِي بُشَيْرُ بْنُ يَسَارٍ مَوْلَى بَنِي

حَارِثَةَ عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ قَالَ: خَرَجَ رَسُولُ اللَّهِ ﷺ عَامَ الْفَتْحِ فِي رَمَضَانَ، فَصَامَ رَمَضَانَ، وَصَامَ الْمُسْلِمُونَ مَعَهُ، حَتَّى إِذَا كَانَ بِالْكَدِيدِ، دَعَا بِمَاءٍ فِي قَعْبٍ وَهُوَ عَلَى رَاحِلَتِهِ، فَشَرِبَ وَالنَّاسُ يَنْظُرُونَ، يُعْلِمُهُمْ أَنَّهُ قَدْ أَفْطَرَ، فَأَفْطَرَ الْمُسْلِمُونَ. [راجع: ١٨٩٢]

تخريج: حديث صحيح، وهذا إسناد حسن.

the year of the conquest in Ramadan. He fasted Ramadan and the Muslims fasted with him until, when he was in al-Kadeed, he called for a vessel of water. He was on his mount, and he drank whilst the people were looking on, to show them that he had broken the fast, and the Muslims broke the fast.

Comments: [A *saheeh hadeeth;* this is a *hasan isnad*]

٢٣٦٤- حَدَّثَنَا يَعْقُوبُ: حَدَّثَنِي أَبِي عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ عَنِ ابْنِ عَبَّاسٍ أَنَّهُ قَالَ: كَانَ أَهْلُ الْكِتَابِ يَسْدِلُونَ أَشْعَارَهُمْ، وَكَانَ الْمُشْرِكُونَ يَفْرِقُونَ رُءُوسَهُمْ، قَالَ: وَكَانَ رَسُولُ اللَّهِ ﷺ يُعْجِبُهُ مُوَافَقَةُ أَهْلِ الْكِتَابِ فِي بَعْضِ مَا لَمْ يُؤْمَرْ فِيهِ، فَسَدَلَ رَسُولُ اللَّهِ ﷺ نَاصِيَتَهُ ثُمَّ فَرَقَ بَعْدُ. [راجع: ٢٢٠٩]

تخريج: إسناده صحيح. خ: (٥٩١٧)، م: (٢٣٣٦).

2364. It was narrated from Ibn 'Abbas (ﷺ) that he said: The people of the Book used to let their hair down and the *mushrikeen* used to part their hair. The Messenger of Allah (ﷺ) liked to do some of what the people of the Book did in some matters concerning which he had not received any commands, so the Messenger of Allah (ﷺ) let his forelock down, Then later on he parted his hair.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (5917) and Muslim (2336)]

٢٣٦٥- حَدَّثَنَا يَعْقُوبُ: حَدَّثَنَا أَبِي عَنِ ابْنِ إِسْحَاقَ: حَدَّثَنِي صَالِحُ بْنُ كَيْسَانَ عَنْ عَبْدِ اللَّهِ بْنِ الْفَضْلِ بْنِ عَبَّاسِ بْنِ رَبِيعَةَ، عَنْ نَافِعِ ابْنِ جُبَيْرِ بْنِ مُطْعِمٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «الأَيِّمُ أَوْلَى بِأَمْرِهَا وَالْيَتِيمَةُ تُسْتَأْمَرُ فِي نَفْسِهَا، وَإِذْنُهَا صُمَاتُهَا». [راجع: ١٨٨٨، وانظر: ٢٤٨١]

تخريج: حديث صحيح. م: (١٤٢١).

2365. It was narrated from Ibn 'Abbas (ﷺ) that the Messenger of Allah said: "The previously married woman has more right to decide (concerning her marriage) and the female orphan should be consulted, and her permission is her silence."

Comments: [A *saheeh hadeeth,* Muslim (1421)]

٢٣٦٦- حَدَّثَنَا يَعْقُوبُ: حَدَّثَنَا أَبِي عَنِ ابْنِ إِسْحَاقَ قَالَ: حَدَّثَنِي دَاوُدُ بْنُ الْحُصَيْنِ عَنْ

2366. It was narrated from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) returned his daughter

Zainab to Abul-'As bin ar-Rabee', although she became Muslim six years before him, on the basis of the previous marriage contract, and he did not repeat the marriage contract with witnesses and a dowry.

Comments: [Its *isnad* is *hasan*]

عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ رَدَّ ابْنَتَهُ زَيْنَبَ عَلَى أَبِي الْعَاصِ بْنِ الرَّبِيعِ، وَكَانَ إِسْلَامُهَا قَبْلَ إِسْلَامِهِ بِسِتِّ سِنِينَ عَلَى النِّكَاحِ الْأَوَّلِ، وَلَمْ يُحْدِثْ شَهَادَةً وَلَا صَدَاقًا. [راجع: ١٨٧٦، وانظر: ٣٢٩٠]

تخريج: إسناده حسن.

2367. It was narrated that Ibn 'Abbas (ﷺ) said: A man married an Ansari woman from (the tribe of) Bal'ajlan; he entered upon her and spent the night with her, then the next morning he said: I did not find her to be a virgin. The matter was referred to the Messenger of Allah (ﷺ). The Messenger of Allah (ﷺ) summoned the girl and asked her, and she said: Yes, I was a virgin. So the Messenger of Allah (ﷺ) instructed them to engage in *li'an* and he gave her her dowry.

Comments: [Its *isnad* is *da'eef*]

٢٣٦٧- حَدَّثَنَا يَعْقُوبُ: حَدَّثَنَا أَبِي عَنِ ابْنِ إِسْحَاقَ قَالَ: وَذَكَرَ طَلْحَةُ بْنُ نَافِعٍ عَنْ سَعِيدِ ابْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: تَزَوَّجَ رَجُلٌ امْرَأَةً مِنَ الْأَنْصَارِ مِنْ بَلْعَجْلَانَ، فَدَخَلَ بِهَا فَبَاتَ عِنْدَهَا، فَلَمَّا أَصْبَحَ قَالَ: مَا وَجَدْتُهَا عَذْرَاءَ، قَالَ: فَرُفِعَ شَأْنُهَا إِلَى رَسُولِ اللَّهِ ﷺ، فَدَعَا الْجَارِيَةَ رَسُولُ اللَّهِ ﷺ فَسَأَلَهَا، فَقَالَتْ: بَلَى، قَدْ كُنْتُ عَذْرَاءَ. قَالَ: فَأَمَرَ بِهِمَا رَسُولُ اللَّهِ ﷺ فَتَلَاعَنَا، وَأَعْطَاهَا الْمَهْرَ.

تخريج: إسناده ضعيف، لتدليس محمد بن إسحاق.

2368. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) ordered that the Jewish man and the Jewish woman be stoned at the door of his mosque. When the Jewish man felt the stone hit him, he stood over the woman and tried to shield her from the stones, until they were both killed. And that was a sign from Allah to His Messenger that they had indeed committed *zina*.

Comments: [*Saheeh,* because of corroborating evidence; this is a *hasan isnad*]

٢٣٦٨- حَدَّثَنَا يَعْقُوبُ وَسَعْدٌ قَالَا: حَدَّثَنَا أَبِي عَنِ ابْنِ إِسْحَاقَ قَالَ: وَحَدَّثَنِي مُحَمَّدُ بْنُ طَلْحَةَ ابْنِ يَزِيدَ بْنِ رُكَانَةَ عَنْ إِسْمَاعِيلَ بْنِ إِبْرَاهِيمَ الشَّيْبَانِيِّ، عَنِ ابْنِ عَبَّاسٍ قَالَ: أَمَرَ رَسُولُ اللَّهِ ﷺ بِرَجْمِ الْيَهُودِيِّ وَالْيَهُودِيَّةِ، عِنْدَ بَابِ مَسْجِدِهِ، فَلَمَّا وَجَدَ الْيَهُودِيُّ مَسَّ الْحِجَارَةِ قَامَ عَلَى صَاحِبَتِهِ، فَحَنَى عَلَيْهَا يَقِيهَا مَسَّ الْحِجَارَةِ، حَتَّى قُتِلَا جَمِيعًا، فَكَانَ مِمَّا صَنَعَ اللَّهُ عَزَّ وَجَلَّ لِرَسُولِهِ فِي تَحْقِيقِ الزِّنَا مِنْهُمَا.

تخريج: صحيح لغيره، وهذا إسناد حسن.

2369. Ibn Shihab narrated that 'Ubaidullah bin 'Abdullah told him that Ibn 'Abbas told him: The Messenger of Allah (ﷺ) passed by a dead sheep and said: "Why don't you try to make use of its skin?" They said: O Messenger of Allah, it is dead [i.e., it died of natural causes and was not slaughtered properly]. He said: "It is only forbidden to eat it."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1492) and Muslim (363)]

٢٣٦٩- حَدَّثَنَا يَعْقُوبُ: حَدَّثَنَا أَبِي عَنْ صَالِحٍ قَالَ: وَحَدَّثَ ابْنُ شِهَابٍ (١/ ٢٦٢) أَنَّ عُبَيْدَ اللَّهِ بْنَ عَبْدِ اللَّهِ أَخْبَرَهُ: أَنَّ ابْنَ عَبَّاسٍ أَخْبَرَهُ: أَنَّ رَسُولَ اللَّهِ ﷺ مَرَّ بِشَاةٍ مَيْتَةٍ، فَقَالَ: «هَلَّا اسْتَمْتَعْتُمْ بِإِهَابِهَا؟» فَقَالُوا: يَا رَسُولَ اللَّهِ، إِنَّهَا مَيْتَةٌ. فَقَالَ: «إِنَّمَا حَرُمَ أَكْلُهَا». [انظر: ٣٠١٨، ٣٠٢٦، ٣٠٥٢، ٣٤٥٢، و راجع: ١٨٩٥]

تخريج: إسناده صحيح. خ: (١٤٩٢)، م: (٣٦٣).

2370. 'Abdullah bin 'Abbas (ﷺ) narrated that the Messenger of Allah (ﷺ) wrote to Caesar, calling him to Islam. He sent his letter with Dihyah al-Kalbi, and the Messenger of Allah (ﷺ) instructed him to give it to the ruler of Busra so that he could give it to Caesar. And the ruler of Busra gave it to Caesar. When Allah caused him to defeat the Persian troops, Caesar walked from Homs to Jerusalem on carpets that were spread out for him. 'Abdullah bin 'Abbas (ﷺ) said: When the letter of the Messenger of Allah (ﷺ) came to Caesar, he said when he read it: Find me one of his people so that I can ask him about the Messenger of Allah (ﷺ).

Ibn 'Abbas (ﷺ) said: Abu Sufyan bin Harb told me that he was in Syria with some men of Quraish who had come for trade, and that was at a time when there was a truce between the Messenger of Allah (ﷺ) and the disbelievers of

٢٣٧٠- حَدَّثَنَا يَعْقُوبُ قَالَ: حَدَّثَنَا ابْنُ أَخِي ابْنِ شِهَابٍ عَنْ عَمِّهِ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ: أَخْبَرَنِي عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ عُتْبَةَ بْنِ مَسْعُودٍ: أَنَّ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ أَخْبَرَهُ: أَنَّ رَسُولَ اللَّهِ ﷺ كَتَبَ إِلَى قَيْصَرَ يَدْعُوهُ إِلَى الْإِسْلَامِ، وَبَعَثَ كِتَابَهُ مَعَ دِحْيَةَ الْكَلْبِيِّ، وَأَمَرَهُ رَسُولُ اللَّهِ ﷺ أَنْ يَدْفَعَهُ إِلَى عَظِيمِ بُصْرَى، لِيَدْفَعَهُ إِلَى قَيْصَرَ، فَدَفَعَهُ عَظِيمُ بُصْرَى إِلَى قَيْصَرَ، وَكَانَ قَيْصَرُ لَمَّا كَشَفَ اللَّهُ عَزَّ وَجَلَّ عَنْهُ جُنُودَ فَارِسَ، مَشَى مِنْ حِمْصَ إِلَى إِيلْيَاءَ عَلَى الزَّرَابِيِّ تُبْسَطُ لَهُ، فَقَالَ عَبْدُ اللَّهِ بْنُ عَبَّاسٍ: فَلَمَّا جَاءَ قَيْصَرَ كِتَابُ رَسُولِ اللَّهِ ﷺ قَالَ حِينَ قَرَأَهُ: الْتَمِسُوا لِي مِنْ قَوْمِهِ مَنْ أَسْأَلُهُ عَنْ رَسُولِ اللَّهِ.

قَالَ ابْنُ عَبَّاسٍ: فَأَخْبَرَنِي أَبُو سُفْيَانَ بْنُ حَرْبٍ أَنَّهُ كَانَ بِالشَّامِ فِي رِجَالٍ مِنْ قُرَيْشٍ قَدِمُوا تِجَارًا، وَذَلِكَ فِي الْمُدَّةِ الَّتِي كَانَتْ

Quraish. Abu Sufyan said: The messenger of Caesar came to me and took me and my companions to Jerusalem, where we were admitted into his [Caesar's] presence. He was sitting in his royal court, wearing a crown and with the Byzantine leaders around him. He said to his interpreter: Ask them which of them is closest in lineage to this man who claims to be a Prophet. Abu Sufyan said: I am the closest in lineage to him. He said: What is your relationship to him? I said: He is my cousin (the son of my paternal uncle). Abu Sufyan said: On that occasion, there was no one else of Banu 'Abd Manaf in the caravan except me. Caesar said: Let him come close to me. Then he instructed that my companions should be made to stand behind me, at my shoulder. Then he said to his interpreter: Tell his companions that I am going to ask this one about this man who claims to be a Prophet, and if he lies they should say that he is lying. Abu Sufyan said: By Allah, were it not that it would have been shameful at that time for my companions to describe me as a liar, I would have lied when he asked me. But I felt that it was shameful to be described as a liar, so I told the truth about him. Then Caesar said to his interpreter: Say to him: What kind of lineage does this man have among you? I said: He is of a noble lineage among us. He said: Did anyone among you say the same thing before him? I

بَيْنَ رَسُولِ اللَّهِ ﷺ وَبَيْنَ كُفَّارِ قُرَيْشٍ. قَالَ أَبُو سُفْيَانَ: فَأَتَانِي رَسُولُ قَيْصَرَ، فَانْطَلَقَ بِي وَبِأَصْحَابِي، حَتَّى قَدِمْنَا إِيلِيَاءَ، فَأُدْخِلْنَا عَلَيْهِ، فَإِذَا هُوَ جَالِسٌ فِي مَجْلِسِ مُلْكِهِ، عَلَيْهِ التَّاجُ، وَإِذَا حَوْلَهُ عُظَمَاءُ الرُّومِ، فَقَالَ لِتَرْجُمَانِهِ: سَلْهُمْ أَيُّهُمْ أَقْرَبُ نَسَبًا بِهَذَا الرَّجُلِ الَّذِي يَزْعُمُ أَنَّهُ نَبِيٌّ؟ قَالَ أَبُو سُفْيَانَ: أَنَا أَقْرَبُهُمْ إِلَيْهِ نَسَبًا. قَالَ: مَا قَرَابَتُكَ مِنْهُ؟ قَالَ: قُلْتُ: هُوَ ابْنُ عَمِّي. قَالَ أَبُو سُفْيَانَ: وَلَيْسَ فِي الرَّكْبِ يَوْمَئِذٍ رَجُلٌ مِنْ بَنِي عَبْدِ مَنَافٍ غَيْرِي، قَالَ: فَقَالَ قَيْصَرُ: أَدْنُوهُ مِنِّي. ثُمَّ أَمَرَ بِأَصْحَابِي، فَجُعِلُوا خَلْفَ ظَهْرِي عِنْدَ كَتِفِي، ثُمَّ قَالَ لِتَرْجُمَانِهِ: قُلْ لِأَصْحَابِهِ: إِنِّي سَائِلٌ هَذَا عَنْ هَذَا الرَّجُلِ الَّذِي يَزْعُمُ أَنَّهُ نَبِيٌّ، فَإِنْ كَذَبَ، فَكَذِّبُوهُ. قَالَ أَبُو سُفْيَانَ: فَوَاللَّهِ لَوْلَا الِاسْتِحْيَاءُ يَوْمَئِذٍ أَنْ يَأْثُرَ أَصْحَابِي عَنِّي الْكَذِبَ لَكَذَبْتُهُ حِينَ سَأَلَنِي، وَلَكِنِّي اسْتَحْيَيْتُ أَنْ يَأْثِرُوا عَنِّي الْكَذِبَ، فَصَدَقْتُهُ عَنْهُ، ثُمَّ قَالَ لِتَرْجُمَانِهِ: قُلْ لَهُ: كَيْفَ نَسَبُ هَذَا الرَّجُلِ فِيكُمْ؟ قَالَ: قُلْتُ: هُوَ فِينَا ذُو نَسَبٍ، قَالَ: فَهَلْ قَالَ هَذَا الْقَوْلَ مِنْكُمْ أَحَدٌ قَطُّ قَبْلَهُ؟ قَالَ: قُلْتُ: لَا. قَالَ: فَهَلْ كُنْتُمْ تَتَّهِمُونَهُ فِي الْكَذِبِ قَبْلَ أَنْ يَقُولَ مَا قَالَ؟ قَالَ: فَقُلْتُ: لَا. قَالَ: فَهَلْ كَانَ مِنْ آبَائِهِ مِنْ مَلِكٍ؟ قَالَ: قُلْتُ: لَا. قَالَ: فَأَشْرَافُ النَّاسِ اتَّبَعُوهُ أَمْ ضُعَفَاؤُهُمْ؟ قَالَ: قُلْتُ: بَلْ ضُعَفَاؤُهُمْ. قَالَ: فَيَزِيدُونَ أَمْ يَنْقُصُونَ؟ قَالَ:

said: No. He said: Did you ever blame him for telling lies before he said what he said? I said: No. He said: Was anyone among his forebears a king? I said: No. He said: Do the nobles of the people follow him, or the poor and weak? I said: The poor and weak (follow him). He said: Are they increasing or decreasing in number? I said: They are increasing. He said: Does anyone leave his religion because he is displeased with it after entering it? I said: No. He said: Does he break his promises? I said: No, but now we have a truce with him and we are afraid that he may break the truce. Abu Sufyan said: Other than that, I could not find anything to say against him to undermine him, and I was afraid that that would be held against me. He said: Did you fight him or did he fight you? I said: Yes. He said: What was the outcome of your battles with him? I said: It varied; sometimes he was victorious and sometimes we were. He said: What does he enjoin you to do? I said: He enjoins us to worship Allah alone and not to associate anything with Him; he tells us not to worship what our fathers worshipped; and he enjoins us to pray, give charity, be chaste, keep promises and render back trusts. He said to his interpreter when I said that to him: Tell him: I asked about his lineage and you said that he has a noble lineage among you; this is how all the Messengers are, they are the nobles of their people. I asked you

قُلْتُ: بَلْ يَزِيدُونَ. قَالَ: فَهَلْ يَرْتَدُّ أَحَدٌ سَخْطَةً لِدِينِهِ بَعْدَ أَنْ يَدْخُلَ فِيهِ؟ قَالَ: قُلْتُ: لَا. قَالَ: فَهَلْ يَغْدِرُ؟ قَالَ: قُلْتُ: لَا، وَنَحْنُ الْآنَ مِنْهُ فِي مُدَّةٍ، وَنَحْنُ نَخَافُ ذَلِكَ. قَالَ: قال أَبُو سُفْيَانَ: وَلَمْ تُمْكِنِّي كَلِمَةٌ أُدْخِلُ فِيهَا شَيْئًا أَنْتَقِصُهُ بِهِ غَيْرَهَا، لَا أَخَافُ أَنْ يُؤْثَرَ عَنِّي. قَالَ: فَهَلْ قَاتَلْتُمُوهُ أَوْ قَاتَلَكُمْ؟ قَالَ: قُلْتُ: نَعَمْ. قَالَ: كَيْفَ كَانَتْ حَرْبُكُمْ وَحَرْبُهُ؟ قَالَ: قُلْتُ: كَانَتْ دُوَلًا سِجَالًا نُدَالُ عَلَيْهِ الْمَرَّةَ، وَيُدَالُ عَلَيْنَا الْأُخْرَى. قَالَ: فَبِمَ يَأْمُرُكُمْ؟ قَالَ: قُلْتُ: يَأْمُرُنَا أَنْ نَعْبُدَ اللَّهَ وَحْدَهُ وَلَا نُشْرِكَ بِهِ شَيْئًا، وَيَنْهَانَا عَمَّا كَانَ يَعْبُدُ آبَاؤُنَا، وَيَأْمُرُنَا بِالصَّلَاةِ وَالصِّدْقِ، وَالْعَفَافِ وَالْوَفَاءِ بِالْعَهْدِ، وَأَدَاءِ الْأَمَانَةِ. قَالَ: فَقَالَ لِتَرْجُمَانِهِ حِينَ قُلْتُ لَهُ ذَلِكَ: قُلْ لَهُ: إِنِّي سَأَلْتُكَ عَنْ نَسَبِهِ فِيكُمْ، فَزَعَمْتَ أَنَّهُ فِيكُمْ ذُو نَسَبٍ، وَكَذَلِكَ الرُّسُلُ تُبْعَثُ فِي نَسَبِ قَوْمِهَا. وَسَأَلْتُكَ: هَلْ قَالَ هَذَا الْقَوْلَ أَحَدٌ مِنْكُمْ قَطُّ قَبْلَهُ؟ فَزَعَمْتَ أَنْ لَا، فَقُلْتُ: لَوْ كَانَ أَحَدٌ مِنْكُمْ قَالَ هَذَا الْقَوْلَ قَبْلَهُ، قُلْتُ: رَجُلٌ يَأْتَمُّ بِقَوْلٍ قِيلَ قَبْلَهُ. وَسَأَلْتُكَ: هَلْ كُنْتُمْ تَتَّهِمُونَهُ بِالْكَذِبِ قَبْلَ أَنْ يَقُولَ مَا قَالَ؟ فَزَعَمْتَ أَنْ لَا، فَقَدْ أَعْرِفُ أَنَّهُ لَمْ يَكُنْ لِيَذَرَ الْكَذِبَ عَلَى النَّاسِ، وَيَكْذِبَ عَلَى اللَّهِ عَزَّ وَجَلَّ. وَسَأَلْتُكَ: هَلْ كَانَ مِنْ آبَائِهِ مِنْ مَلِكٍ؟ فَزَعَمْتَ أَنْ لَا، فَقُلْتُ: لَوْ كَانَ مِنْ آبَائِهِ مَلِكٌ، قُلْتُ: رَجُلٌ يَطْلُبُ مُلْكَ

whether anyone among you had said this before, and you said no. I thought that if anyone among you had said this before, I would have said that he was a man who was following the example of some one who had said something similar before. I asked you whether you had accused him of lying before he said what he said, and you said no. Then I realised that the one who did not tell lies about people would never tell a lie about Allah. I asked you whether any of his forebears had been a king and you said no. I thought that if any of his forebears had been a king, I would have said that he was a man who was seeking his father's kingdom. I asked you whether the nobles among the people follow him or the weak and poor, and you said that the weak and poor follow him; they are always the followers of the Messengers. I asked you whether they were increasing or decreasing in number, and you said that they are increasing. This is how true faith is until it is complete. I asked you whether anyone leaves his religion because he is displeased with it after entering it, and you said no. This is how true faith is when its cheerfulness enters the heart and mixes with it: no one becomes displeased with it. I asked you whether he broke his promises and you said no; this is how the Messengers are. I asked you whether you had fought him or he had fought you and you said that this had happened, and that the

آبَائِهِ. وَسَأَلْتُكَ: أَشْرَافُ النَّاسِ يَتَّبِعُونَهُ أَمْ ضُعَفَاؤُهُمْ؟ فَزَعَمْتَ أَنَّ ضُعَفَاءَهُمُ اتَّبَعُوهُ، وَهُمْ أَتْبَاعُ الرُّسُلِ. وَسَأَلْتُكَ: هَلْ يَزِيدُونَ أَمْ يَنْقُصُونَ؟ فَزَعَمْتَ أَنَّهُمْ يَزِيدُونَ، وَكَذَلِكَ الْإِيمَانُ (١/٢٦٣) حَتَّى يَتِمَّ. وَسَأَلْتُكَ: هَلْ يَرْتَدُّ أَحَدٌ سَخْطَةً لِدِينِهِ بَعْدَ أَنْ يَدْخُلَ فِيهِ؟ فَزَعَمْتَ أَنْ لَا، وَكَذَلِكَ الْإِيمَانُ حِينَ يُخَالِطُ بَشَاشَتُهُ الْقُلُوبَ لَا يَسْخَطُهُ أَحَدٌ. وَسَأَلْتُكَ: هَلْ يَغْدِرُ؟ فَزَعَمْتَ أَنْ لَا، وَكَذَلِكَ الرُّسُلُ.

وَسَأَلْتُكَ: هَلْ قَاتَلْتُمُوهُ وَقَاتَلَكُمْ؟ فَزَعَمْتَ أَنْ قَدْ فَعَلَ، وَأَنَّ حَرْبَكُمْ وَحَرْبَهُ يَكُونُ دُوَلًا، يُدَالُ عَلَيْكُمُ الْمَرَّةَ وَتُدَالُونَ عَلَيْهِ الْأُخْرَى، وَكَذَلِكَ الرُّسُلُ تُبْتَلَى وَيَكُونُ لَهَا الْعَاقِبَةُ. وَسَأَلْتُكَ: بِمَاذَا يَأْمُرُكُمْ؟ فَزَعَمْتَ أَنَّهُ يَأْمُرُكُمْ أَنْ تَعْبُدُوا اللَّهَ عَزَّ وَجَلَّ، وَحْدَهُ لَا تُشْرِكُوا بِهِ شَيْئًا، وَيَنْهَاكُمْ عَمَّا كَانَ يَعْبُدُ آبَاؤُكُمْ، وَيَأْمُرُكُمْ بِالصِّدْقِ، وَالصَّلَاةِ، وَالْعَفَافِ، وَالْوَفَاءِ بِالْعَهْدِ، وَأَدَاءِ الْأَمَانَةِ، وَهَذِهِ صِفَةُ نَبِيٍّ قَدْ كُنْتُ أَعْلَمُ أَنَّهُ خَارِجٌ، وَلَكِنْ لَمْ أَظُنَّ أَنَّهُ مِنْكُمْ. فَإِنْ يَكُنْ مَا قُلْتَ فِيهِ حَقًّا، فَيُوشِكُ أَنْ يَمْلِكَ مَوْضِعَ قَدَمَيَّ هَاتَيْنِ، وَاللَّهِ لَوْ أَرْجُو أَنْ أَخْلُصَ إِلَيْهِ، لَتَجَشَّمْتُ لُقِيَّهُ، وَلَوْ كُنْتُ عِنْدَهُ، لَغَسَلْتُ عَنْ قَدَمَيْهِ. قَالَ أَبُو سُفْيَانَ: ثُمَّ دَعَا بِكِتَابِ رَسُولِ اللَّهِ ﷺ، فَأَمَرَ بِهِ فَقُرِئَ، فَإِذَا فِيهِ: «بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ، مِنْ مُحَمَّدٍ عَبْدِ اللَّهِ وَرَسُولِهِ إِلَى

هِرَقْلَ عَظِيمِ الرُّومِ، سَلَامٌ عَلَى مَنِ اتَّبَعَ الْهُدَى، أَمَّا بَعْدُ، فَإِنِّي أَدْعُوكَ بِدَاعِيَةِ الْإِسْلَامِ، أَسْلِمْ تَسْلَمْ، وَأَسْلِمْ يُؤْتِكَ اللَّهُ أَجْرَكَ مَرَّتَيْنِ، فَإِنْ تَوَلَّيْتَ فَعَلَيْكَ إِثْمُ الْأَرِيسِيِّينَ ـ يَعْنِي الْأَكَرَةَ ـ وَ ﴿يَٰٓأَهْلَ ٱلْكِتَٰبِ تَعَالَوْا۟ إِلَىٰ كَلِمَةٍ سَوَآءٍۭ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا ٱللَّهَ وَلَا نُشْرِكَ بِهِۦ شَيْـًٔا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِّن دُونِ ٱللَّهِ ۚ فَإِن تَوَلَّوْا۟ فَقُولُوا۟ ٱشْهَدُوا۟ بِأَنَّا مُسْلِمُونَ﴾ (آل عمران: ٦٤) قَالَ أَبُو سُفْيَانَ: فَلَمَّا قَضَى مَقَالَتَهُ، عَلَتْ أَصْوَاتُ الَّذِينَ حَوْلَهُ مِنْ عُظَمَاءِ الرُّومِ، وَكَثُرَ لَغَطُهُمْ، فَلَا أَدْرِي مَاذَا قَالُوا، وَأَمَرَ بِنَا فَأُخْرِجْنَا، قَالَ أَبُو سُفْيَانَ: فَلَمَّا خَرَجْتُ مَعَ أَصْحَابِي وَخَلَصْتُ لَهُمْ، قُلْتُ لَهُمْ: أَمِرَ أَمْرُ ابْنِ أَبِي كَبْشَةَ، هَذَا مَلِكُ بَنِي الْأَصْفَرِ يَخَافُهُ، قَالَ أَبُو سُفْيَانَ: فَوَاللَّهِ مَا زِلْتُ ذَلِيلًا مُسْتَيْقِنًا أَنَّ أَمْرَهُ سَيَظْهَرُ، حَتَّى أَدْخَلَ اللَّهُ قَلْبِي الْإِسْلَامَ، وَأَنَا كَارِهٌ. [انظر: ٢٣٧١، ٢٣٧٢]

تخريج: إسناده صحيح. خ: (٧)، م: (١٧٧٣).

outcome of the battles between you and him varied: sometimes he was victorious and sometimes you were. This is how the Messengers are; they are put to trial but the final victory is always theirs. I asked you what he enjoins you to do, and you said that he enjoins you to worship Allah alone and not to associate anything with Him; he tells you not to worship what your forefathers worshipped; and he enjoins you to give in charity, pray, be chaste, fulfil promises and render back trusts. This is the character of a Prophet who I knew would appear, but I did not think that he would be from among you. If what you have said to me is true, he will soon take possession of the land beneath my feet. By Allah, if I knew that I would definitely reach him, I would immediately go to meet him, and if I were with him I would wash his feet. Abu Sufyan said: Then he called for the letter of the Messenger of Allah (ﷺ) and ordered that it be read out loud. In the letter he said: "In the Name of Allah, the Most Gracious, the Most Merciful. From Muhammad, the slave of Allah and His Messenger, to Heraclius the ruler of Byzantium. Peace be upon those who follow true guidance. I am calling you to Islam: become Muslim and you will be safe. Become Muslim and Allah will bestow upon you a double reward, but if you turn away, the sins of the peasants will be upon you. 'O people of the Scripture (Jews and Christians): Come to a word that is

just between us and you, that we worship none but Allah (Alone), and that we associate no partners with Him, and that none of us shall take others as lords besides Allah. Then, if they turn away, say: "Bear witness that we are Muslims'" [Al - 'Imran 3:64]." Abu Sufyan said: When he finished his speech, the voices of the Byzantine leaders who were around him were raised, and there was so much noise that I could not understand what they said. Then he ordered that we be sent away. When I left with my companions and was alone with them, I said to them: The affair of Ibn Abi Kabshah[1] has gained power: this king of Banul-Asfar [the Byzantines] fears him. Abu Sufyan said: By Allah, I became humble after that and was certain that he would be victorious, until Allah instilled Islam in my heart even though I was reluctant.

Comments: [Its *isnad* is *saheeh,* al-Bukhari (7) and Muslim (1773)]

٢٣٧١- حَدَّثَنَا يَعْقُوبُ: حَدَّثَنَا أَبِي عَنْ صَالِحِ ابْنِ كَيْسَانَ قَالَ: قَالَ ابْنُ شِهَابٍ: أَخْبَرَنِي عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ عُتْبَةَ بْنِ مَسْعُودٍ: أَنَّ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ أَخْبَرَهُ: أَنَّ رَسُولَ اللَّهِ ﷺ كَتَبَ.. فَذَكَرَهُ. [راجع: ما قبله]

2371. 'Ubaidullah bin 'Abdullah bin 'Utbah bin Mas'ood narrated that 'Abdullah bin 'Abbas told him: The Messenger of Allah (ﷺ) wrote to... and he narrated the same report.

تخريج: إسناده صحيح. خ: (٧)، م: (١١٧٣).

Comments: [Its *isnad* is *saheeh,* al-Bukhari (7) and Muslim (1173)]

٢٣٧٢- حَدَّثَنَا عَبْدُ الرَّزَّاقِ عَنْ مَعْمَرٍ.. فَذَكَرَهُ. [راجع: ما قبله]

2372. 'Abdur-Razzaq narrated from Ma'mar... and he narrated the same report.

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[1] A derogatory nickname used by Quraish to refer to the Messenger of Allah (ﷺ)

Comments: [Its *isnad* is *saheeh*, al-Bukhari (7) and Muslim (1173)]

تخريج: إسناده صحيح. خ: (٧)، م: (١١٧٣).

2373. Ubaidullah said: I asked 'Abdullah bin 'Abbas (ﷺ) about the dream of the Messenger of Allah (ﷺ) that he told us about. Ibn 'Abbas (ﷺ) said: I was told that the Messenger of Allah (ﷺ) said: "Whilst I was sleeping I saw two golden bangles placed on my hands, and I was frightened of them and disliked them. Then permission was given to me to blow them away, and they flew away. I interpreted it as referring to two liars who would appear." 'Ubaidullah said: One of them was al-'Ansi who was killed by Fairooz in Yemen, and the other was Musailimah.

٢٣٧٣- حَدَّثَنَا يَعْقُوبُ قَالَ: حَدَّثَنَا أَبِي عَنْ صَالِحٍ قَالَ: قَالَ عُبَيْدُ اللَّهِ: سَأَلْتُ عَبْدَ اللَّهِ ابْنَ عَبَّاسٍ عَنْ رُؤْيَا رَسُولِ اللَّهِ ﷺ الَّتِي ذَكَرَ؟ فَقَالَ ابْنُ عَبَّاسٍ: ذُكِرَ لِي أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «بَيْنَمَا أَنَا نَائِمٌ أُرِيتُ أَنَّهُ وُضِعَ فِي يَدَيَّ سِوَارَانِ مِنْ ذَهَبٍ، فَفُظِعْتُهُمَا، فَكَرِهْتُهُمَا، فَأُذِنَ لِي فَنَفَخْتُهُمَا فَطَارَا، فَأَوَّلْتُهُ: كَذَّابَيْنِ يَخْرُجَانِ». قَالَ عُبَيْدُ اللَّهِ: أَحَدُهُمَا الْعَنْسِيُّ الَّذِي قَتَلَهُ فَيْرُوزُ بِالْيَمَنِ، وَالْآخَرُ مُسَيْلِمَةُ.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (4379) and Muslim (2274)]

تخريج: إسناده صحيح. خ: (٤٣٧٩)، م: (٢٢٧٤).

2374. Ibn Shihab said: 'Abdullah bin Ka'b bin Malik told me that Ibn 'Abbas (ﷺ) told him that 'Ali bin Abi Talib (ﷺ) left from (visiting) the Messenger of Allah (ﷺ) during his final illness, and the people said: O Abu Hasan, how is the Messenger of Allah (ﷺ) this morning? He said: He is better, praise be to Allah. Ibn 'Abbas (ﷺ) said: 'Abbas bin 'Abdul-Muttalib took hold of his hand and said: Don't you see, by Allah, that the Messenger of Allah (ﷺ) will die of this sickness? I know the faces of Banu 'Abdul-Muttalib when they are dying. Let us go to the Messenger of Allah (ﷺ)

٢٣٧٤- حَدَّثَنَا يَعْقُوبُ: حَدَّثَنَا أَبِي عَنْ صَالِحٍ قَالَ: قَالَ ابْنُ شِهَابٍ: أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ كَعْبِ بْنِ مَالِكٍ: أَنَّ ابْنَ عَبَّاسٍ ﷺ أَخْبَرَهُ: أَنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ خَرَجَ مِنْ عِنْدِ رَسُولِ اللَّهِ ﷺ فِي وَجَعِهِ الَّذِي تُوُفِّيَ فِيهِ، فَقَالَ النَّاسُ: يَا أَبَا حَسَنٍ، كَيْفَ أَصْبَحَ رَسُولُ اللَّهِ ﷺ؟ فَقَالَ: أَصْبَحَ بِحَمْدِ اللَّهِ بَارِئًا. قَالَ ابْنُ عَبَّاسٍ: فَأَخَذَ بِيَدِهِ عَبَّاسُ بْنُ عَبْدِ الْمُطَّلِبِ، فَقَالَ: أَلَا تَرَى أَنْتَ، وَاللَّهِ إِنَّ رَسُولَ اللَّهِ ﷺ سَيُتَوَفَّى فِي وَجَعِهِ هَذَا، إِنِّي أَعْرِفُ وُجُوهَ بَنِي عَبْدِ الْمُطَّلِبِ عِنْدَ الْمَوْتِ، فَاذْهَبْ بِنَا إِلَى رَسُولِ اللَّهِ ﷺ

فَلْنَسْأَلْهُ فِيمَنْ هَذَا الْأَمْرُ، فَإِنْ كَانَ فِينَا عَلِمْنَا ذَلِكَ، وَإِنْ كَانَ فِي غَيْرِنَا كَلَّمْنَاهُ، فَأَوْصَى بِنَا. فَقَالَ عَلِيٌّ: وَاللَّهِ لَئِنْ سَأَلْنَاهَا رَسُولَ اللَّهِ ﷺ فَمَنَعَنَاهَا، لَا يُعْطِينَاهَا النَّاسُ أَبَدًا، فَوَاللَّهِ لَا أَسْأَلُهُ أَبَدًا. [انظر: ٢٩٩٩]

تخريج: إسناده صحيح. خ: (٤٤٤٧).

and ask him who should be in charge of this matter (after he dies). If it is one of us, we will know it, and if it is someone else, we will ask him to advise (that person) to be kind to us and take care of us. 'Ali (ﷺ) said: By Allah, if we ask the Messenger of Allah (ﷺ) and he says no, he (his successor) is not one of us, the people will never give it to us. By Allah, I will never ask him.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (4447)]

٢٣٧٥- حَدَّثَنَا يَعْقُوبُ: حَدَّثَنَا ابْنُ أَخِي ابْنِ شِهَابٍ عَنْ عَمِّهِ: حَدَّثَنِي عُرْوَةُ بْنُ الزُّبَيْرِ: أَنَّ الْمِسْوَرَ بْنَ مَخْرَمَةَ وَعَبْدَ الرَّحْمَنِ بْنَ عَبْدٍ الْقَارِيَّ حَدَّثَاهُ: أَنَّهُمَا سَمِعَا عُمَرَ بْنَ الْخَطَّابِ يَقُولُ: سَمِعْتُ هِشَامَ بْنَ حَكِيمِ بْنِ حِزَامٍ يَقْرَأُ.. فَذَكَرَ الْحَدِيثَ. [راجع: ٢٩٦]

قَالَ مُحَمَّدٌ: وَحَدَّثَنِي عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ ابْنِ عُتْبَةَ بْنِ مَسْعُودٍ: أَنَّ ابْنَ عَبَّاسٍ حَدَّثَهُ: أَنَّ رَسُولَ اللَّهِ ﷺ (١/ ٢٦٤) قَالَ: «أَقْرَأَنِي جِبْرِيلُ عَلَيْهِ السَّلَامُ عَلَى حَرْفٍ فَرَاجَعْتُهُ، فَلَمْ أَزَلْ أَسْتَزِيدُهُ وَيَزِيدُنِي، حَتَّى انْتَهَى إِلَى سَبْعَةِ أَحْرُفٍ». [انظر: ٢٧١٧، ٢٨٥٨]

تخريج: حديث صحيح، وهذا إسناد جيد. وهذا من حديث عمر.

2375. 'Urwah bin az-Zubair narrated that al-Miswar bin Makhramah and 'Abdur-Rahman bin 'Abdul-Qari' told him that they heard 'Umar bin al-Khattab say: I heard Hisham bin Hakeem bin Hizam read... And he narrated the same *hadeeth*.

Ibn 'Abbas narrated that the Messenger of Allah (ﷺ) said: "Jibreel (ﷺ) taught me the Qur'an with one mode of recitation but I asked him to recite it in another way and I kept asking him for more and he taught me more, until he ended up teaching me seven modes of recitation."

Comments: [A *saheeh hadeeth*, and its *isnad* is Jayyid]

٢٣٧٦- حَدَّثَنَا يَعْقُوبُ: حَدَّثَنَا ابْنُ أَخِي ابْنِ شِهَابٍ عَنْ عَمِّهِ قَالَ: أَخْبَرَنِي عُبَيْدُ اللَّهِ بْنُ

2376. Ibn 'Abbas (ﷺ) said: I came, when I was at the age of puberty, riding on a female donkey when the Messenger of Allah (ﷺ) was

عَبْدِ اللَّهِ بْنِ عُتْبَةَ بْنِ مَسْعُودٍ: أَنَّ ابْنَ عَبَّاسٍ قَالَ: أَقْبَلْتُ، وَقَدْ نَاهَزْتُ الْحُلُمَ، أَسِيرُ عَلَى أَتَانٍ، وَرَسُولُ اللَّهِ ﷺ قَائِمٌ يُصَلِّي لِلنَّاسِ بِمِنًى حَتَّى صِرْتُ بَيْنَ يَدَيْ بَعْضِ الصَّفِّ الْأَوَّلِ، ثُمَّ نَزَلْتُ عَنْهَا، فَرَتَعَتْ، فَصَفَفْتُ مَعَ النَّاسِ وَرَاءَ رَسُولِ اللَّهِ ﷺ. [راجع: ١٨٩١]

leading the people in prayer in Mina, and passed in front of part of the first row. Then I dismounted and she started to graze, and I joined the people behind the Messenger of Allah (ﷺ).

Comments: [A *saheeh hadeeth*, and its *isnad* is *Jayyid*, al-Bukhari (4412) and Muslim (504)]

تخريج: حديث صحيح، وهذا إسناد جيد. خ: (٤٤١٢)، م: (٥٠٤).

٢٣٧٧- حَدَّثَنَا يَعْقُوبُ: حَدَّثَنَا أَبِي عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ: حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرِو ابْنِ عَطَاءِ بْنِ عَبَّاسِ بْنِ عَلْقَمَةَ أَخُو بَنِي عَامِرِ ابْنِ لُؤَيٍّ قَالَ: دَخَلْتُ عَلَى ابْنِ عَبَّاسٍ بَيْتَ مَيْمُونَةَ زَوْجِ النَّبِيِّ ﷺ لِغَدِ يَوْمِ الْجُمُعَةِ، قَالَ: وَكَانَتْ مَيْمُونَةُ قَدْ أَوْصَتْ لَهُ بِهِ، فَكَانَ إِذَا صَلَّى الْجُمُعَةَ، بُسِطَ لَهُ فِيهِ، ثُمَّ انْصَرَفَ إِلَيْهِ، فَجَلَسَ فِيهِ لِلنَّاسِ، قَالَ: فَسَأَلَهُ رَجُلٌ، وَأَنَا أَسْمَعُ، عَنِ الْوُضُوءِ مِمَّا مَسَّتِ النَّارُ مِنَ الطَّعَامِ، قَالَ: فَرَفَعَ ابْنُ عَبَّاسٍ يَدَهُ إِلَى عَيْنَيْهِ، وَقَدْ كُفَّ بَصَرُهُ، فَقَالَ: بَصُرَ عَيْنَيَّ هَاتَيْنِ، رَأَيْتُ رَسُولَ اللَّهِ ﷺ تَوَضَّأَ لِصَلَاةِ الظُّهْرِ فِي بَعْضِ حُجَرِهِ، ثُمَّ دَعَا بِلَالٌ إِلَى الصَّلَاةِ، فَنَهَضَ خَارِجًا، فَلَمَّا وَقَفَ عَلَى بَابِ الْحُجْرَةِ، لَقِيَتْهُ هَدِيَّةٌ مِنْ خُبْزٍ وَلَحْمٍ بَعَثَ بِهَا إِلَيْهِ بَعْضُ أَصْحَابِهِ، قَالَ: فَرَجَعَ رَسُولُ اللَّهِ ﷺ بِمَنْ مَعَهُ، وَوُضِعَتْ لَهُمْ فِي الْحُجْرَةِ، قَالَ: فَأَكَلَ وَأَكَلُوا مَعَهُ، قَالَ: ثُمَّ نَهَضَ رَسُولُ اللَّهِ ﷺ بِمَنْ مَعَهُ إِلَى الصَّلَاةِ،

2377. Muhammad bin 'Amr bin 'Ata' bin 'Abbas bin 'Alqamah, from Banu 'Amir bin Lu'ayy said: I entered upon Ibn 'Abbas (ﷺ) in the house of Maimoonah, the wife of the Prophet (ﷺ), on a Friday morning; Maimoonah had given the house to him in her will. When he prayed *Jumu'ah*, some carpets would be spread out for him in it, and when he had finished [*Jumu'ah*], he would go there and sit there to meet people. A man asked him, when I was listening, about doing *wudoo'* after [eating] food cooked by fire. Ibn 'Abbas raised his hand to his eyes - and he had lost his sight - and said: These two eyes of mine saw the Messenger of Allah (ﷺ) do *wudoo'* for *Zuhr* prayer in one of his apartments, then Bilal gave the call to prayer and he got up to leave. When he stood at the door of the apartment, he was given a gift of bread and meat that one of his Companions had sent to him. So the Messenger of Allah (ﷺ) went back, along with those who were with him, and the food was

set out for them in the apartment. He ate and they ate, then the Messenger of Allah (ﷺ) got up, along with those who were with him, to pray and neither he nor the people with him touched water (did *wudoo'*). Then he led them in prayer. And Ibn 'Abbas only reached an age at which he could understand the words and conduct of the Prophet (ﷺ) towards the end of the time of the Messenger of Allah (ﷺ).

Comments: [Its *isnad* is *hasan*]

وَمَا مَسَّ وَلَا أَحَدٌ مِمَّنْ كَانَ مَعَهُ مَاءً، قَالَ: ثُمَّ صَلَّى بِهِمْ، وَكَانَ ابْنُ عَبَّاسٍ إِنَّمَا عَقَلَ مِنْ أَمْرِ رَسُولِ اللَّهِ ﷺ آخِرَهُ. [راجع: ٢٠٠٢]

تخريج: إسناده حسن. م: (٣٥٤، ٣٥٩).

2378. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) circumambulated [the Ka'bah] on his camel, and every time he came to the Corner, he pointed at it and said *takbeer*.

Comments: [Its *isnad* is *saheeh* according to the conditions of al-Bukhari]

٢٣٧٨- حَدَّثَنَا يَحْيَى بْنُ أَبِي بُكَيْرٍ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ طَهْمَانَ: حَدَّثَنِي خَالِدٌ الْحَذَّاءُ عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: طَافَ رَسُولُ اللَّهِ ﷺ عَلَى بَعِيرِهِ، فَكُلَّمَا أَتَى عَلَى الرُّكْنِ، أَشَارَ إِلَيْهِ وَكَبَّرَ. [راجع ١٨٤١]

تخريج: إسناده صحيح. خ: (١٦١٢).

2379. It was narrated that 'Ata' bin Abi Rabah said: I heard Ibn 'Abbas (ﷺ) say: The Messenger of Allah (ﷺ) died when I had just been circumcised.[1]

Comments: [A *saheeh hadeeth*]

٢٣٧٩- حَدَّثَنَا يَعْقُوبُ: حَدَّثَنَا أَبِي عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ: حَدَّثَنِي الْحَجَّاجُ بْنُ أَرْطَاةَ عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ يَقُولُ: تُوُفِّيَ رَسُولُ اللَّهِ ﷺ وَأَنَا خَتِينٌ. [راجع: ٢٢٨٣]

تخريج: حديث صحيح. خ: (٦٢٩٩). الحجاج بن أرطاة مدلس وقد عنعن، لكنه توبع.

2380. It was narrated that 'Abdullah bin 'Abbas (ﷺ) said: Banu Sa'd bin Bakr sent Dimam bin Tha'labah to meet the Messenger of Allah (ﷺ). He came

٢٣٨٠- حَدَّثَنَا يَعْقُوبُ: حَدَّثَنَا أَبِي عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ: حَدَّثَنِي مُحَمَّدُ بْنُ الْوَلِيدِ ابْنِ نُوَيْفِعٍ عَنْ كُرَيْبٍ مَوْلَى عَبْدِ اللَّهِ بْنِ

[1] At that time, boys would be circumcised when they reached puberty.

to him and made his camel kneel at the door of the mosque, then he hobbled it, and he entered the mosque when the Messenger of Allah (ﷺ) was sitting with his Companions. Dimam was a tough and hairy man with two braids. He came and stood over the Messenger of Allah (ﷺ) and his Companions and said: Which of you is the son of 'Abdul-Muttalib? The Messenger of Allah (ﷺ) said: "I am the son of 'Abdul-Muttalib." He said: Muhammad? He said: "Yes." He said: O son of 'Abdul-Muttalib, I am going to ask you some questions and I will be tough in my questioning, so do not be upset. He said: "I will not be upset. Ask whatever you want." He said: I adjure you by Allah your God, the God of those who came before you and the God of those who come after you, has Allah sent you to us as a Messenger? He said: "Yes, by Allah." He said: I adjure you by Allah your God, the God of those who came before you and the God of those who come after you, has Allah commanded you to instruct us to worship Him alone, not associating anything with Him, and to give up these rivals whom our forefathers worshipped alongside Him? He said: "Yes, by Allah." He said: I adjure you by Allah your God, the God of those who came before you and the God of those who come after you, has Allah commanded you to instruct us to offer these five

عَبَّاسٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ قَالَ: بَعَثَتْ بَنُو سَعْدِ بْنِ بَكْرٍ ضِمَامَ بْنَ ثَعْلَبَةَ وَافِدًا إِلَى رَسُولِ اللَّهِ ﷺ، فَقَدِمَ عَلَيْهِ وَأَنَاخَ بَعِيرَهُ عَلَى بَابِ الْمَسْجِدِ، ثُمَّ عَقَلَهُ، ثُمَّ دَخَلَ الْمَسْجِدَ وَرَسُولُ اللَّهِ ﷺ جَالِسٌ فِي أَصْحَابِهِ، وَكَانَ ضِمَامٌ رَجُلًا جَلْدًا أَشْعَرَ ذَا غَدِيرَتَيْنِ، فَأَقْبَلَ حَتَّى وَقَفَ عَلَى رَسُولِ اللَّهِ ﷺ فِي أَصْحَابِهِ، فَقَالَ: أَيُّكُمْ ابْنُ عَبْدِ الْمُطَّلِبِ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَنَا ابْنُ عَبْدِ الْمُطَّلِبِ» قَالَ: مُحَمَّدٌ؟ قَالَ: «نَعَمْ» فَقَالَ: ابْنَ عَبْدِ الْمُطَّلِبِ، إِنِّي سَائِلُكَ وَمُغَلِّظٌ فِي الْمَسْأَلَةِ، فَلَا تَجِدَنَّ فِي نَفْسِكَ. قَالَ: «لَا أَجِدُ فِي نَفْسِي، فَسَلْ عَمَّا بَدَا لَكَ» قَالَ: أَنْشُدُكَ اللَّهَ إِلَهَكَ، وَإِلَهَ مَنْ كَانَ قَبْلَكَ، وَإِلَهَ مَنْ هُوَ كَائِنٌ بَعْدَكَ، آللَّهُ بَعَثَكَ إِلَيْنَا رَسُولًا؟ فَقَالَ: «اللَّهُمَّ نَعَمْ». قَالَ: فَأَنْشُدُكَ اللَّهَ إِلَهَكَ، وَإِلَهَ مَنْ كَانَ قَبْلَكَ، وَإِلَهَ مَنْ هُوَ كَائِنٌ بَعْدَكَ، آللَّهُ أَمَرَكَ أَنْ تَأْمُرَنَا أَنْ نَعْبُدَهُ وَحْدَهُ، لَا نُشْرِكُ بِهِ شَيْئًا، وَأَنْ نَخْلَعَ هَذِهِ الْأَنْدَادَ الَّتِي كَانَتْ آبَاؤُنَا يَعْبُدُونَ مَعَهُ؟ قَالَ: «اللَّهُمَّ نَعَمْ» قَالَ: فَأَنْشُدُكَ اللَّهَ إِلَهَكَ، وَإِلَهَ مَنْ كَانَ قَبْلَكَ، وَإِلَهَ مَنْ هُوَ كَائِنٌ بَعْدَكَ، آللَّهُ أَمَرَكَ أَنْ نُصَلِّيَ هَذِهِ الصَّلَوَاتِ الْخَمْسَ؟ قَالَ: «اللَّهُمَّ نَعَمْ» قَالَ: ثُمَّ جَعَلَ يَذْكُرُ فَرَائِضَ الْإِسْلَامِ فَرِيضَةً فَرِيضَةً: الزَّكَاةَ، وَالصِّيَامَ، وَالْحَجَّ، وَشَرَائِعَ الْإِسْلَامِ كُلَّهَا، يُنَاشِدُهُ عِنْدَ كُلِّ فَرِيضَةٍ كَمَا يُنَاشِدُهُ فِي الَّتِي قَبْلَهَا، حَتَّى إِذَا فَرَغَ قَالَ:

فَإِنِّي أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَسَأُؤَدِّي هَذِهِ الْفَرَائِضَ، وَأَجْتَنِبُ مَا نَهَيْتَنِي عَنْهُ، ثُمَّ لَا أَزِيدُ وَلَا أَنْقُصُ. قَالَ: ثُمَّ انْصَرَفَ رَاجِعًا إِلَى بَعِيرِهِ، فَقَالَ رَسُولُ اللَّهِ ﷺ حِينَ وَلَّى: «إِنْ يَصْدُقْ ذُو الْعَقِيصَتَيْنِ يَدْخُلِ الْجَنَّةَ». قَالَ: فَأَتَى إِلَى بَعِيرِهِ، فَأَطْلَقَ عِقَالَهُ، ثُمَّ خَرَجَ حَتَّى قَدِمَ عَلَى قَوْمِهِ، فَاجْتَمَعُوا إِلَيْهِ (١/ ٢٦٥) فَكَانَ أَوَّلَ مَا تَكَلَّمَ بِهِ أَنْ قَالَ: بِئْسَتِ اللَّاتُ وَالْعُزَّى، قَالُوا: مَهْ يَا ضِمَامُ، اتَّقِ الْبَرَصَ وَالْجُذَامَ، اتَّقِ الْجُنُونَ، قَالَ: وَيْلَكُمْ، إِنَّهُمَا وَاللَّهِ لَا يَضُرَّانِ وَلَا يَنْفَعَانِ، إِنَّ اللَّهَ عَزَّ وَجَلَّ قَدْ بَعَثَ رَسُولًا، وَأَنْزَلَ عَلَيْهِ كِتَابًا اسْتَنْقَذَكُمْ بِهِ مِمَّا كُنْتُمْ فِيهِ، وَإِنِّي أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، إِنِّي قَدْ جِئْتُكُمْ مِنْ عِنْدِهِ بِمَا أَمَرَكُمْ بِهِ، وَنَهَاكُمْ عَنْهُ. قَالَ: فَوَاللَّهِ مَا أَمْسَى مِنْ ذَلِكَ الْيَوْمِ وَفِي حَاضِرِهِ رَجُلٌ وَلَا امْرَأَةٌ إِلَّا مُسْلِمًا. قَالَ: يَقُولُ ابْنُ عَبَّاسٍ: فَمَا سَمِعْنَا بِوَافِدِ قَوْمٍ كَانَ أَفْضَلَ مِنْ ضِمَامِ بْنِ ثَعْلَبَةَ. [راجع: ٢٢٥٤]

تخريج: حديث حسن، محمد بن الوليد قد توبع.

prayers? He said: "Yes, by Allah." Then he started asking about the duties of Islam, one by one: *zakah*, fasting and *Hajj*, and all the laws of Islam, adjuring him each time as he adjured him previously until, when he had finished, he said: I bear witness that there is no god but Allah and I bear witness that Muhammad is the Messenger of Allah. I shall do these duties and avoid what you have forbidden to me, no more and no less. Then he went back to his camel and the Messenger of Allah (ﷺ) said when he left: "If the one with the two braids meant what he said, he will enter Paradise."

[The man] went to his camel, unhobbled it and departed. He came to his people, who gathered around him, and the first thing he said was: How bad *al-Lat* and *al-'Uzza* are! They said: Be quiet, O Dimam! Fear leprosy and elephantiasis for yourself; fear insanity. He said: Woe to you; by Allah they cannot do any harm or bring any benefit. Allah, may He be glorified and exalted, has sent a Messenger and revealed a Book to him that will save you from what you are in. I bear witness that there is no god but Allah, with no partner or associate, and that Muhammad is His slave and Messenger. I have come to you from him with what he enjoins upon you and forbids to you. By Allah, by the time evening came, there was no one present, man or

woman, who had not become Muslim. Ibn 'Abbas (ﷺ) said: We have never heard of any delegate of a people better than Dimam bin Tha'labah.

Comments: [A *hasan hadeeth*]

٢٣٨١- حَدَّثَنَا يَعْقُوبُ: حَدَّثَنَا أَبِي عَنِ ابْنِ إِسْحَاقَ: حَدَّثَنِي مُحَمَّدُ بْنُ الْوَلِيدِ بْنِ نُوَيْفِعٍ مَوْلَى آلِ الزُّبَيْرِ.. فَذَكَرَهُ مُخْتَصَرًا. [انظر: ماقبله]

تخريج: حديث حسن، راجع ماقبله.

2381. It was narrated from Ibn Ishaq: Muhammad bin al-Waleed bin Nuwaifi', the freed slave of az-Zubair, told me... and he narrated the same report in brief.

Comments: [A *hasan hadeeth*; see the previous report]

٢٣٨٢- حَدَّثَنَا يَعْقُوبُ: حَدَّثَنَا أَبِي عَنِ ابْنِ إِسْحَاقَ: حَدَّثَنِي دَاوُدُ بْنُ الْحُصَيْنِ مَوْلَى عَمْرِو بْنِ عُثْمَانَ عَنْ عِكْرِمَةَ مَوْلَى ابْنِ عَبَّاسٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: مَا كَانَتْ صَلَاةُ الْخَوْفِ إِلَّا كَصَلَاةِ أَحْرَاسِكُمُ الْيَوْمَ خَلْفَ أَئِمَّتِكُمْ، إِلَّا أَنَّهَا كَانَتْ عُقَبًا، قَامَتْ طَائِفَةٌ وَهُمْ جَمِيعٌ مَعَ رَسُولِ اللَّهِ ﷺ، وَسَجَدَتْ مَعَهُ طَائِفَةٌ، ثُمَّ قَامَ رَسُولُ اللَّهِ ﷺ وَسَجَدَ الَّذِينَ كَانُوا قِيَامًا لِأَنْفُسِهِمْ، ثُمَّ قَامَ رَسُولُ اللَّهِ ﷺ وَقَامُوا مَعَهُ جَمِيعًا، ثُمَّ رَكَعَ وَرَكَعُوا مَعَهُ جَمِيعًا، ثُمَّ سَجَدَ، فَسَجَدَ الَّذِينَ كَانُوا مَعَهُ قِيَامًا أَوَّلَ مَرَّةٍ، وَقَامَ الْآخَرُونَ الَّذِينَ كَانُوا سَجَدُوا مَعَهُ أَوَّلَ مَرَّةٍ، فَلَمَّا جَلَسَ رَسُولُ اللَّهِ ﷺ وَالَّذِينَ سَجَدُوا مَعَهُ فِي آخِرِ صَلَاتِهِمْ، سَجَدَ الَّذِينَ كَانُوا قِيَامًا لِأَنْفُسِهِمْ، ثُمَّ جَلَسُوا، فَجَمَعَهُمْ رَسُولُ اللَّهِ ﷺ بِالسَّلَامِ. [راجع: ٢٠٦٣]

2382. It was narrated that Ibn 'Abbas (ﷺ) said: The fear prayer was just like the prayer of these guards of yours today behind your *imam*, except that it was done by one group after another, although they were all with the Messenger of Allah (ﷺ). One group prostrated with him, then the Messenger of Allah (ﷺ) stood up and those who had been standing up by themselves prostrated, then the Messenger of Allah (ﷺ) stood up and they all stood up with him. Then they all bowed with him, then he prostrated, and those who had been standing up the first time prostrated, and those who had prostrated the first time stood up. And when the Messenger of Allah (ﷺ) and those who had prostrated with him sat at the end of the prayer, those who has been standing by themselves prostrated, then they sat, and the Messenger of Allah (ﷺ) led them all in saying the *tasleem*.

Comments: [Its *isnad* is *hasan*]

تخريج: إسناده حسن.

2383. It was narrated that Tawoos al-Yamani said: I said to 'Abdullah bin 'Abbas (ﷺ): They are saying that the Messenger of Allah (ﷺ) said: "Do *ghusl* on Friday, and wash your heads, even if you are not *junub*, and put on perfume." And Ibn 'Abbas said: As for perfume, I do not know, but as for *ghusl*, then yes.

Comments: [A *saheeh hadeeth*; this is a *hasan isnad*]

٢٣٨٣- حَدَّثَنَا يَعْقُوبُ: حَدَّثَنَا أَبِي عَنِ ابْنِ إِسْحَاقَ: حَدَّثَنِي الزُّهْرِيُّ عَنْ طَاوُسٍ الْيَمَانِيِّ قَالَ: قُلْتُ لِعَبْدِ اللَّهِ بْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا: يَزْعُمُونَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «اغْتَسِلُوا يَوْمَ الْجُمُعَةِ، وَاغْسِلُوا رُؤُوسَكُمْ، وَإِنْ لَمْ تَكُونُوا جُنُبًا، وَمَسُّوا مِنَ الطِّيبِ». قَالَ: فَقَالَ ابْنُ عَبَّاسٍ: أَمَّا الطِّيبُ، فَلَا أَدْرِي، وَأَمَّا الْغُسْلُ فَنَعَمْ. [انظر: ٣٠٥٩، ٣٤٧١]

تخريج: حديث صحيح، وهذا إسناد حسن.

2384. It was narrated that 'Abdullah bin 'Abbas (ﷺ) said: I saw the Messenger of Allah (ﷺ) praying at night in a Hadrami cloak of his that he wrapped around himself, and he was not wearing anything else.

Comments: [A *hasan hadeeth*]

٢٣٨٤- حَدَّثَنَا يَعْقُوبُ: حَدَّثَنَا أَبِي عَنِ ابْنِ إِسْحَاقَ: حَدَّثَنِي سَلَمَةُ بْنُ كُهَيْلٍ الْحَضْرَمِيُّ وَمُحَمَّدُ بْنُ الْوَلِيدِ بْنِ نُوَيْفِعٍ مَوْلَى آلِ الزُّبَيْرِ كِلَاهُمَا: حَدَّثَنِي عَنْ كُرَيْبٍ مَوْلَى عَبْدِ اللَّهِ بْنِ عَبَّاسٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ قَالَ: لَقَدْ رَأَيْتُ رَسُولَ اللَّهِ ﷺ يُصَلِّي مِنَ اللَّيْلِ فِي بُرْدٍ لَهُ حَضْرَمِيٍّ (مُتَوَشِّحًا بِهِ) مَا عَلَيْهِ غَيْرُهُ. [راجع: ٢٣٢٠]

تخريج: حديث حسن، محمد بن الوليد لم يرو عنه غير ابن إسحاق، وقد توبع.

2385. It was narrated that 'Abdullah bin 'Abbas (ﷺ) said: I saw the Messenger of Allah (ﷺ) on a rainy day, trying to avoid the mud when he prostrated with a cloak he was wearing, placing it under his hands on the ground when he prostrated.

Comments: [*Hasan* and its *isnad* is *da'eef* because of the weakness of Husain bin Abdullah]

٢٣٨٥- حَدَّثَنَا يَعْقُوبُ: حَدَّثَنَا أَبِي عَنِ ابْنِ إِسْحَاقَ قَالَ: حَدَّثَنَا حُسَيْنُ بْنُ عَبْدِ اللَّهِ بْنِ عُبَيْدِ اللَّهِ بْنِ عَبَّاسٍ عَنْ عِكْرِمَةَ مَوْلَى عَبْدِ اللَّهِ بْنِ عَبَّاسٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ قَالَ: لَقَدْ رَأَيْتُ رَسُولَ اللَّهِ ﷺ فِي يَوْمٍ مَطِيرٍ، وَهُوَ يَتَّقِي الطِّينَ إِذَا سَجَدَ بِكِسَاءٍ عَلَيْهِ، يَجْعَلُهُ دُونَ يَدَيْهِ إِلَى الْأَرْضِ إِذَا سَجَدَ. [راجع: ٢٣٢٠]

تخريج: حسن، وهذا إسناد ضعيف، لضعف حسين بن عبدالله.

2386. It was narrated that 'Abdullah bin 'Abbas (﵁) used to say: The Messenger of Allah (ﷺ) used to recite in the two *rak'ahs* before *Fajr* the Opening of the Qur'an (*al-Fatihah*) and the last two verses of *Sooratal-Baqarah* in the first *rak'ah*, and in the second *rak'ah* the Opening of the Qur'an and this verse from Al 'Imran: "Say (O Muhammad (ﷺ)): "O people of the Scripture (Jews and Christians): Come to a word that is just between us and you..." [Al 'Imran 3:64] to the end of the verse.

Comments: [Its *isnad* is *da'eef* because the narrator is unknown]

٢٣٨٦- حَدَّثَنَا يَعْقُوبُ: حَدَّثَنَا أَبِي عَنِ ابْنِ إِسْحَاقَ قَالَ: حَدَّثَنِي الْعَبَّاسُ بْنُ عَبْدِ اللَّهِ بْنِ مَعْبَدِ بْنِ عَبَّاسٍ عَنْ بَعْضِ أَهْلِهِ، عَنْ عَبْدِ اللَّهِ ابْنِ عَبَّاسٍ أَنَّهُ كَانَ يَقُولُ: كَانَ رَسُولُ اللَّهِ ﷺ يَقْرَأُ فِي رَكْعَتَيْهِ قَبْلَ الْفَجْرِ بِفَاتِحَةِ الْقُرْآنِ وَالْآيَتَيْنِ مِنْ خَاتِمَةِ الْبَقَرَةِ فِي الرَّكْعَةِ الْأُولَى، وَفِي الرَّكْعَةِ الْأُخْرَى بِفَاتِحَةِ الْقُرْآنِ، وَبِالْآيَةِ مِنْ آلِ عِمْرَانَ ﴿قُلْ يَٰٓأَهْلَ ٱلْكِتَٰبِ تَعَالَوْا۟ إِلَىٰ كَلِمَةٍ سَوَآءٍۭ بَيْنَنَا وَبَيْنَكُمْ﴾ (آل عمران: ٦٤) حَتَّى يَخْتِمَ الْآيَةَ. [راجع: ٢٠٣٨]

تخريج: إسناده ضعيف، لجهالة الراوي عن ابن عباس.

2387. It was narrated that Ibn 'Abbas (﵁) said: Rukanah bin 'Abd Yazeed, a man of Banul-Muttalib, divorced his wife thrice in one sitting, then he missed her sorely. The Messenger of Allah (ﷺ) asked him: "How did you divorce her?" He said: I divorced her thrice. He said: "In one sitting?" He said: Yes. He said: "That is only one divorce (*talaq*); take her back if you want." So he took her back. Ibn 'Abbas thought that *talaq* is only to be done just after the woman becomes pure from menses.

Comments: [Its *isnad* is *da'eef*]

٢٣٨٧- حَدَّثَنَا سَعْدُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا أَبِي عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ: حَدَّثَنِي دَاوُدُ بْنُ الْحُصَيْنِ عَنْ عِكْرِمَةَ مَوْلَى ابْنِ عَبَّاسٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: طَلَّقَ رُكَانَةُ بْنُ عَبْدِ يَزِيدَ أَخُو بَنِي الْمُطَّلِبِ امْرَأَتَهُ ثَلَاثًا فِي مَجْلِسٍ وَاحِدٍ، فَحَزِنَ عَلَيْهَا حُزْنًا شَدِيدًا، قَالَ: فَسَأَلَهُ رَسُولُ اللَّهِ ﷺ: «كَيْفَ طَلَّقْتَهَا؟» قَالَ: طَلَّقْتُهَا ثَلَاثًا. قَالَ: فَقَالَ: «فِي مَجْلِسٍ وَاحِدٍ؟» قَالَ: نَعَمْ، قَالَ: «فَإِنَّمَا تِلْكَ وَاحِدَةٌ فَارْجِعْهَا إِنْ شِئْتَ». قَالَ: فَرَجَعَهَا، فَكَانَ ابْنُ عَبَّاسٍ يَرَى أَنَّمَا الطَّلَاقُ عِنْدَ كُلِّ طُهْرٍ.

تخريج: إسناده ضعيف، رواية داود بن الحصين عن عكرمة فيها شيء.

2388. It was narrated that Ibn 'Abbas (﵁) said: The Messenger of Allah (ﷺ) said: "When your brothers were slain at Uhud,

٢٣٨٨- حَدَّثَنَا يَعْقُوبُ: حَدَّثَنَا أَبِي عَنِ ابْنِ إِسْحَاقَ: حَدَّثَنِي إِسْمَاعِيلُ بْنُ أُمَيَّةَ بْنِ عَمْرٍو

ابْنِ سَعِيدٍ عَنْ أَبِي الزُّبَيْرِ الْمَكِّيِّ، عَنِ ابْنِ عَبَّاسٍ (١/ ٢٦٦) قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَمَّا أُصِيبَ إِخْوَانُكُمْ بِأُحُدٍ، جَعَلَ اللَّهُ عَزَّ وَجَلَّ أَرْوَاحَهُمْ فِي أَجْوَافِ طَيْرٍ خُضْرٍ تَرِدُ أَنْهَارَ الْجَنَّةِ، تَأْكُلُ مِنْ ثِمَارِهَا، وَتَأْوِي إِلَى قَنَادِيلَ مِنْ ذَهَبٍ فِي ظِلِّ الْعَرْشِ، فَلَمَّا وَجَدُوا طِيبَ مَشْرَبِهِمْ وَمَأْكَلِهِمْ، وَحُسْنَ مَقِيلِهِمْ قَالُوا: يَا لَيْتَ! إِخْوَانَنَا يَعْلَمُونَ بِمَا صَنَعَ اللَّهُ لَنَا، لِئَلَّا يَزْهَدُوا فِي الْجِهَادِ، وَلَا يَنْكُلُوا عَنِ الْحَرْبِ، فَقَالَ اللَّهُ عَزَّ وَجَلَّ: أَنَا أُبَلِّغُهُمْ عَنْكُمْ، فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ هَؤُلَاءِ الْآيَاتِ عَلَى رَسُولِهِ: ﴿وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا﴾ (آل عمران: ١٦٩).

تخريج: حديث حسن، وهذا إسناد ضعيف، أبو الزبير المكي لم يسمع من ابن عباس، وبينهما في هذا الحديث سعيد بن جبير.

Allah, may He be glorified and exalted, put their souls in the crops of green birds that drink from the rivers of Paradise and eat from its fruits, and they return to roost in golden lamps in the shade of the Throne. When they saw how good their drink and food are and how good the place where they stay, they said: O Lord, would that our brothers knew what Allah has done for us, so they would not lose interest in *jihad* or abandon fighting. Allah, may He be glorified and exalted, said: I shall convey that to them for you. And Allah, may He be glorified and exalted, revealed these verses to His Messenger: "Think not of those as dead who are killed." [Al 'Imran 3:169].

Comments: [A *hasan hadeeth*]

٢٣٨٩- حَدَّثَنَا عبدُ اللهِ: حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ إِسْمَاعِيلَ بْنِ أُمَيَّةَ، عَنْ أَبِي الزُّبَيْرِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ نَحْوَهُ. [راجع: ما قبله]

تخريج: إسناده حسن.

2389. A similar report was narrated from Ibn 'Abbas (ﷺ) from the Prophet (ﷺ).

Comments: [Its *isnad* is *hasan*]

٢٣٩٠- حَدَّثَنَا يَعْقُوبُ: حَدَّثَنَا أَبِي عَنِ ابْنِ إِسْحَاقَ قَالَ: حَدَّثَنِي الْحَارِثُ بْنُ فُضَيْلٍ الْأَنْصَارِيُّ عَنْ مَحْمُودِ بْنِ لَبِيدٍ الْأَنْصَارِيِّ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ:

2390. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) said: "The martyrs are on the banks of a river at the gate of Paradise in a green tent, and their provision comes out to them from Paradise morning and evening."

«الشُّهَدَاءُ عَلَى بَارِقِ نَهَرٍ بِبَابِ الْجَنَّةِ فِي قُبَّةٍ خَضْرَاءَ، يَخْرُجُ عَلَيْهِمْ رِزْقُهُمْ مِنَ الْجَنَّةِ بُكْرَةً وَعَشِيًّا».

تخريج: إسناده حسن.

Comments: [Its *isnad* is *Hasan*]

٢٣٩١- حَدَّثَنَا يَعْقُوبُ: حَدَّثَنَا أَبِي عَنِ ابْنِ إِسْحَاقَ: حَدَّثَنِي ثَوْرُ بْنُ زَيْدٍ عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: مَشَى مَعَهُمْ رَسُولُ اللَّهِ ﷺ إِلَى بَقِيعِ الْغَرْقَدِ، ثُمَّ وَجَّهَهُمْ وَقَالَ: «انْطَلِقُوا عَلَى اسْمِ اللَّهِ»، وَقَالَ: «اللَّهُمَّ أَعِنْهُمْ» يَعْنِي النَّفَرَ الَّذِينَ وَجَّهَهُمْ إِلَى كَعْبِ ابْنِ الْأَشْرَفِ.

تخريج: إسناده حسن.

2391. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) walked with them to Baqee' al-Gharqad, then he sent them off and said: "March forth in the Name of Allah." And he said: "O Allah, help them," meaning the group that he sent to Ka'b bin al-Ashraf.

Comments: [Its *isnad* is *hasan*]

٢٣٩٢- حَدَّثَنَا يَعْقُوبُ قَالَ: حَدَّثَنَا أَبِي عَنِ ابْنِ إِسْحَاقَ قَالَ: فَحَدَّثَنِي مُحَمَّدُ بْنُ مُسْلِمٍ الزُّهْرِيُّ عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، عَنْ عَبْدِ اللَّهِ ابْنِ عَبَّاسٍ قَالَ: ثُمَّ مَضَى رَسُولُ اللَّهِ ﷺ لِسَفَرِهِ وَاسْتَخْلَفَ عَلَى الْمَدِينَةِ أَبَا رُهْمٍ كُلْثُومَ بْنَ حُصَيْنِ بْنِ عُتْبَةَ بْنِ خَلَفٍ الْغِفَارِيَّ، وَخَرَجَ لِعَشْرٍ مَضَيْنَ مِنْ رَمَضَانَ، فَصَامَ رَسُولُ اللَّهِ ﷺ وَصَامَ النَّاسُ مَعَهُ، حَتَّى إِذَا كَانَ بِالْكَدِيدِ _ مَاءٍ بَيْنَ عُسْفَانَ وَأَمَجٍ _ أَفْطَرَ، ثُمَّ مَضَى حَتَّى نَزَلَ بِمَرِّ الظَّهْرَانِ فِي عَشَرَةِ آلَافٍ مِنَ الْمُسْلِمِينَ. [راجع: ١٨٩٢]

تخريج: إسناده حسن.

2392. It was narrated that 'Abdullah bin 'Abbas (ﷺ) said: Then the Messenger of Allah (ﷺ) set out on his journey, and he appointed Abu Ruhm Kulthoom bin Husain bin 'Utbah bin Khalaf al-Ghifari in charge of Madinah. He set out on the tenth of Ramadan; the Messenger of Allah (ﷺ) fasted and the people fasted, then when he was in al-Kadeed - an oasis between 'Usfan and Amaj - he broke his fast, then he continued on until he halted in Marraz-Zahran with ten thousand Muslims.

Comments: [Its *isnad* is *hasan*]

٢٣٩٣- حَدَّثَنَا يَعْقُوبُ قَالَ: حَدَّثَنَا أَبِي عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ قَالَ: حَدَّثَنِي أَبَانُ بْنُ

2393. It was narrated from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) married Maimoonah

bint al-Harith whilst travelling when he was in *ihram*.

Comments: [A *saheeh hadeeth* its *isnad* is *hasan*]

صَالِحٍ وَعَبْدُ اللَّهِ بْنُ أَبِي نَجِيحٍ عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ وَمُجَاهِدٍ أَبِي الْحَجَّاجِ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ تَزَوَّجَ مَيْمُونَةَ بِنْتَ الْحَارِثِ فِي سَفَرِهِ وَهُوَ حَرَامٌ. [انظر: ٢٥٨٧، ٢٩٨٠، ٣٠٥٢، و راجع: ١٩١٩]

تخريج: حديث صحيح، وهذا إسناد حسن.

2394. It was narrated from Ibn 'Abbas (ﷺ) that he said: The Messenger of Allah (ﷺ) was told about a man whose mount had thrown him and broke his neck whilst he was in *ihram*. He said: "Shroud him and do not cover his head or put any perfume on him, for he will be raised on the Day of Resurrection reciting the *Talbiyah*."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1265) and Muslim (1206)]

٢٣٩٤- حَدَّثَنَا حُسَيْنٌ ـ يَعْنِي ابْنَ مُحَمَّدٍ ـ: حَدَّثَنَا شَيْبَانُ عَنْ مَنْصُورٍ عَنِ الْحَكَمِ، عَنِ ابْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ أَنَّهُ قَالَ: ذُكِرَ لِرَسُولِ اللَّهِ ﷺ رَجُلٌ وَقَصَتْهُ رَاحِلَتُهُ، وَهُوَ مُحْرِمٌ، فَقَالَ: «كَفِّنُوهُ وَلَا تُغَطُّوا رَأْسَهُ، وَلَا تُمِسُّوهُ طِيبًا، فَإِنَّهُ يُبْعَثُ يَوْمَ الْقِيَامَةِ وَهُوَ يُلَبِّي ـ أَوْ وَهُوَ يُهِلُّ». [راجع: ١٨٥٠]

تخريج: إسناده صحيح. خ: (١٢٦٥)، م: (١٢٠٦).

2395. Aswad said: Isra'eel told us [the same *hadeeth*] with the [same] *isnad*, except that he said: "... Do not cover his face..."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1265) and Muslim (1206)]

٢٣٩٥- حَدَّثَنَا أَسْوَدُ: حَدَّثَنَا إِسْرَائِيلُ بِإِسْنَادِهِ إِلَّا أَنَّهُ قَالَ: «وَلَا تُغَطُّوا وَجْهَهُ». [راجع، ما قبله]

تخريج: إسناده صحيح. خ: (١٢٦٥)، م: (١٢٠٦). وعند مسلم: «ولا تغطوا وجهه».

2396. It was narrated that Ibn 'Abbas said: The Messenger of Allah (ﷺ) said on the day of the Conquest of Makkah: "There is no *hijrah* (migration), but there is *jihad* and good intentions. When you are mobilized, then go forth."

Comments: [A *saheeh hadeeth*]

٢٣٩٦- حَدَّثَنَا زِيَادُ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنَا مَنْصُورٌ عَنْ مُجَاهِدٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ يَوْمَ فَتْحِ مَكَّةَ: «لَا هِجْرَةَ ـ يَقُولُ: بَعْدَ الْفَتْحِ ـ وَلَكِنْ جِهَادٌ وَنِيَّةٌ، وَإِنِ اسْتُنْفِرْتُمْ فَانْفِرُوا». [راجع: ١٩٩١]

تخريج: حديث صحيح، تكلم في زياد بن عبدالله.

2397. It was narrated from Ibn 'Abbas (ؓ): The Messenger of Allah (ﷺ) placed his hands on my shoulder, then he said: "O Allah, give him deep understanding of the faith and teach him understanding of Qur'an."

Comments: [Its *isnad* is *qawi*, al-Bukhari (143) and Muslim (2477)]

٢٣٩٧- حَدَّثَنَا حَسَنُ بْنُ مُوسَى: حَدَّثَنَا زُهَيْرٌ أَبُو خَيْثَمَةَ عَنْ عَبْدِ اللَّهِ بْنِ عُثْمَانَ بْنِ خُثَيْمٍ عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ وَضَعَ يَدَهُ عَلَى كَتِفِي - أَوْ عَلَى مَنْكِبِي شَكَّ سَعِيدٌ - ثُمَّ قَالَ: «اللَّهُمَّ فَقِّهْهُ فِي الدِّينِ، وَعَلِّمْهُ التَّأْوِيلَ». [انظر: ٢٨٧٩، ٢٤٢٢، ٣٠٣٢، ٣١٠٢، ٣٠٢٢، ٣٠٦٠، و راجع: ١٨٤٠]

تخريج: إسناده قوي. خ: (١٤٣)، م: (٢٤٧٧) بدون لفظ: «وعلمه التأويل».

2398. It was narrated that Ibn 'Abbas (ؓ) said: The Messenger of Allah (ﷺ) said: "This Black Stone will have a tongue and two lips, and on the Day of Resurrection it will bear witness to those who touched it with proper respect."

Comments: [Its *isnad* is *qawi*]

٢٣٩٨- حَدَّثَنَا حَسَنُ بْنُ مُوسَى قَالَ: حَدَّثَنَا ثَابِتٌ أَبُو زَيْدٍ عَنْ عَبْدِ اللَّهِ بْنِ عُثْمَانَ بْنِ خُثَيْمٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ لِهَذَا الْحَجَرِ لِسَانًا وَشَفَتَيْنِ، يَشْهَدُ لِمَنِ اسْتَلَمَهُ يَوْمَ الْقِيَامَةِ بِحَقٍّ». [راجع: ٢٢١٥]

تخريج: إسناده قوي.

2399. It was narrated from Ibn 'Abbas (ؓ) that the Messenger of Allah (ﷺ) stayed in Makkah for fifteen years, during seven or eight of which he would see a light and hear a voice, and during seven or eight of which revelation came to him. And he stayed in Madinah for ten years.

Comments: [Its *isnad* is *qawi* Muslim (2353)]

٢٣٩٩- حَدَّثَنَا حَسَنُ بْنُ مُوسَى قَالَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ عَمَّارِ بْنِ أَبِي عَمَّارٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ أَقَامَ بِمَكَّةَ خَمْسَ عَشْرَةَ سَنَةً، ثَمَانِ سِنِينَ أَوْ سَبْعًا يَرَى الضَّوْءَ وَيَسْمَعُ الصَّوْتَ، وَثَمَانِيًا أَوْ سَبْعًا يُوحَى إِلَيْهِ، وَأَقَامَ بِالْمَدِينَةِ عَشْرًا. [راجع: ١٩٤٥]

تخريج: إسناده قوي. م: (٢٣٥٣).

2400. It was narrated from 'Ammar bin Abi 'Ammar from Ibn 'Abbas (ؓ), and from Thabit al-Bunani from Anas bin Malik

٢٤٠٠- حَدَّثَنَا حَسَنُ بْنُ مُوسَى: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ عَمَّارِ بْنِ أَبِي عَمَّارٍ،

that the Messenger of Allah (ﷺ) used to deliver the *khutbah* leaning on a tree trunk. When he started to use the *minbar*, he moved to the *minbar*, and the trunk made a sorrowful sound until he came to it and embraced it, then it calmed down. He said, "If I had not embraced it, it would have continued to grieve until the Day of Resurrection."

Comments: [Its *isnad* is *saheeh*]

2401. A similar report was narrated from 'Ammar from Ibn 'Abbas (ﷺ), and from Thabit from Anas, from the Prophet (ﷺ).

Comments: [Its *isnad* is *saheeh*]

2402. It was narrated from Ibn 'Abbas (ﷺ) that two angels came to the Messenger of Allah (ﷺ) in a dream, and one of them sat at his feet and the other at his head. The one who sat by his feet said to the one who sat by his head: Give a likeness of this man and his *ummah*. He said: The likeness of him and his *ummah* is that of some people who were travelling and came to the edge of a wilderness, and they had no provision with which to cross the wilderness or to travel back. Whilst they were like that, a man in a striped suit came to them and said: What do you think if I were to take you to a place with green meadows and plentiful water -

عَنِ (١/ ٢٦٧) ابْنِ عَبَّاسٍ وَثَابِتٍ الْبُنَانِيِّ عَنْ أَنَسِ بْنِ مَالِكٍ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَخْطُبُ إِلَى جِذْعِ نَخْلَةٍ، فَلَمَّا اتَّخَذَ الْمِنْبَرَ تَحَوَّلَ إِلَى الْمِنْبَرِ، فَحَنَّ الْجِذْعُ حَتَّى أَتَاهُ رَسُولُ اللَّهِ ﷺ، فَاحْتَضَنَهُ، فَسَكَنَ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَوْ لَمْ أَحْتَضِنْهُ لَحَنَّ إِلَى يَوْمِ الْقِيَامَةِ». [راجع: ٢٢٣٦، ٢٢٣٧]

تخريج: إسناده صحيح.

٢٤٠١- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا حَمَّادٌ عَنْ عَمَّارٍ، عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ. وَعَنْ ثَابِتٍ، عَنْ أَنَسٍ عَنِ النَّبِيِّ ﷺ مِثْلَ مَعْنَاهُ. [راجع: ٢٢٣٦]

تخريج: إسناده صحيح.

٢٤٠٢- حَدَّثَنَا حَسَنُ بْنُ مُوسَى: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ عَلِيِّ بْنِ زَيْدِ بْنِ جُدْعَانَ، عَنْ يُوسُفَ بْنِ مِهْرَانَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ أَتَاهُ فِيمَا يَرَى النَّائِمُ مَلَكَانِ، فَقَعَدَ أَحَدُهُمَا عِنْدَ رِجْلَيْهِ، وَالْآخَرُ عِنْدَ رَأْسِهِ، فَقَالَ الَّذِي عِنْدَ رِجْلَيْهِ لِلَّذِي عِنْدَ رَأْسِهِ: اضْرِبْ مَثَلَ هَذَا، وَمَثَلَ أُمَّتِهِ. فَقَالَ: إِنَّ مَثَلَهُ وَمَثَلَ أُمَّتِهِ كَمَثَلِ قَوْمٍ سَفْرٍ، انْتَهَوْا إِلَى رَأْسِ مَفَازَةٍ، فَلَمْ يَكُنْ مَعَهُمْ مِنَ الزَّادِ مَا يَقْطَعُونَ بِهِ الْمَفَازَةَ، وَلَا مَا يَرْجِعُونَ بِهِ، فَبَيْنَمَا هُمْ كَذَلِكَ، إِذْ أَتَاهُمْ رَجُلٌ فِي حُلَّةٍ حِبَرَةٍ، فَقَالَ: أَرَأَيْتُمْ إِنْ وَرَدْتُ بِكُمْ رِيَاضًا مُعْشِبَةً، وَحِيَاضًا رِوَاءً، أَتَتَّبِعُونِي؟ فَقَالُوا:

نَعَمْ. قَالَ: فَانْطَلَقَ بِهِمْ، فَأَوْرَدَهُمْ رِيَاضًا مُعْشِبَةً، وَحِيَاضًا رِوَاءً، فَأَكَلُوا وَشَرِبُوا وَسَمِنُوا، فَقَالَ لَهُمْ: أَلَمْ أَلْقَكُمْ عَلَى تِلْكَ الْحَالِ، فَجَعَلْتُمْ لِي إِنْ وَرَدْتُ بِكُمْ رِيَاضًا مُعْشِبَةً، وَحِيَاضًا رِوَاءً أَنْ تَتَّبِعُونِي؟ فَقَالُوا: بَلَى، قَالَ: فَإِنَّ بَيْنَ أَيْدِيكُمْ رِيَاضًا أَعْشَبَ مِنْ هَذِهِ، وَحِيَاضًا هِيَ أَرْوَى مِنْ هَذِهِ، فَاتَّبِعُونِي. قَالَ: فَقَالَتْ طَائِفَةٌ: صَدَقَ وَاللَّهِ، لَنَتَّبِعَنَّهُ، وَقَالَتْ طَائِفَةٌ: قَدْ رَضِينَا بِهَذَا نُقِيمُ عَلَيْهِ.

تخريج: إسناده ضعيف، لضعف علي بن زيد ولين يوسف بن مهران.

would you follow me? They said: Yes. So he set out with them and led them to a place with green meadows and abundant water, where they ate and drank and grew healthy. Then he said to them: Did I not find you in that state, and you promised me that if I led you to a place with green meadows and abundant water, you would follow me? They said: Yes. He said: Ahead of you is a garden that is greener than this and water that is more plentiful, so follow me. Some of them said: He is telling the truth by Allah; let us follow him. Others said: We are pleased with this and we will stay here.

Comments: [Its *isnad* is *da'eef* because of the weakness of Ali bin Zaid]

٢٤٠٣- حَدَّثَنَا يَحْيَى بْنُ يَمَانٍ عَنْ حَسَنِ بْنِ صَالِحٍ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ قَالَ: كَانَ الْمَاءُ يَسْتَنْقِعُ فِي جُفُونِ النَّبِيِّ ﷺ، فَكَانَ عَلِيٌّ يَحْسُوهُ.

تخريج: إسناده ضعيف لانقطاعه، جعفر ابن محمد لم يدرك ذلك ولم يسنده. وهذا الحديث من مسند جعفر بن محمد أو علي بن أبي طالب، لا من مسند ابن عباس.

2403. It was narrated that Ja'far bin Muhammad said: When the Prophet (ﷺ) was washed (after he passed away), water would get under his eyelids and stay there, and 'Ali would remove it.

Comments: [Its *isnad* is *da'eef* because it is interrupted]

٢٤٠٤- حَدَّثَنَا حَسَنُ بْنُ مُوسَى: حَدَّثَنَا زُهَيْرٌ عَنْ أَبِي إِسْحَاقَ، عَنِ الضَّحَّاكِ بْنِ مُزَاحِمٍ قَالَ: كَانَ ابْنُ عَبَّاسٍ إِذَا لَبَّى يَقُولُ: لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ، لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ، إِنَّ الْحَمْدَ وَالنِّعْمَةَ لَكَ وَالْمُلْكَ، لَا شَرِيكَ لَكَ. قَالَ: وَقَالَ ابْنُ عَبَّاسٍ: انْتَهِ إِلَيْهَا، فَإِنَّهَا تَلْبِيَةُ رَسُولِ اللَّهِ ﷺ. [انظر ٢٧٥٤]

2404. It was narrated that ad-Dahhak bin Muzahim said: When Ibn 'Abbas (ﷺ) said the *Talbiyah*, he would say: "Here I am, O Allah, here I am. Here I am, You have no partner, here I am. Verily all praise and blessings are Yours, and all sovereignty, You have no partner." And Ibn 'Abbas said: Do it this way, for this is the *Talbiyah* of the Messenger of Allah (ﷺ).

Comments: [*Saheeh* because of corroborating evidence; this is a *da'eef isnad*]

تخريج: صحيح لغيره، وهذا إسناد ضعيف، أبو إسحاق مختلط، ورواية زهير عنه بعد الاختلاط والضحاك لم يسمع من ابن عباس.

2405. It was narrated that Ibn 'Abbas (ﷺ) said: I came to the Messenger of Allah (ﷺ) from behind and I saw the whiteness of his armpits when he was prostrating with his arms held away from his body.

Comments: [*Saheeh* because of corroborating evidence]

٢٤٠٥- حَدَّثَنَا حَسَنُ بْنُ مُوسَى: حَدَّثَنَا زُهَيْرٌ عَنْ أَبِي إِسْحَاقَ، عَنِ التَّمِيمِيِّ الَّذِي يُحَدِّثُ التَّفْسِيرَ عَنِ ابْنِ عَبَّاسٍ قَالَ: أَتَيْتُ رَسُولَ اللَّهِ ﷺ مِنْ خَلْفِهِ، فَرَأَيْتُ بَيَاضَ إِبْطَيْهِ، وَهُوَ مُجَخٍّ قَدْ فَرَّجَ يَدَيْهِ. [انظر: ٢٦٦٢، ٢٧٥٣، ٢٧٨١، ٢٩٠٧، ٣١٥٢، ٣١٩٧، ٣٣٢٨، ٣٤١٤، ٣٤٤٧، و راجع: ٢٠٧٣]

تخريج: صحيح لغيره، التميمي لم يرو عنه غير أبي إسحاق وأبو إسحاق مختلط، ورواية زهير عنه بعد الاختلاط، وقد توبع.

2406. It was narrated from Ibn 'Abbas (ﷺ) that the Prophet (ﷺ) ate (the meat) from the shoulder of a sheep, then he prayed and did not repeat *wudoo'*.

Comments: [A *saheeh hadeeth*, al-Bukahri (207)]

٢٤٠٦- حَدَّثَنَا حَسَنُ بْنُ مُوسَى: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا سِمَاكُ بْنُ حَرْبٍ عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ أَكَلَ كَتِفَ شَاةٍ، ثُمَّ صَلَّى وَلَمْ يُعِدِ الْوُضُوءَ. [راجع: ٢٢٨٩]

تخريج: حديث صحيح، خ: (٢٠٧). سماك بن حرب في روايته عن عكرمة خاصة مضطرب، لكنه توبع.

2407. Sa'eed bin Jubair narrated that Ibn 'Abbas (ﷺ) told him: The Messenger of Allah (ﷺ) was in the shade of one of his apartments and a group of Muslims were with him, for whom the shade was shrinking. He said: "A man will come to you who looks with the two eyes of a devil. When he comes to you, do not speak to him." Then a man with bleary eyes came in and the Messenger of Allah (ﷺ) spoke to him and said: "Why are you and So and

٢٤٠٧- حَدَّثَنَا حَسَنُ بْنُ مُوسَى: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا سِمَاكٌ: حَدَّثَنِي سَعِيدُ بْنُ جُبَيْرٍ: أَنَّ ابْنَ عَبَّاسٍ حَدَّثَهُ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ فِي ظِلِّ حُجْرَةٍ مِنْ حُجَرِهِ، وَعِنْدَهُ نَفَرٌ مِنَ الْمُسْلِمِينَ، قَدْ كَادَ يَقْلِصُ عَنْهُمُ الظِّلُّ، قَالَ: فَقَالَ: «إِنَّهُ سَيَأْتِيكُمْ إِنْسَانٌ يَنْظُرُ إِلَيْكُمْ بِعَيْنَيْ شَيْطَانٍ، فَإِذَا أَتَاكُمْ فَلَا تُكَلِّمُوهُ» قَالَ: فَجَاءَ رَجُلٌ أَزْرَقُ، فَدَعَاهُ رَسُولُ اللَّهِ ﷺ فَكَلَّمَهُ قَالَ: عَلَامَ تَشْتُمُنِي أَنْتَ، وَفُلَانٌ وَفُلَانٌ؟ نَفَرٌ

so," a number of people whom he named, "reviling me?" The man went and called them, and they swore by Allah and gave their excuses. Then Allah, may He be glorified and exalted, revealed the words: "and they swear to a lie while they know..." [al-Mujadilah 58:18].

Comments: [Its *isnad is hasan*]

دعاهم بأسمائهم قال: فذهب الرجل فدعاهم، فحلفوا بالله، واعتذروا إليه قال: فأنزل الله عز وجل: ف﴿يحلفون له كما يحلفون لكم ويحسبون...﴾ الآية. (المجادلة: ١٨) [راجع: ٢١٤٧]

تخريج: إسناده حسن.

2408. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) was sitting in the shade of an apartment when the shade had almost disappeared... And he narrated a similar report.

Comments: [A *hasan hadeeth*]

٢٤٠٨- حدثنا مؤمل: حدثنا إسرائيل: حدثنا سماك عن سعيد بن جبير، عن ابن عباس قال: كان رسول الله ﷺ جالسا في ظل حجرة، قد كاد يقلص عنه الظل.. فذكره. [راجع: ما قبله]

تخريج: حديث حسن. مؤمل سيء الحفظ، قد توبع.

2409. It was narrated that Ibn 'Abbas (ﷺ) said: Two men came to the Prophet of Allah (ﷺ) with the same need. One of them spoke, and the Prophet of Allah (ﷺ) noticed a bad smell from his mouth, so he said to him: "Why don't you use the *miswak?*" He said: I do, but I have not eaten for three days. So he ordered a man to host him and (that man) hosted him and met his needs.

Comments: [Its *isnad* is *da'eef*]

٢٤٠٩- حدثنا حسن: حدثنا زهير عن قابوس: أن أباه حدثه عن ابن عباس قال: جاء نبي الله ﷺ رجلان حاجتهما واحدة، فتكلم أحدهما، فوجد نبي الله ﷺ من فيه إخلافا، فقال له: «ألا تستاك؟» فقال: إني لأفعل، ولكني لم أطعم طعاما منذ ثلاث. فأمر به رجلا، فآواه، وقضى له حاجته.

تخريج: إسناده ضعيف، قابوس ضعيف.

2410. It was narrated from Qaboos bin Abi Zabyan that his father told him: We said to Ibn 'Abbas (ﷺ): What do you think this verse means: "Allah has not made for any man two hearts inside his body" [al-Ahzab 33:4]? He said: The Prophet of Allah (ﷺ)

٢٤١٠- حدثنا حسن: حدثنا زهير عن قابوس بن أبي (١/٢٦٨) ظبيان: أن أباه حدثه قال: قلنا لابن عباس: أرأيت قول الله عز وجل: ﴿ما جعل الله لرجل من قلبين في جوفه﴾ (الأحزاب: ٤) ما عنى بذلك؟

قَالَ: قَامَ نَبِيُّ اللَّهِ ﷺ يَوْمًا يُصَلِّي، قَالَ: فَخَطَرَ خَطْرَةً، فَقَالَ الْمُنَافِقُونَ الَّذِينَ يُصَلُّونَ مَعَهُ: أَلَا تَرَوْنَ لَهُ قَلْبَيْنِ. قَالَ: قَلْبٌ مَعَكُمْ، وَقَلْبٌ مَعَهُمْ؟ فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: ﴿مَّا جَعَلَ ٱللَّهُ لِرَجُلٍ مِّن قَلْبَيْنِ فِى جَوْفِهِۦ﴾

تخريج: إسناده ضعيف كسابقه.

stood up one day to pray, and he shifted his weight from one leg to another. The hypocrites who were praying with him said: Don't you see that he has two hearts, one heart with you and one heart with them? Then Allah revealed the words: "Allah has not made for any man two hearts inside his body" [al-Ahzab 33:4].

Comments: [Its *isnad* is *da'eef* like the previous report]

٢٤١١- حَدَّثَنَا حَسَنٌ ـ يَعْنِي ابْنَ مُوسَى ـ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ يُوسُفَ بْنِ عَبْدِ اللَّهِ بْنِ الْحَارِثِ، عَنْ أَبِي الْعَالِيَةِ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا حَزَبَهُ أَمْرٌ قَالَ: «لَا إِلَهَ إِلَّا اللَّهُ الْحَلِيمُ الْعَظِيمُ، لَا إِلَهَ إِلَّا اللَّهُ رَبُّ الْعَرْشِ الْكَرِيمُ، لَا إِلَهَ إِلَّا اللَّهُ رَبُّ الْعَرْشِ الْعَظِيمُ، لَا إِلَهَ إِلَّا اللَّهُ رَبُّ السَّمَوَاتِ وَرَبُّ الْأَرْضِ وَرَبُّ الْعَرْشِ الْكَرِيمُ، ثُمَّ يَدْعُو. [راجع: ٢٠١٢]

تخريج: إسناده صحيح. خ: (٦٣٤٥)، م: (٢٧٣٠).

2411. It was narrated from Ibn 'Abbas (ﷺ) that if something upset the Messenger of Allah (ﷺ), he would say: "There is no God but Allah, the Forbearing, the Almighty; there is no God but Allah, Lord of the noble Throne; there is no God but Allah, Lord of the mighty Throne; there is no God but Allah, Lord of the heavens, Lord of the earth and Lord of the noble Throne." Then he would offer supplication.

Comments: [Its *isnad* is *saheeh*, al-Bukahri (6345) and Muslim (2730)]

٢٤١٢- حَدَّثَنَا مُعَاوِيَةُ بْنُ عَمْرٍو قَالَ: حَدَّثَنَا أَبُو إِسْحَاقَ عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: جَاءَ النَّبِيُّ ﷺ إِلَى بَعْضِ بَنَاتِهِ وَهِيَ فِي السَّوْقِ، فَأَخَذَهَا وَوَضَعَهَا فِي حِجْرِهِ حَتَّى قُبِضَتْ، فَدَمَعَتْ عَيْنَاهُ فَبَكَتْ أُمُّ أَيْمَنَ، فَقِيلَ لَهَا: أَتَبْكِينَ عِنْدَ رَسُولِ اللَّهِ ﷺ؟ فَقَالَتْ: أَلَا أَبْكِي وَرَسُولُ اللَّهِ ﷺ يَبْكِي؟ قَالَ: إِنِّي لَمْ أَبْكِ، وَهَذِهِ رَحْمَةٌ، إِنَّ الْمُؤْمِنَ تَخْرُجُ نَفْسُهُ

2412. It was narrated that Ibn 'Abbas said: The Prophet (ﷺ) came to one of his daughters when she was dying, and he held her in his lap until she died. Then his eyes filled with tears and Umm Aiman wept. It was said to her: Are you weeping in the presence of the Messenger of Allah (ﷺ)? She said: Why shouldn't I weep when the Messenger of Allah (ﷺ) is weeping? He said: "I did not weep; this is compassion. Verily, the believer's soul departs from his

body whilst he is praising Allah, may He be glorified and exalted."

Comments: [A *hasan hadeeth*]

مِنْ بَيْنِ جَنْبَيْهِ وَهُوَ يَحْمَدُ اللَّهَ عَزَّ وَجَلَّ». [انظر: ٢٤٧٥، ٢٧٠٤]

تخريج: حديث حسن، عطاء بن السائب مختلط، لكن رواه الثوري عن ابن السائب في موضع آخر. ورواية الثوري عنه قبل الاختلاط.

2413. It was narrated that Ibn 'Abbas (ﷺ) said: I got up to pray with the Prophet (ﷺ) and I stood on his left. He reached back with his hand and took hold of my upper arm - or my arm - and made me stand on his right.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (727) and Muslim (763)]

٢٤١٣- حَدَّثَنَا أَبُو سَعِيدٍ مَوْلَى بَنِي هَاشِمٍ وَعَبْدُ الصَّمَدِ الْمَعْنَى قَالَا: حَدَّثَنَا ثَابِتٌ: حَدَّثَنَا عَاصِمٌ عَنِ الشَّعْبِيِّ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قُمْتُ أُصَلِّي مَعَ النَّبِيِّ ﷺ فَقُمْتُ عَنْ يَسَارِهِ، فَقَالَ بِيَدِهِ مِنْ وَرَائِهِ، حَتَّى أَخَذَ بِعَضُدِي ـ أَوْ بِيَدِي ـ حَتَّى أَقَامَنِي عَنْ يَمِينِهِ. [راجع: ١٨٤٣]

تخريج: إسناده صحيح. خ: (٧٢٨)، م: (٧٦٣).

2414. It was narrated that Ibn 'Abbas (ﷺ) said: This verse - "Your wives are a tilth for you" [al-Baqarah 2:223] - it was revealed concerning some of the Ansar who came to the Prophet (ﷺ) and asked him, and the Messenger of Allah (ﷺ) said: "Have intercourse with her in any position, so long as it is in the vagina."

Comments: [*Hasan*, this is a *da'eef isnad* because of the weakness of Rishdeen bin Sa'd]

٢٤١٤- حَدَّثَنَا يَحْيَى بْنُ غَيْلَانَ: حَدَّثَنَا رِشْدِينُ: حَدَّثَنَا حَسَنُ بْنُ ثَوْبَانَ عَنْ عَامِرِ بْنِ يَحْيَى الْمَعَافِرِيِّ: حَدَّثَنِي حَنَشٌ عَنِ ابْنِ عَبَّاسٍ قَالَ: أُنْزِلَتْ هَذِهِ الْآيَةُ: ﴿نِسَآؤُكُمْ حَرْثٌ لَّكُمْ﴾ (البقرة: ٢٢٣) فِي أُنَاسٍ مِنَ الْأَنْصَارِ أَتَوُا النَّبِيَّ ﷺ، فَسَأَلُوهُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «ائْتِهَا عَلَى كُلِّ حَالٍ، إِذَا كَانَ فِي الْفَرْجِ».

تخريج: حسن، وهذا إسناد ضعيف، لضعف رشدين بن سعد.

2415. It was narrated from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) said: "I am not asking you for any reward for what I have brought to you of clear signs of guidance, except that you love Allah and drew close to Him by obeying Him."

Comments: [Its *isnad* is *da'eef*]

٢٤١٥- حَدَّثَنَا حَسَنُ بْنُ مُوسَى: حَدَّثَنَا قَزَعَةُ ـ يَعْنِي ابْنَ سُوَيْدٍ ـ حَدَّثَنِي عَبْدُ اللَّهِ بْنُ أَبِي نَجِيحٍ عَنْ مُجَاهِدٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا أَسْأَلُكُمْ عَلَى مَا أَتَيْتُكُمْ بِهِ مِنَ الْبَيِّنَاتِ وَالْهُدَى أَجْرًا، إِلَّا أَنْ تُوَدُّوا اللَّهَ، وَأَنْ تَقَرَّبُوا إِلَيْهِ بِطَاعَتِهِ».

تخريج: إسناده ضعيف، لضعف قزعة بن سويد الباهلي.

2416. It was narrated from Ibn 'Abbas (ﷺ) that he did *wudoo'*: he washed his face, then he took a handful of water and rinsed his mouth and nose with it. Then he took a handful of water and did this to it - i.e., he scooped it with two hands - and he washed his face with it. Then he took a handful of water and washed his right arm with it. Then he took a handful of water and washed his left arm with it. Then he wiped his head; then he took a handful of water and sprinkled it on his right foot until he washed it, then he took another handful and washed his left foot with it. Then he said: This is what I saw the Messenger of Allah (ﷺ) do.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (140)]

٢٤١٦- حَدَّثَنَا أَبُو سَلَمَةَ الْخُزَاعِيُّ قَالَ: أَخْبَرَنَا ابْنُ بِلَالٍ عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ ابْنِ يَسَارٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّهُ تَوَضَّأَ فَغَسَلَ وَجْهَهُ، ثُمَّ أَخَذَ غَرْفَةً مِنْ مَاءٍ فَتَمَضْمَضَ بِهَا، وَاسْتَنْثَرَ، ثُمَّ أَخَذَ غَرْفَةً فَجَعَلَ بِهَا هَكَذَا - يَعْنِي أَضَافَهَا إِلَى يَدِهِ الْأُخْرَى - فَغَسَلَ بِهَا وَجْهَهُ، ثُمَّ أَخَذَ غَرْفَةً مِنْ مَاءٍ، فَغَسَلَ بِهَا يَدَهُ الْيُمْنَى، ثُمَّ أَخَذَ غَرْفَةً مِنْ مَاءٍ، فَغَسَلَ بِهَا يَدَهُ الْيُسْرَى، ثُمَّ مَسَحَ بِرَأْسِهِ، ثُمَّ أَخَذَ غَرْفَةً مِنْ مَاءٍ، ثُمَّ رَشَّ عَلَى رِجْلِهِ الْيُمْنَى حَتَّى غَسَلَهَا، ثُمَّ أَخَذَ غَرْفَةً أُخْرَى، فَغَسَلَ بِهَا رِجْلَهُ الْيُسْرَى، ثُمَّ قَالَ: هَكَذَا رَأَيْتُ رَسُولَ اللَّهِ ﷺ. [انظر: ٣٤٥٠]

تخريج: إسناده صحيح. خ: (١٤٠).

2417. A similar report was narrated from Ibn 'Abbas (ﷺ) from the Prophet (ﷺ).

Comments: [*Saheeh* like the previous report]

٢٤١٧- حَدَّثَنَا أَبُو سَلَمَةَ: حَدَّثَنَا ابْنُ بِلَالٍ عَنْ يَحْيَى بْنِ سَعِيدٍ قَالَ: أَخْبَرَنِي يَعْقُوبُ بْنُ إِبْرَاهِيمَ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا نَحْوَ هَذَا عَنِ النَّبِيِّ ﷺ.

تخريج: صحيح كسابقه، وفي هذا الإسناد إشكال ليس فيمن روى عن ابن عباس من يسمى يعقوب بن إبراهيم، إن كان هو: يعقوب بن إبراهيم بن سعد بن أبي وقاص لا يبعد أن يكون أدرك ابن عباس.وإن كان هو: يعقوب بن إبراهيم بن عبدالله بن حنين مولى بن عباس فروايته عن ابن عباس منقطعة.

2418. It was narrated from Ibn 'Abbas (ﷺ) that a woman brought a son of hers to the Messenger of Allah (ﷺ) and said: This son of mine is possessed; it affects him at our lunch and dinner and spoils

٢٤١٨- حَدَّثَنَا أَبُو سَلَمَةَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ فَرْقَدٍ السَّبَخِيِّ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ امْرَأَةً جَاءَتْ إِلَى النَّبِيِّ ﷺ بِابْنٍ لَهَا، فَقَالَتْ: إِنَّ ابْنِي هَذَا بِهِ

our meals. The Messenger of Allah (ﷺ) wiped his chest and prayed for him, and he coughed, then something like a little black dog came out of his mouth.

جُنُونٌ يَأْخُذُهُ عِنْدَ غَدَائِنَا وَعَشَائِنَا، فَيُخَبِّثُ عَلَيْنَا، فَمَسَحَ النَّبِيُّ ﷺ صَدْرَهُ وَدَعَا، فَثَعَّ ثَعَّةً _ يَعْنِي سَعَلَ _ فَخَرَجَ مِنْ جَوْفِهِ مِثْلُ الْجَرْوِ الأَسْوَدِ. [راجع: ٢١٣٣]

Comments: [Its *isnad* is *da'eef* because Farqad as-sabakhi is *da'eef*]

تخريج: إسناده ضعيف، لضعف فرقد السبخي.

2419. It was narrated from 'Ikrimah that a man asked Ibn 'Abbas (ﷺ) about doing *ghusl* on Friday: is it obligatory? He said: No, but whoever wishes may do *ghusl*, and I will tell you how *ghusl* was first prescribed. The people were poor and they used to wear wool, and they would carry water to the palm trees on their backs. The mosque of the Prophet (ﷺ) was small, with a low ceiling, so the people in their woollen garments would start to sweat. The *minbar* of the Prophet (ﷺ) was short; it only had three steps. So the people would sweat in their wool, and their smell and the smell of the wool would become prominent, and thus they bothered one another, until the smell reached the Messenger of Allah (ﷺ) when he was on the *minbar*. So he said: "O people, when you come to *Jumu'ah*, do *ghusl* and let one of you put on the best perfume he has."

٢٤١٩- حَدَّثَنَا أَبُو سَعِيدٍ: حَدَّثَنَا سُلَيْمَانُ بْنُ بِلَالٍ عَنْ عَمْرٍو _ يَعْنِي ابْنَ أَبِي عَمْرٍو _ عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ وَسَأَلَهُ رَجُلٌ عَنِ الْغُسْلِ يَوْمَ الْجُمُعَةِ، أَوَاجِبٌ هُوَ؟ قَالَ: لَا، وَمَنْ شَاءَ اغْتَسَلَ، وَسَأُحَدِّثُكُمْ عَنْ بَدْءِ الْغُسْلِ: كَانَ النَّاسُ مُحْتَاجِينَ، وَكَانُوا يَلْبَسُونَ الصُّوفَ، وَكَانُوا يَسْقُونَ النَّخْلَ عَلَى ظُهُورِهِمْ، وَكَانَ مَسْجِدُ النَّبِيِّ ﷺ (١/ ٢٦٩) ضَيِّقًا مُتَقَارِبَ السَّقْفِ، فَرَاحَ النَّاسُ فِي الصُّوفِ فَعَرِقُوا، وَكَانَ مِنْبَرُ النَّبِيِّ ﷺ قَصِيرًا، إِنَّمَا هُوَ ثَلَاثُ دَرَجَاتٍ، فَعَرِقَ النَّاسُ فِي الصُّوفِ، فَثَارَتْ أَرْوَاحُهُمْ، أَرْوَاحُ الصُّوفِ، فَتَأَذَّى بَعْضُهُمْ بِبَعْضٍ، حَتَّى بَلَغَتْ أَرْوَاحُهُمْ رَسُولَ اللَّهِ ﷺ وَهُوَ عَلَى الْمِنْبَرِ، فَقَالَ: «يَا أَيُّهَا النَّاسُ، إِذَا جِئْتُمُ الْجُمُعَةَ، فَاغْتَسِلُوا، وَلْيَمَسَّ أَحَدُكُمْ مِنْ أَطْيَبِ طِيبٍ إِنْ كَانَ عِنْدَهُ».

Comments: [Its *isnad* is *hasan*]

تخريج: إسناده حسن.

2420. It was narrated from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) said: "Whoever has intercourse with an animal, kill him and kill the animal."

٢٤٢٠- حَدَّثَنِي أَبُو سَعِيدٍ: حَدَّثَنَا سُلَيْمَانُ بْنُ بِلَالٍ عَنْ عَمْرِو بْنِ أَبِي عَمْرٍو، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ وَقَعَ

عَلَى بَهِيمَةٍ فَاقْتُلُوهُ، وَاقْتُلُوا الْبَهِيمَةَ». [انظر: ٢٧٢٧، ٢٧٣٣، وراجع: ١٨٧٥]

Comments: [Its *isnad* is a *hasan*]

تخريج: إسناده حسن، لكن هذا الحديث من منكرات عمرو بن أبي عمرو.

٢٤٢١- حَدَّثَنَا أَبُو سَعِيدٍ: حَدَّثَنَا وُهَيْبٌ عَنِ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ فِي التَّقْدِيمِ وَالتَّأْخِيرِ فِي الرَّمْيِ، وَالذَّبْحِ، وَالْحَلْقِ: «لَا حَرَجَ». [راجع: ٢٣٣٨]

2421. It was narrated from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) said concerning changing the order in which stoning the *Jamrah*, slaughtering the sacrifice and shaving the head are done: "There is no problem."

تخريج: إسناده صحيح: خ: (١٧٣٤)، م: (١٣٠٧).

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1734) and Muslim (1307)]

٢٤٢٢- حَدَّثَنَا أَبُو سَعِيدٍ: حَدَّثَنَا سُلَيْمَانُ بْنُ بِلَالٍ قَالَ: حَدَّثَنَا حُسَيْنُ بْنُ عَبْدِ اللَّهِ عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «اللَّهُمَّ أَعْطِ ابْنَ عَبَّاسٍ الْحِكْمَةَ، وَعَلِّمْهُ التَّأْوِيلَ». [راجع: ١٨٤٠]

2422. It was narrated from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) said: "O Allah, give Ibn 'Abbas wisdom and teach him understanding of Qur'an."

Comments: [*Saheeh*; this is a *da'eef isnad* because of the weakness of Husain bin Abdullah]

تخريج: صحيح، وهذا إسناد ضعيف لضعف حسين بن عبدالله.

٢٤٢٣- حَدَّثَنَا أَبُو سَعِيدٍ: حَدَّثَنَا إِسْمَاعِيلُ ابْنُ رَبِيعَةَ بْنِ هِشَامِ بْنِ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ ابْنِ كِنَانَةَ قَالَ: سَمِعْتُ جَدِّي هِشَامَ بْنَ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ يُحَدِّثُ عَنْ أَبِيهِ قَالَ: بَعَثَ الْوَلِيدُ يَسْأَلُ ابْنَ عَبَّاسٍ: كَيْفَ صَنَعَ رَسُولُ اللَّهِ ﷺ فِي الِاسْتِسْقَاءِ؟ فَقَالَ: خَرَجَ رَسُولُ اللَّهِ ﷺ مُتَبَذِّلًا مُتَخَشِّعًا، فَأَتَى الْمُصَلَّى فَصَلَّى رَكْعَتَيْنِ، كَمَا يُصَلِّي فِي الْفِطْرِ وَالْأَضْحَى. [راجع: ٢٠٣٩]

2423. Isma'eel bin Rabee'ah bin Hisham bin Ishaq bin 'Abdullah bin Kinanah said: I heard my grandfather Hisham bin Ishaq bin 'Abdullah narrate that his father said: al-Waleed sent word asking Ibn 'Abbas (ﷺ): What did the Messenger of Allah (ﷺ) do when he prayed for rain (*istisqa'*)? He said: The Messenger of Allah (ﷺ) went out wearing scruffy clothes and with a humble attitude, to the prayer place, then he prayed two *rak'ahs* as he prayed on (*Eid*) *al-Fitr* and (*Eid*) *al-Adha.*

تخريج: حسن.

Comments: [*Hasan*]

2424. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) said: "In some poetry there is wisdom and in eloquence there is (an impact like that of) magic."

Comments: [*Saheeh* because of corroborating evidence, and its *isnad* is *da'eef*]

٢٤٢٤- حَدَّثَنَا أَبُو سَعِيدٍ: حَدَّثَنَا زَائِدَةُ: حَدَّثَنَا سِمَاكٌ عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ مِنَ الشِّعْرِ حُكْمًا، وَمِنَ الْبَيَانِ سِحْرًا». [انظر: ٢٤٧٣، ٢٧٢١، ٢٨١٥، ٢٨٦١، ٣٠٢٦، ٣٠٦٨]

تخريج: صحيح لغيره، وهذا إسناد ضعيف، سماك بن حرب عن عكرمة خاصة مضطرب.

2425. It was narrated from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) said: "No *'adwa* [transmission of infectious disease without the permission of Allah], no *tiyarah* [superstitious belief in bird omens], no *Safar* and no *ham* [refers to a *Jahili* Arab tradition described variously as: a worm that infests the grave of a murder victim until he is avenged; an owl; or the bones of a dead person turned into a bird that could fly]." Simak said that (the word) *Safar* referred to a worm in a person's stomach. A man said: O Messenger of Allah, there may be one mangy camel in a hundred, and it transfers the disease to them. The Prophet (ﷺ) said: "Then who infected the first one?"

Comments: [*Saheeh* because of corroborating evidence and its *isnad* is *da'eef*]

٢٤٢٥- حَدَّثَنَا أَبُو سَعِيدٍ: حَدَّثَنَا زَائِدَةُ: حَدَّثَنَا سِمَاكٌ عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا عَدْوَى، وَلَا طِيَرَةَ، وَلَا صَفَرَ، وَلَا هَامَ». فَذَكَرَ سِمَاكٌ أَنَّ الصَّفَرَ دَابَّةٌ تَكُونُ فِي بَطْنِ الْإِنْسَانِ - فَقَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ، تَكُونُ فِي الْإِبِلِ الْجَرِبَةُ فِي الْمِائَةِ، فَتُجْرِبُهَا. فَقَالَ النَّبِيُّ ﷺ: «فَمَنْ أَعْدَى الْأَوَّلَ». [انظر: ٣٠٣٢]

تخريج: صحيح لغيره، وهذا إسناد ضعيف، سماك عن عكرمة مضطرب، قد توبع.

2426. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) used to pray on a mat made of palm tree leaves.

Comments: [*Saheeh* because of corroborating evidences and its *isnad* is *da'eef*]

٢٤٢٦- حَدَّثَنَا عَبْدُ الرَّحْمَنِ وَأَبُو سَعِيدٍ قَالَا: حَدَّثَنَا زَائِدَةُ: حَدَّثَنَا سِمَاكٌ - قَالَ عَبْدُ الرَّحْمَنِ: عَنْ سِمَاكٍ - عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي عَلَى الْخُمْرَةِ. [انظر: ٢٨١٣، ٢٩٤٠، ٣٣٧١، وراجع: ٢٠٦١]

تخريج: صحيح لغيره، وهذا إسناد ضعيف، سماك عن عكرمة مضطرب.

2427. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) moved on from 'Arafah and he commanded them to be calm. He seated Usamah bin Zaid behind him on his mount and said: "O people, you should be calm and dignified, for it is not righteousness to move quickly with camels and horses." And I never saw any camel raising its feet and running until it reached Muzdalifah. Then he seated al-Fadl bin 'Abbas behind him on his mount from Muzdalifah to Mina, saying: "O people, you should be calm and dignified, for it is not righteousness to move quickly with camels and horses." And I never saw any camel raising its feet and running until it reached Mina.

Comments: [*Saheeh*]

٢٤٢٧- حَدَّثَنَا مُؤَمَّلُ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا سُفْيَانُ عَنِ الْأَعْمَشِ، عَنِ الْحَكَمِ، عَنْ مِقْسَمٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: فَأَفَاضَ رَسُولُ اللَّهِ ﷺ مِنْ عَرَفَةَ، وَأَمَرَهُمْ بِالسَّكِينَةِ، وَأَرْدَفَ أُسَامَةَ بْنَ زَيْدٍ وَقَالَ: «يَا أَيُّهَا النَّاسُ، عَلَيْكُمْ بِالسَّكِينَةِ وَالْوَقَارِ، فَإِنَّ الْبِرَّ لَيْسَ بِإِيجَافِ الْإِبِلِ وَالْخَيْلِ» فَمَا رَأَيْتُ نَاقَةً رَافِعَةً يَدَهَا عَادِيَةً، حَتَّى بَلَغَتْ جَمْعًا، ثُمَّ أَرْدَفَ الْفَضْلَ بْنَ عَبَّاسٍ مِنْ جَمْعٍ إِلَى مِنًى وَهُوَ يَقُولُ: «يَا أَيُّهَا النَّاسُ، عَلَيْكُمْ بِالسَّكِينَةِ وَالْوَقَارِ، فَإِنَّ الْبِرَّ لَيْسَ بِإِيجَافِ الْإِبِلِ وَالْخَيْلِ، فَمَا رَأَيْتُ نَاقَةً رَافِعَةً يَدَهَا عَادِيَةً حَتَّى بَلَغَتْ مِنًى. [راجع: ٢٠٩٩]

تخريج: صحيح، مؤمل بن اسماعيل سيء الحفظ، لكنه توبع.

2428. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) sacrificed one hundred camels, among which was a red camel that had belonged to Abu Jahl; in its nose was a ring of silver.

Comments: [*Hasan*; this is a *da'eef isnad*]

٢٤٢٨- حَدَّثَنَا مُؤَمَّلٌ قَالَ: حَدَّثَنَا سُفْيَانُ عَنِ ابْنِ أَبِي لَيْلَى، عَنِ الْحَكَمِ، عَنْ مِقْسَمٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: أَهْدَى رَسُولُ اللَّهِ ﷺ مِائَةَ بَدَنَةٍ، فِيهَا جَمَلٌ أَحْمَرُ لِأَبِي جَهْلٍ، فِي أَنْفِهِ بُرَةٌ مِنْ فِضَّةٍ. [انظر: ٢٨٨٠]

تخريج: حسن، وهذا إسناد ضعيف، مؤمل بن إسماعيل سيء الحفظ وكذا ابن أبي ليلى.

2429. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) said: "Whoever speaks about the Qur'an without knowledge, let him take his place in Hell."

Comments: [Its *isnad* is *da'eef*]

٢٤٢٩- حَدَّثَنَا مُؤَمَّلٌ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا عَبْدُ الْأَعْلَى عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ قَالَ فِي الْقُرْآنِ بِغَيْرِ عِلْمٍ، فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ». [راجع: ٢٠٦٩]

تخريج: إسناده ضعيف، لضعف مؤمل وعبدالأعلى.

2430. It was narrated from Ibn 'Abbas that a woman whose husband was away (in *jihad*) came to a man to buy something from him and he said: Go into that small room and I will give it to you. Then he kissed her and touched her, and she said: Woe to you, my husband is away. So he left her alone. Then he regretted doing that, and he went to 'Umar and told him what he had done. 'Umar said: Woe to you! perhaps her husband is away (on *jihad*)? He said: [Yes], her husband is away. 'Umar said: Go to Abu Bakr and ask him. So he went to Abu Bakr and told him (what had happened). Abu Bakr said: Woe to you! Perhaps her husband is away? He said: Yes, he is away. Abu Bakr said: Go to the Prophet (ﷺ) and tell him. So he went to the Prophet (ﷺ) and told him, and the Prophet (ﷺ) said: "Perhaps her husband is away?" He said: Her husband is away. The Messenger of Allah (ﷺ) remained silent, and Qur'an was revealed: "And perform *As-Salat* (*Iqamatas-Salat*), at the two ends of the day and in some hours of the night [i.e. the five compulsory *Salat* (prayers)]." [Hood 11:114]. The man said: O Messenger of Allah, is it only for me or for all the people? 'Umar said: No, do not think that; rather it is for all the people. The Prophet (ﷺ) smiled and said: "'Umar is right."

٢٤٣٠- حَدَّثَنَا مُؤَمَّلٌ قَالَ: حَدَّثَنَا حَمَّادٌ قَالَ: حَدَّثَنَا عَلِيُّ بْنُ زَيْدٍ عَنْ يُوسُفَ بْنِ مِهْرَانَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ امْرَأَةً مُغِيبًا أَتَتْ رَجُلًا تَشْتَرِي مِنْهُ شَيْئًا، فَقَالَ: ادْخُلِي الدَّوْلَجَ حَتَّى أُعْطِيَكِ، فَدَخَلَتْ، فَقَبَّلَهَا وَغَمَزَهَا، فَقَالَتْ: وَيْحَكَ إِنِّي مُغِيبٌ، فَتَرَكَهَا، وَنَدِمَ عَلَى مَا كَانَ مِنْهُ، فَأَتَى عُمَرَ، فَأَخْبَرَهُ بِالَّذِي صَنَعَ، فَقَالَ: وَيْحَكَ، فَلَعَلَّهَا مُغِيبٌ! قَالَ: فَإِنَّهَا مُغِيبٌ. قَالَ: فَأْتِ أَبَا بَكْرٍ فَاسْأَلْهُ، فَأَتَى أَبَا بَكْرٍ، فَأَخْبَرَهُ، فَقَالَ أَبُو بَكْرٍ: (١/ ٢٧٠) وَيْحَكَ، لَعَلَّهَا مُغِيبٌ! قَالَ: فَإِنَّهَا مُغِيبٌ. قَالَ: فَأْتِ النَّبِيَّ ﷺ فَأَخْبِرْهُ، فَأَتَى النَّبِيَّ ﷺ فَأَخْبَرَهُ، فَقَالَ النَّبِيُّ ﷺ: «لَعَلَّهَا مُغِيبٌ!» قَالَ: فَإِنَّهَا مُغِيبٌ. فَسَكَتَ رَسُولُ اللَّهِ ﷺ، وَنَزَلَ الْقُرْآنُ: ﴿وَأَقِمِ ٱلصَّلَوٰةَ طَرَفَيِ ٱلنَّهَارِ وَزُلَفًا مِّنَ ٱلَّيْلِ﴾ (هود: ١١٤) قَالَ: فَقَالَ الرَّجُلُ: يَا رَسُولَ اللَّهِ، أَهِيَ فِيَّ خَاصَّةً، أَوْ فِي النَّاسِ عَامَّةً؟ قَالَ: فَقَالَ عُمَرُ: لَا، وَلَا نُعْمَةَ عَيْنٍ لَكَ، بَلْ هِيَ لِلنَّاسِ عَامَّةً. قَالَ: فَضَحِكَ النَّبِيُّ ﷺ وَقَالَ: «صَدَقَ عُمَرُ». [راجع: ٢٢٠٦]

تخريج: صحيح لغيره، وهذا إسناد ضعيف، لضعف مؤمل وعلي بن زيد ولين يوسف بن مهران.

Comments: [*Saheeh* because of corroborating evidence; this is a *da'eef isnad*]

2431. It was narrated that Ibn 'Abbas said concerning the words of the jinn, "... when the Devotee of Allah stands forth to invoke Him, they just make round him a dense crowd" [al-Jinn 72:19]. When they saw him leading his Companions in prayer, and they were following his prayer, bowing when he bowed and prostrating when he prostrated, they were amazed at how his Companions obeyed him. When they went back to their companions they said: When the slave (devotee) of Allah - meaning the Prophet (ﷺ) - stood up invoking Him, they made round him a dense crowd.

Comments: [*Saheeh*]

٢٤٣١- حَدَّثَنَا مُؤَمَّلٌ: قَالَ أَبُو عَوَانَةَ: حَدَّثَنَا أَبُو بِشْرٍ عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ فِي قَوْلِ الْجِنِّ: ﴿وَأَنَّهُ لَمَّا قَامَ عَبْدُ اللَّهِ يَدْعُوهُ كَادُوا يَكُونُونَ عَلَيْهِ لِبَدًا﴾ (الجن: ١٩) قَالَ: لَمَّا رَأَوْهُ يُصَلِّي بِأَصْحَابِهِ، وَيُصَلُّونَ بِصَلَاتِهِ، وَيَرْكَعُونَ بِرُكُوعِهِ، وَيَسْجُدُونَ بِسُجُودِهِ، تَعَجَّبُوا مِنْ طَوَاعِيَةِ أَصْحَابِهِ لَهُ، فَلَمَّا رَجَعُوا إِلَى قَوْمِهِمْ قَالُوا: إِنَّهُ لَمَّا قَامَ عَبْدُ اللَّهِ -يَعْنِي النَّبِيَّ ﷺ- يَدْعُوهُ كَادُوا يَكُونُونَ عَلَيْهِ لِبَدًا. [راجع: ٢٢٧١]

تخريج: صحيح، مؤمل بن إسماعيل سيء الحفظ قد توبع.

2432. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) came out during his final illness with a cloth wrapped around his head and sat on the *minbar*. He praised and glorified Allah then he said: "There is no one who supported me by his actions and with his wealth more than Abu Bakr bin Abi Quhafah. If I were to take a close friend (*khaleel*) among people, I would have taken Abu Bakr as a close friend. But the brotherhood of Islam is better. Block up for me every door into this mosque, except the door of Abu Bakr."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (467)]

٢٤٣٢- حَدَّثَنَا إِسْحَاقُ بْنُ عِيسَى: حَدَّثَنَا جَرِيرٌ عَنْ يَعْلَى بْنِ حَكِيمٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: خَرَجَ رَسُولُ اللَّهِ ﷺ فِي مَرَضِهِ الَّذِي مَاتَ فِيهِ، عَاصِبًا رَأْسَهُ فِي خِرْقَةٍ، فَقَعَدَ عَلَى الْمِنْبَرِ، فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ، ثُمَّ قَالَ: «إِنَّهُ لَيْسَ أَحَدٌ أَمَنَّ عَلَيَّ فِي نَفْسِهِ وَمَالِهِ مِنْ أَبِي بَكْرِ بْنِ أَبِي قُحَافَةَ، وَلَوْ كُنْتُ مُتَّخِذًا مِنَ النَّاسِ خَلِيلًا، لَاتَّخَذْتُ أَبَا بَكْرٍ خَلِيلًا، وَلَكِنْ خُلَّةُ الْإِسْلَامِ أَفْضَلُ، سُدُّوا عَنِّي كُلَّ خَوْخَةٍ فِي هَذَا الْمَسْجِدِ، غَيْرَ خَوْخَةِ أَبِي بَكْرٍ». [انظر: ٣٣٨٥]

تخريج: إسناده صحيح. خ: (٤٦٧).

2433. It was narrated from Ibn 'Abbas (ﷺ) that when Ma'iz bin Malik came to the Prophet (ﷺ),

٢٤٣٣- حَدَّثَنَا إِسْحَاقُ بْنُ عِيسَى: حَدَّثَنَا جَرِيرٌ عَنْ يَعْلَى بْنِ حَكِيمٍ، عَنْ عِكْرِمَةَ، عَنِ

he said: "Perhaps you kissed her, or touched her, or looked at her?" He said: No. The Messenger of Allah (ﷺ) said bluntly: "Did you have intercourse with her?" He said: Yes. At that, he ordered that he be stoned.

Comments: [Its *isnad* is *saheeh*, al-Bukahri (6824)]

ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ لَمَّا أَتَاهُ مَاعِزُ بْنُ مَالِكٍ قَالَ: «لَعَلَّكَ قَبَّلْتَ، أَوْ غَمَزْتَ، أَوْ نَظَرْتَ؟» قَالَ: لَا. قَالَ رَسُولُ اللَّهِ ﷺ: «أَنِكْتَهَا؟» لَا يُكَنِّي، قَالَ: نَعَمْ، قَالَ: فَعِنْدَ ذَلِكَ أَمَرَ بِرَجْمِهِ. [انظر ٢١٢٩]

تخريج: إسناده صحيح. خ: (٦٨٢٤).

2434. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) used to seek refuge with Allah for al-Hasan and al-Husain, saying: "I seek refuge for you in the perfect words of Allah from every devil and poisonous reptile, and from every envious evil eye." Then he would say: "This is how my father Ibraheem used to seek refuge for Isma'eel and Ishaq (ﷺ)."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (3371)]

٢٤٣٤- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا سُفْيَانُ عَنْ مَنْصُورٍ، عَنِ الْمِنْهَالِ بْنِ عَمْرٍو، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُعَوِّذُ الْحَسَنَ وَالْحُسَيْنَ فَيَقُولُ: «أُعِيذُكُمَا بِكَلِمَةِ اللَّهِ التَّامَّةِ مِنْ كُلِّ شَيْطَانٍ وَهَامَّةٍ، وَمِنْ كُلِّ عَيْنٍ لَامَّةٍ» ثُمَّ يَقُولُ: «هَكَذَا كَانَ أَبِي إِبْرَاهِيمُ عَلَيْهِ السَّلَام يُعَوِّذُ إِسْمَاعِيلَ وَإِسْحَاقَ عَلَيْهِمَا السَّلَامُ». [راجع: ١٢١٢]

تخريج: إسناده صحيح. خ: (٣٣٧١).

2435. It was narrated that Zaid bin Aslam said: 'Abdur-Rahman bin Wa'lah said: I said to Ibn 'Abbas (ﷺ): We go out on campaign and people bring animal skins and waterskins to us. He said: I do not know what to say to you except that I heard the Messenger of Allah (ﷺ) say: "Any animal skin that has been tanned has become *tahir* (pure)."

Comments: [Its *isnad* is *saheeh*, Muslim (366)]

٢٤٣٥- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا سُفْيَانُ عَنْ زَيْدِ بْنِ أَسْلَمَ قَالَ: حَدَّثَنِي عَبْدُ الرَّحْمَنِ ابْنُ وَعْلَةَ عَنِ ابْنِ عَبَّاسٍ قَالَ: قُلْتُ لَهُ: إِنَّا نَغْزُو، فَنُؤْتَى بِالْإِهَابِ وَالْأَسْقِيَةِ. قَالَ: مَا أَدْرِي مَا أَقُولُ لَكَ، إِلَّا أَنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «أَيُّمَا إِهَابٍ دُبِغَ، فَقَدْ طَهُرَ». [راجع: ١٨٩٥]

تخريج: إسناده صحيح. م: (٣٦٦).

2436. It was narrated that Ibn 'Abbas (ﷺ) said: The Prophet (ﷺ) was commanded to prostrate on

٢٤٣٦- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا سُفْيَانُ عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ

قَالَ: أُمِرَ النَّبِيُّ ﷺ أَنْ يَسْجُدَ عَلَى سَبْعٍ، وَلَا يَكُفَّ شَعْرًا وَلَا ثَوْبًا. [راجع: ١٩٢٧]

seven and not to tuck up his hair or garment.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (809) and Muslim (490)]

تخريج: إسناده صحيح. خ: (٨٠٩)، م: (٤٩٠).

٢٤٣٧- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا سُفْيَانُ عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ جَابِرِ بْنِ زَيْدٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: تَزَوَّجَ النَّبِيُّ ﷺ وَهُوَ مُحْرِمٌ. [راجع: ١٩١٩، وانظر: ٢٥٨١]

2437. It was narrated that Ibn 'Abbas (ﷺ) said: The Prophet (ﷺ) got married when he was in *ihram*.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1837) and Muslim (1410)]

تخريج: إسناده صحيح،. خ: (١٨٣٧)، م: (١٤١٠).

٢٤٣٨- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا سُفْيَانُ عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: قَالَ النَّبِيُّ ﷺ: «مَنِ اشْتَرَى طَعَامًا فَلَا يَبِعْهُ حَتَّى يَسْتَوْفِيَهُ». قَالَ ابْنُ عَبَّاسٍ: وَأَحْسِبُ كُلَّ شَيْءٍ بِمَنْزِلَةِ الطَّعَامِ. [انظر: ١٨٤٧]

2438. It was narrated that Ibn 'Abbas (ﷺ) said: The Prophet (ﷺ) said: "Whoever buys foodstuff should not sell it until he receives it in full." Ibn 'Abbas said: I think everything is like foodstuff.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (2135) and Muslim (1525)]

تخريج: إسناده صحيح. خ: (٢١٣٥)، م: (١٥٢٥).

٢٤٣٩- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا سُفْيَانُ عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «كُلُوا فِي الْقَصْعَةِ مِنْ جَوَانِبِهَا، وَلَا تَأْكُلُوا مِنْ وَسَطِهَا، فَإِنَّ الْبَرَكَةَ تَنْزِلُ فِي وَسَطِهَا». [انظر: ٢٧٣٠، ٣١٩٠، ٣٢١٤، ٣٤٣٨]

2439. It was narrated from Ibn 'Abbas (ﷺ), from the Prophet (ﷺ) that he said: "Eat from the edges of the platter and not from the middle, for the blessing descends in the middle."

Comments: [Its *isnad* is *hasan*]

تخريج: إسناده حسن.

٢٤٤٠- حَدَّثَنَا سُرَيْجٌ: حَدَّثَنَا حَمَّادٌ _ يَعْنِي ابْنَ سَلَمَةَ _ عَنْ قَيْسِ بْنِ سَعْدٍ، عَنْ سَعِيدِ ابْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ _ أَحْسِبُهُ رَفَعَهُ-

2440. It was narrated from Ibn 'Abbas (ﷺ) - I [the narrator] think he attributed it to the Prophet (ﷺ) - he said: When he raised his head from bowing, he said: "Allah

hears the one who praises Him, O Allah our Lord, to You be praise filling the heaven, filling the earth and filling whatever else You will."

Comments: [Its *isnad* is *saheeh*]

قَالَ: كَانَ إِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ قَالَ: «سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ، اللَّهُمَّ رَبَّنَا لَكَ الْحَمْدُ، مِلْءَ السَّمَاءِ وَمِلْءَ الْأَرْضِ، وَمِلْءَ مَا شِئْتَ مِنْ شَيْءٍ بَعْدُ». [انظر: ٢٤٨٩، ٢٤٩٨، ٢٥٠٥، ٣٠٨٣]

تخريج: إسناده صحيح.

2441. It was narrated from Ibn 'Abbas (ﷺ) that the Prophet (ﷺ) proposed to Maimoonah bint al-Harith; she appointed al-'Abbas as her guardian, and he gave her in marriage to the Prophet (ﷺ).

Comments: [*Hasan*; this is a *da'eef isnad*]

٢٤٤١- حَدَّثَنَا سُرَيْجٌ: حَدَّثَنَا عَبَّادٌ - يَعْنِي ابْنَ الْعَوَّامِ - عَنِ الْحَجَّاجِ، عَنِ الْحَكَمِ، عَنْ أَبِي الْقَاسِمِ مِقْسَمٍ، عَنِ (١/ ٢٧١) ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ خَطَبَ مَيْمُونَةَ بِنْتَ الْحَارِثِ، فَجَعَلَتْ أَمْرَهَا إِلَى الْعَبَّاسِ، فَزَوَّجَهَا النَّبِيَّ ﷺ.

تخريج: حسن، وهذا إسناد ضعيف، لتدليس الحجاج.

2442. It was narrated that Ibn 'Abbas (ﷺ) said: The Muslims killed a *mushrik* man on the day of al-Khandaq, and they sent an envoy to the Messenger of Allah (ﷺ), offering a ransom for his body. The Messenger of Allah (ﷺ) said: "It is evil; an evil ransom and an evil body. Let them take it."

Comments: [Its *isnad* is *da'eef*]

٢٤٤٢- حَدَّثَنَا سُرَيْجٌ: حَدَّثَنَا عَبَّادٌ عَنِ الْحَجَّاجِ، عَنِ الْحَكَمِ، عَنْ مِقْسَمٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَتَلَ الْمُسْلِمُونَ رَجُلًا مِنَ الْمُشْرِكِينَ يَوْمَ الْخَنْدَقِ، فَأَرْسَلُوا رَسُولًا إِلَى رَسُولِ اللَّهِ ﷺ يَغْرَمُونَ الدِّيَةَ بِجِيفَتِهِ، قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّهُ لَخَبِيثٌ، خَبِيثُ الدِّيَةِ، خَبِيثُ الْجِيفَةِ، فَخَلَّى بَيْنَهُمْ وَبَيْنَهُ. [راجع: ٢٢٣٠]

تخريج: إسناده ضعيف، الحجاج بن أرطاة مدلس وقد عنعنه.

2443. It was narrated from 'Amr bin Shu'aib, from his father, from his grandfather, that the Prophet (ﷺ) drew up a covenant between the Muhajireen and Ansar: "They will pay their *diyah* and ransom their prisoners on the basis of the

٢٤٤٣- حَدَّثَنَا سُرَيْجٌ: حَدَّثَنَا عَبَّادٌ عَنْ حَجَّاجٍ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ: أَنَّ النَّبِيَّ ﷺ كَتَبَ كِتَابًا بَيْنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ: «أَنْ يَعْقِلُوا مَعَاقِلَهُمْ،

kindness and justice common among the Muslims."

Comments: [Its *isnad* is *da'eef*]

وَأَنْ يَفْدُوا عَانِيَهُمْ بِالْمَعْرُوفِ، وَالْإِصْلَاحِ بَيْنَ الْمُسْلِمِينَ». [انظر: ٦٩٠٤، و ما بعده]

تخريج: إسناده ضعيف لتدليس الحجاج، وهذا الحديث من مسند عبدالله بن عمرو بن العاص.

2444. A similar report was narrated from Ibn 'Abbas (ﷺ).

Comments: [Its *isnad* is *da'eef*]

٢٤٤٤- حَدَّثَنِي سُرَيْجٌ: حَدَّثَنَا عَبَّادٌ عَنْ حَجَّاجٍ، عَنِ الْحَكَمِ، عَنْ مِقْسَمٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا مِثْلَهُ. [راجع: ما قبله]

تخريج: إسناده ضعيف، لتدليس الحجاج.

2445. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) acquired his sword Dhul-Faqar as booty on the day of Badr and it was the one concerning which he saw a dream on the day of Uhud. He said: "I saw a dent in my sword Dhul-Faqar and I interpreted it as some harm that will reach you. I dreamt that I seated a ram behind me on my mount and I interpreted it as meaning that a main man in the army would be killed. I dreamt that I was wearing strong armour, and I interpreted it as referring to Madinah. I saw cattle being slaughtered [in my dream]; to see cattle slaughtered is better, by Allah; to see cattle slaughtered is better, by Allah." And what the Messenger of Allah (ﷺ) said is what happened.

Comments: [Its *isnad* is *hasan*]

٢٤٤٥- حَدَّثَنَا سُرَيْجٌ: حَدَّثَنَا ابْنُ أَبِي الزِّنَادِ عَنْ أَبِيهِ، عَنِ الْأَعْمَى عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ ابْنِ عُتْبَةَ بْنِ مَسْعُودٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: تَنَفَّلَ رَسُولُ اللَّهِ ﷺ سَيْفَهُ ذَا الْفَقَارِ يَوْمَ بَدْرٍ وَهُوَ الَّذِي رَأَى فِيهِ الرُّؤْيَا يَوْمَ أُحُدٍ، فَقَالَ: «رَأَيْتُ فِي سَيْفِي ذِي الْفَقَارِ فَلًّا فَأَوَّلْتُهُ: فَلًّا يَكُونُ فِيكُمْ، وَرَأَيْتُ أَنِّي مُرْدِفٌ كَبْشًا، فَأَوَّلْتُهُ: كَبْشَ الْكَتِيبَةِ، وَرَأَيْتُ أَنِّي فِي دِرْعٍ حَصِينَةٍ، فَأَوَّلْتُهَا: الْمَدِينَةَ، وَرَأَيْتُ بَقَرًا تُذْبَحُ، فَبَقَرٌ وَاللَّهِ خَيْرٌ، فَبَقَرٌ وَاللَّهِ خَيْرٌ». فَكَانَ الَّذِي قَالَ رَسُولُ اللَّهِ ﷺ.

تخريج: إسناده حسن.

2446. It was narrated that Ibn 'Abbas (ﷺ) said: The recitation of the Messenger of Allah (ﷺ) at night was loud enough for whoever was in the side room to

٢٤٤٦- حَدَّثَنَا سُرَيْجٌ: حَدَّثَنَا ابْنُ أَبِي الزِّنَادِ عَنْ عَمْرِو بْنِ أَبِي عَمْرٍو، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَتْ قِرَاءَةُ رَسُولِ اللَّهِ ﷺ

hear when he was in the main room (of the house).

Comments: [Its *isnad* is *hasan*]

بِاللَّيْلِ قَدْرَ مَا يَسْمَعُهُ مَنْ فِي الْحُجْرَةِ، وَهُوَ فِي الْبَيْتِ.

تخريج: إسناده حسن.

2447. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) said: "Hearing about something is not the same as seeing it with one's own eyes. Allah, may He be glorified and exalted, told Moosa what his people had done to the calf, and he did not throw down the Tablets, but when he saw what they had done, he threw down the Tablets and they broke.

Comments: [A *saheeh hadeeth*; its *isnad* is *da'eef*]

٢٤٤٧- حَدَّثَنَا سُرَيْجُ بْنُ النُّعْمَانِ: حَدَّثَنَا هُشَيْمٌ عَنْ أَبِي بِشْرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَيْسَ الْخَبَرُ كَالْمُعَايَنَةِ، إِنَّ اللَّهَ عَزَّ وَجَلَّ أَخْبَرَ مُوسَى بِمَا صَنَعَ قَوْمُهُ فِي الْعِجْلِ، فَلَمْ يُلْقِ الْأَلْوَاحَ، فَلَمَّا عَايَنَ مَا صَنَعُوا، أَلْقَى الْأَلْوَاحَ فَانْكَسَرَتْ». [راجع: ١٨٤٢]

تخريج: حديث صحيح، وهذا إسناد ضعيف، دلس فيه هشيم.

2448. Husain bin 'Abdur-Rahman said: I was with Sa'eed bin Jubair and he said: Who among you saw the shooting star last night? I said: I did. Then I said: I was not praying, but I was stung by a scorpion. He said: What did you do? I said: I asked someone to recite *ruqyah* for me. He said: What made you do that? I said: A *hadeeth* which ash-Sha'bi narrated to us from Buraidah al-Aslami, who said: There should be no *ruqyah* except for the evil eye or a fever. Sa'eed - meaning Ibn Jubair - said: He who acts according to what he has heard has done well. Then he said: Ibn 'Abbas told us that the Prophet (ﷺ) said: "The nations were shown to me and I saw a Prophet with a group of men, a Prophet

٢٤٤٨- حَدَّثَنَا سُرَيْجٌ: حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا حُصَيْنُ بْنُ عَبْدِ الرَّحْمَنِ قَالَ: كُنْتُ عِنْدَ سَعِيدِ بْنِ جُبَيْرٍ قَالَ: أَيُّكُمْ رَأَى الْكَوْكَبَ الَّذِي انْقَضَّ الْبَارِحَةَ؟ قُلْتُ: أَنَا، ثُمَّ قُلْتُ: أَمَا إِنِّي لَمْ أَكُنْ فِي صَلَاةٍ وَلَكِنِّي لُدِغْتُ. قَالَ: وَكَيْفَ فَعَلْتَ؟ قُلْتُ: اسْتَرْقَيْتُ، قَالَ: وَمَا حَمَلَكَ عَلَى ذَلِكَ؟ قُلْتُ: حَدِيثٌ حَدَّثَنَاهُ الشَّعْبِيُّ عَنْ بُرَيْدَةَ الْأَسْلَمِيِّ أَنَّهُ قَالَ: لَا رُقْيَةَ إِلَّا مِنْ عَيْنٍ أَوْ حُمَةٍ. فَقَالَ سَعِيدٌ - يَعْنِي ابْنَ جُبَيْرٍ -: قَدْ أَحْسَنَ مَنِ انْتَهَى إِلَى مَا سَمِعَ. ثُمَّ قَالَ: حَدَّثَنَا ابْنُ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ قَالَ: «عُرِضَتْ عَلَيَّ الْأُمَمُ، فَرَأَيْتُ النَّبِيَّ وَمَعَهُ الرَّهْطُ، وَالنَّبِيَّ وَمَعَهُ الرَّجُلُ وَالرَّجُلَيْنِ، وَالنَّبِيَّ وَلَيْسَ مَعَهُ أَحَدٌ، إِذْ رُفِعَ لِي سَوَادٌ

with one or two men, and a Prophet with no one with him. Then a huge multitude was shown to me, and I thought that they were my *ummah*, but it was said to me, 'This is Moosa and his people. But look at the horizon.' I looked, and there was a huge multitude. Then it was said to me: 'Look at the other horizon,' and there was (another) huge multitude. It was said to me: 'This is your *ummah*, and among them are seventy thousand who will enter Paradise without being called to account or punished.''' Then the Prophet (ﷺ) got up and went into his house, and the people started discussing and said: Who are those who will enter Paradise without being called to account or being punished? Some of them said: Perhaps they are the ones who accompanied the Messenger of Allah (ﷺ). Some said: Perhaps they are those who were born in Islam and never associated anything with Allah. And they mentioned several ideas. Then the Messenger of Allah (ﷺ) came out and said: "What are you discussing?" They told him, and he said: "They are the ones who did not use cautery or ask anyone to perform *ruqyah* for them, and were not superstitious, and they put their trust in their Lord." 'Ukkashah bin Mihsan stood up and said: Will I be one of them, O Messenger of Allah? He said: "You will be one of them." Another man stood up and said: Will I be one of them, O Messenger of Allah? The Messenger of Allah

عَظِيمٌ، فَقُلْتُ: هَذِهِ أُمَّتِي، فَقِيلَ: هَذَا مُوسَى وَقَوْمُهُ، وَلَكِنِ انْظُرْ إِلَى الْأُفُقِ، فَإِذَا سَوَادٌ عَظِيمٌ، ثُمَّ قِيلَ لِي: انْظُرْ إِلَى هَذَا الْجَانِبِ الْآخَرِ، فَإِذَا سَوَادٌ عَظِيمٌ، فَقِيلَ: هَذِهِ أُمَّتُكَ، وَمَعَهُمْ سَبْعُونَ أَلْفًا، يَدْخُلُونَ الْجَنَّةَ بِغَيْرِ حِسَابٍ وَلَا عَذَابٍ» ثُمَّ نَهَضَ النَّبِيُّ ﷺ فَدَخَلَ، فَخَاضَ الْقَوْمُ فِي ذَلِكَ، فَقَالُوا: مَنْ هَؤُلَاءِ الَّذِينَ يَدْخُلُونَ الْجَنَّةَ بِغَيْرِ حِسَابٍ وَلَا عَذَابٍ؟ فَقَالَ بَعْضُهُمْ: لَعَلَّهُمُ الَّذِينَ صَحِبُوا النَّبِيَّ ﷺ، وَقَالَ بَعْضُهُمْ: لَعَلَّهُمُ الَّذِينَ وُلِدُوا فِي الْإِسْلَامِ، وَلَمْ يُشْرِكُوا بِاللَّهِ شَيْئًا قَطُّ، وَذَكَرُوا أَشْيَاءَ، فَخَرَجَ إِلَيْهِمُ النَّبِيُّ ﷺ فَقَالَ: «مَا هَذَا الَّذِي كُنْتُمْ تَخُوضُونَ فِيهِ؟» فَأَخْبَرُوهُ بِمَقَالَتِهِمْ، فَقَالَ: «هُمُ الَّذِينَ لَا يَكْتَوُونَ، وَلَا يَسْتَرْقُونَ، وَلَا يَتَطَيَّرُونَ، وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ» فَقَامَ عُكَّاشَةُ بْنُ مِحْصَنٍ الْأَسَدِيُّ، فَقَالَ: أَنَا مِنْهُمْ يَا رَسُولَ اللَّهِ؟ فَقَالَ: «أَنْتَ مِنْهُمْ» ثُمَّ قَامَ الْآخَرُ، فَقَالَ: أَنَا مِنْهُمْ يَا رَسُولَ اللَّهِ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «سَبَقَكَ بِهَا عُكَّاشَةُ». [انظر: ٢٩٥٤]

تخريج: إسناده صحيح. خ: (٦٥٤١)، م: (٢٢٠).

(ﷺ) said: " 'Ukkashah has beaten you to it."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (6541) and Muslim (220)]

2449. 'Abdullah told us: Shuja' told me: Hushaim told us:... a similar report.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (6541) and Muslim (220)]

٢٤٤٩- حَدَّثَنَا عبدُ اللهِ: حَدَّثَنِي شُجَاعٌ: حَدَّثَنَا هُشَيْمٌ.. مِثْلَهُ. [راجع: ما قبله]

تخريج: إسناده صحيح. خ: (٦٥٤١)، م: (٢٢٠).

2450. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah never fasted any month in full except Ramadan, even though he used to fast until one would think: By Allah, he will never stop fasting; and he used not to fast until one would think: By Allah, he will never fast.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1971) and Muslim (1157)]

٢٤٥٠- حَدَّثَنَا سُرَيْجُ بْنُ النُّعْمَانِ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ أَبِي بِشْرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: مَا صَامَ رَسُولُ اللَّهِ ﷺ شَهْرًا كَامِلًا قَطُّ غَيْرَ (١/ ٢٧٢) رَمَضَانَ، وَإِنْ كَانَ لَيَصُومُ إِذَا صَامَ، حَتَّى يَقُولَ الْقَائِلُ: وَاللَّهِ لَا يُفْطِرُ، وَإِنْ كَانَ لَيُفْطِرُ إِذَا أَفْطَرَ، حَتَّى يَقُولَ الْقَائِلُ: وَاللَّهِ لَا يَصُومُ. [راجع: ١٩٩٨]

تخريج: إسناده صحيح. خ: (١٩٧١)، م: (١١٥٧).

2451. It was narrated from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) crossed all these valleys bringing a *hady* (sacrificial animal) and he had no option but to circumambulate the House and go between as-Safa and al-Marwah before he stood at 'Arafah. But as for you, O people of Makkah, delay your *tawaf* until you come back.

Comments: [Its *isnad* is *da'eef*]

٢٤٥١- حَدَّثَنَا سُرَيْجٌ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُؤَمَّلِ عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَطَعَ الْأَوْدِيَةَ وَجَاءَ بِهَدْيٍ، فَلَمْ يَكُنْ لَهُ بُدٌّ مِنْ أَنْ يَطُوفَ بِالْبَيْتِ، وَيَسْعَى بَيْنَ الصَّفَا وَالْمَرْوَةِ، قَبْلَ أَنْ يَقِفَ بِعَرَفَةَ، فَأَمَّا أَنْتُمْ يَا أَهْلَ مَكَّةَ، فَأَخِّرُوا طَوَافَكُمْ حَتَّى تَرْجِعُوا.

تخريج: إسناده ضعيف، لضعف عبدالله بن مؤمل.

2452. It was narrated that Ibn 'Abbas (ﷺ) said: When alcohol was forbidden, they said: O Messenger of Allah, (what about) our companions who have died and who used to

٢٤٥٢- حَدَّثَنَا أَسْوَدُ بْنُ عَامِرٍ: أَخْبَرَنَا إِسْرَائِيلُ عَنْ سِمَاكٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: لَمَّا حُرِّمَتِ الْخَمْرُ قَالُوا: يَا

رَسُولَ اللَّهِ، أَصْحَابُنَا الَّذِينَ مَاتُوا وَهُمْ يَشْرَبُونَهَا، فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: ﴿لَيْسَ عَلَى الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جُنَاحٌ فِيمَا طَعِمُوا﴾ (المائدة: ٩٣). [راجع: ٢٠٨٨]

تخريج: صحيح لغيره، وهذا إسناد ضعيف، رواية سماك عن عكرمة مضطربة.

drink it? Then Allah, may He be glorified and exalted, revealed the words: "Those who believe and do righteous good deeds, there is no sin on them for what they ate (in the past)..." [al-Ma'idah 5:93].

Comments: [*Saheeh* because of corroborating evidence; and this is a *isnad da'eef*]

٢٤٥٣- حَدَّثَنَا أَسْوَدُ بْنُ عَامِرٍ: حَدَّثَنَا الْحَسَنُ ـ يَعْنِي ابْنَ صَالِحٍ ـ عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ قَالَ: حُدِّثْتُ عَنِ ابْنِ عَبَّاسٍ أَنَّهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مُدْمِنُ الْخَمْرِ إِنْ مَاتَ، لَقِيَ اللَّهَ كَعَابِدِ وَثَنٍ».

تخريج: إسناده ضعيف لجهالة الواسطة بين محمد بن المنكدر و بين ابن عباس.

2453. It was narrated from Ibn 'Abbas that he said: The Messenger of Allah (ﷺ) said: "The one who is addicted to alcohol, if he dies, will meet Allah like one who worshipped idols."

Comments: [Its *isnad* is *da'eef*]

٢٤٥٤- حَدَّثَنَا حُسَيْنٌ: حَدَّثَنَا شَيْبَانُ عَنْ عِيسَى بْنِ عَلِيٍّ، عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ يُمْنَ الْخَيْلِ فِي شُقْرِهَا».

تخريج: إسناده حسن.

2454. It was narrated from 'Eesa bin 'Ali, from his father, that his grandfather said: The Messenger of Allah (ﷺ) said: "The blessed horses are the palominos."

Comments: [Its *isnad* is *hasan*]

٢٤٥٥- حَدَّثَنَا حُسَيْنُ بْنُ مُحَمَّدٍ: حَدَّثَنَا جَرِيرٌ ـ يَعْنِي ابْنَ حَازِمٍ ـ عَنْ كُلْثُومِ بْنِ جَبْرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ قَالَ: أَخَذَ اللَّهُ الْمِيثَاقَ مِنْ ظَهْرِ آدَمَ بِنَعْمَانَ ـ يَعْنِي عَرَفَةَ ـ فَأَخْرَجَ مِنْ صُلْبِهِ كُلَّ ذُرِّيَّةٍ ذَرَأَهَا، فَنَثَرَهُمْ بَيْنَ يَدَيْهِ كَالذَّرِّ، ثُمَّ كَلَّمَهُمْ قِبَلًا، قَالَ: ﴿أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَى شَهِدْنَا أَنْ تَقُولُوا يَوْمَ الْقِيَامَةِ إِنَّا كُنَّا عَنْ هَذَا غَافِلِينَ ۝ أَوْ تَقُولُوا إِنَّمَا أَشْرَكَ آبَاؤُنَا مِنْ قَبْلُ وَكُنَّا

2455. It was narrated from Ibn 'Abbas (ﷺ) that the Prophet (ﷺ) said: Allah took the covenant from the loins of Adam in Na'man - i.e., 'Arafah. He brought forth from his loins every offspring He created, then He spread them before Him like ants, then He spoke to them face to face and said: "And (remember) when your Lord brought forth from the Children of Adam, from their loins, their seed (or from Adam's loins his offspring) and made them

ذُرِّيَّةً مِنْ بَعْدِهِمْ أَفَتُهْلِكُنَا بِمَا فَعَلَ الْمُبْطِلُونَ﴾ (الأعراف: ١٧٢، ١٧٣)

تخريج: مرفوعه ضعيف، وأكثر الرواة رووه موقوفاً على ابن عباس.

testify as to themselves (saying): 'Am I not your Lord?' They said: 'Yes! We testify,' lest you should say on the Day of Resurrection: 'Verily, we have been unaware of this.' Or lest you should say: 'It was only our fathers aforetime who took others as partners in worship along with Allah, and we were (merely their) descendants after them; will You then destroy us because of the deeds of men who practised Al-Batil (i.e. polytheism and committing crimes and sins, invoking and worshipping others besides Allah)?'" [al-A'raf 7:172,173].

Comments: [Its *Marfoo'* is *da'eef*]

٢٤٥٦- حَدَّثَنَا حُسَيْنٌ: حَدَّثَنَا شَرِيكٌ عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي الْأَحْوَصِ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَقْرَأُ فِي كُلِّ صَلَاةِ الْفَجْرِ يَوْمَ الْجُمُعَةِ: ﴿الٓمٓ تَنزِيلُ﴾ وَ ﴿هَلْ أَتَىٰ عَلَى ٱلْإِنسَٰنِ حِينٌ مِّنَ ٱلدَّهْرِ﴾.

تخريج: صحيح لغيره، وهذا إسناد ضعيف، شريك بن عبدالله سيء الحفظ، وأبو الأحوص رواه مرسلاً.

2456. Abul-Ahwas said: The Messenger of Allah (ﷺ) used to recite in *Fajr* prayer on Friday, *Alif-Lam-Meem Tanzeel* (Soorat as-Sajdah) and *Hal ata 'alal-insan heenun minad-dahr lam yakun shay'an madhkooran* (Soorat al-Insan).

Comments: [*Saheeh* because of corroborating evidence; this is a *da'eef isnad*]

٢٤٥٧- حَدَّثَنَا حُسَيْنٌ: حَدَّثَنَا شَرِيكٌ عَنْ أَبِي إِسْحَاقَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا مِثْلَهُ. [راجع: ١٩٩٣]

تخريج: حديث صحيح، شريك سيء الحفظ، لكنه توبع.

2457. A similar report was narrated from Ibn 'Abbas (ﷺ).

Comments: [A *saheeh hadeeth*]

٢٤٥٨- حَدَّثَنَا حُسَيْنٌ: حَدَّثَنَا شَرِيكٌ عَنْ خُصَيْفٍ، عَنْ مِقْسَمٍ، عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ فِي الرَّجُلِ يَأْتِي امْرَأَتَهُ وَهِيَ

2458. It was narrated from Ibn 'Abbas from the Prophet (ﷺ) concerning the man who has intercourse with his wife when

she is menstruating: Let him give half a dinar in charity.

حَائِضٌ قَالَ: يَتَصَدَّقُ بِنِصْفِ دِينَارٍ». [راجع: ٢٠٣٢]

Comments: [*Saheeh mawqoof*; this is a *da'eef isnad*]

تخريج: صحيح موقوفاً، وهذا إسناد ضعيف، شريك سيئ الحفظ وكذا خصيف بن عبدالرحمن.

2459. It was narrated that Ibn 'Abbas (ﷺ) said: The Prophet (ﷺ) asked us to leave early, or asked Umm Salamah to leave early, when we were with them in al-Muzdalifah, heading towards *Jamratal-'Aqabah*, and he instructed us not to stone it until the sun rose.

٢٤٥٩- حَدَّثَنَا حُسَيْنٌ: حَدَّثَنَا شَرِيكٌ عَنْ لَيْثٍ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: عَجَّلَنَا النَّبِيُّ ﷺ، أَوْ عَجَّلَ أُمَّ سَلَمَةَ، وَأَنَا مَعَهُمْ مِنَ الْمُزْدَلِفَةِ إِلَى جَمْرَةِ الْعَقَبَةِ، فَأَمَرَنَا أَنْ لَا نَرْمِيَهَا حَتَّى تَطْلُعَ الشَّمْسُ. [انظر: ٣٠٠٥]

Comments: [A *hasan hadeeth*; this is a *da'eef isnad*]

تخريج: حديث حسن. خ: (١٦٧٧)، م: (١٢٩٣)، وهذا إسناد ضعيف شريك ضعيف وكذا ليث.

2460. 'Ata' narrated that he heard Ibn 'Abbas (ﷺ) say: The Messenger of Allah (ﷺ) sent me with his luggage and the weak ones among his family on the night of al-Muzdalifah, and we prayed *Fajr* in Mina, and stoned the *Jamrah*.

٢٤٦٠- حَدَّثَنَا حُسَيْنٌ: حَدَّثَنَا دَاوُدُ - يَعْنِي الْعَطَّارَ - عَنْ عَمْرٍو قَالَ: حَدَّثَنِي عَطَاءٌ أَنَّهُ سَمِعَ ابْنَ عَبَّاسٍ يَقُولُ: أَرْسَلَنِي رَسُولُ اللَّهِ ﷺ مَعَ ثَقَلِهِ وَضَعَفَةِ أَهْلِهِ لَيْلَةَ الْمُزْدَلِفَةِ، فَصَلَّيْنَا الصُّبْحَ بِمِنًى، وَرَمَيْنَا الْجَمْرَةَ. [راجع: ١٩٢٠]

Comments: [*Saheeh*]

تخريج: صحيح.

2461. It was narrated that Muhammad bin 'Amr bin 'Ata' bin 'Alqamah al-Qurashi said: We entered the house of Maimoonah the wife of the Prophet (ﷺ), where we found 'Abdullah bin 'Abbas (ﷺ), and we mentioned doing *wudoo'* after eating that which has been touched (cooked) by fire. 'Abdullah said: I saw the Messenger of Allah (ﷺ) eating something that had

٢٤٦١- حَدَّثَنَا حُسَيْنٌ: حَدَّثَنَا ابْنُ أَبِي الزِّنَادِ عَنْ أَبِيهِ، عَنْ مُحَمَّدِ بْنِ عَمْرِو بْنِ عَطَاءِ بْنِ عَلْقَمَةَ الْقُرَشِيِّ قَالَ: دَخَلْنَا بَيْتَ مَيْمُونَةَ زَوْجِ النَّبِيِّ ﷺ، فَوَجَدْنَا فِيهِ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ، فَذَكَرْنَا الْوُضُوءَ مِمَّا مَسَّتِ النَّارُ، فَقَالَ عَبْدُ اللَّهِ: قَدْ رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَأْكُلُ مِمَّا مَسَّتْهُ النَّارُ، ثُمَّ يُصَلِّي، وَلَا يَتَوَضَّأُ، فَقَالَ لَهُ

بَعْضُنَا: أَنْتَ رَأَيْتَهُ يَا ابْنَ عَبَّاسٍ؟ قَالَ: فَأَشَارَ بِيَدِهِ إِلَى عَيْنَيْهِ، فَقَالَ: بَصُرَ عَيْنَيَّ. [راجع: ٢٠٠٢]

تخريج: إسناده حسن. م: (٣٥٤، ٣٥٩).

been touched (cooked) by fire, then he prayed, and he did not do *wudoo'*. One of us said to him: Did you see that, O Ibn 'Abbas? He pointed to his eyes and said: My own eyes saw it.

Comments: [Its *isnad* is *hasan*]

٢٤٦٢- حَدَّثَنَا حُسَيْنُ بْنُ مُحَمَّدٍ وَخَلَفُ بْنُ الْوَلِيدِ قَالَا: حَدَّثَنَا إِسْرَائِيلُ عَنْ سِمَاكٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: مَرَّ رَجُلٌ مِنْ بَنِي سُلَيْمٍ عَلَى نَفَرٍ مِنْ أَصْحَابِ النَّبِيِّ ﷺ وَهُوَ يَسُوقُ غَنَمًا لَهُ، فَسَلَّمَ عَلَيْهِمْ، فَقَالُوا: مَا سَلَّمَ عَلَيْكُمْ إِلَّا لِيَتَعَوَّذَ مِنْكُمْ، فَعَمَدُوا إِلَيْهِ فَقَتَلُوهُ، وَأَخَذُوا غَنَمَهُ، فَأَتَوْا بِهَا النَّبِيَّ ﷺ، فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: ﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِذَا ضَرَبْتُمْ فِى سَبِيلِ ٱللَّهِ فَتَبَيَّنُواْ وَلَا تَقُولُواْ لِمَنْ أَلْقَىٰٓ إِلَيْكُمُ ٱلسَّلَٰمَ لَسْتَ مُؤْمِنًا﴾ إِلَى آخِرِ الْآيَةِ (النساء: ٩٤). [راجع: ٢٠٢٣]

تخريج: صحيح. وهذا إسناد ضعيف، رواية سماك عن عكرمة مضطربة.

2462. It was narrated that Ibn 'Abbas (ﷺ) said: A man of Banu Sulaim passed by a group of the Companions of the Prophet (ﷺ) driving some sheep of his, and he greeted them with *salam*. They said: He only greeted you with *salam* to protect himself from you. So they went to him and killed him, then they took his sheep and brought them to the Prophet (ﷺ). Then Allah revealed the words: "O you who believe! When you go (to fight) in the Cause of Allah, verify (the truth), and say not to anyone who greets you (by embracing Islam): 'You are not a believer'..." [an-Nisa' 4:94].

Comments: [*Saheeh* its *isnad* is *da'eef*]

٢٤٦٣- حَدَّثَنَا حُسَيْنٌ وَأَبُو نُعَيْمٍ قَالَا: حَدَّثَنَا إِسْرَائِيلُ (١/ ٢٧٣) عَنْ سِمَاكٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ فِي قَوْلِهِ عَزَّ وَجَلَّ: ﴿كُنتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِٱلْمَعْرُوفِ وَتَنْهَوْنَ عَنِ ٱلْمُنكَرِ﴾ (آل عمران: ١١٠) قَالَ: هُمُ الَّذِينَ هَاجَرُوا مَعَ مُحَمَّدٍ ﷺ إِلَى الْمَدِينَةِ. قَالَ أَبُو نُعَيْمٍ: مَعَ النَّبِيِّ ﷺ. [انظر: ٢٩٢٦، ٢٩٨٧، ٣٣٢١]

تخريج: إسناده حسن.

2463. It was narrated from Ibn 'Abbas (ﷺ) concerning the words of Allah, "You (true believers in Islamic Monotheism, and real followers of Prophet Muhammad (ﷺ) and his *Sunnah*) are the best of peoples ever raised up for mankind; you enjoin Al-Ma'roof (i.e. Islamic Monotheism and all that Islam has ordained) and forbid Al-Munkar (polytheism, disbelief and all that Islam has forbidden)" [Al 'Imran 3:110] that

he said: They are the ones who migrated with Muhammad (ﷺ) to Madinah. Abu Nu'aim said: with the Prophet (ﷺ).

Comments: [Its *isnad* is *hasan*]

2464. It was narrated that 'Abdul-'Azeez bin Rufai' said: Someone told me who heard Ibn 'Abbas (ﷺ) say: The Messenger of Allah (ﷺ) did not halt between 'Arafah and Muzdalifah except to pass water.

Comments: [*Saheeh*, this is a *da'eef isnad*]

٢٤٦٤- حَدَّثَنَا حُسَيْنٌ وَأَبُو نُعَيْمٍ قَالَا: حَدَّثَنَا إِسْرَائِيلُ عَنْ عَبْدِ الْعَزِيزِ بْنِ رُفَيْعٍ قَالَ: حَدَّثَنِي مَنْ سَمِعَ ابْنَ عَبَّاسٍ يَقُولُ: لَمْ يَنْزِلْ رَسُولُ اللَّهِ ﷺ بَيْنَ عَرَفَاتٍ وَجَمْعٍ إِلَّا لِيُهَرِيقَ الْمَاءَ. [انظر: ٢٥٦٣، وراجع: ٢٢٦٥]

تخريج: صحيح، وهذا إسناد ضعيف لجهالة الراوي عن ابن عباس.

2465. 'Amr bin Deenar said: I heard Jabir bin Zaid say: I heard Ibn 'Abbas (ﷺ) say: The Messenger of Allah (ﷺ) prayed eight [*rak'ahs*] together [i.e., he put *Zuhr* and *'Asr* together] and seven [*rak'ahs*] together [i.e., he put *Maghrib* and *'Isha'* together].

Comments: [Its *isnad* is *saheeh*, al-Bukhari (562) and Muslim (705)]

٢٤٦٥- حَدَّثَنَا حُسَيْنٌ: حَدَّثَنَا شُعْبَةُ قَالَ: أَخْبَرَنِي عَمْرُو بْنُ دِينَارٍ قَالَ: سَمِعْتُ جَابِرَ ابْنَ زَيْدٍ قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ يَقُولُ: صَلَّى رَسُولُ اللَّهِ ﷺ ثَمَانِيًا جَمِيعًا، وَسَبْعًا جَمِيعًا. [راجع: ١٩١٨]

تخريج: إسناده صحيح. خ: (٥٦٢)، م: (٧٠٥).

2466. It was narrated from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) sacrificed, among his sacrificial animals, a camel that had belonged to Abu Jahl; in its nose was a ring of silver.

Comments: [*Hasan* because of corroborating evidence and its *isnad* is *da'eef*]

٢٤٦٦- حَدَّثَنَا حُسَيْنٌ: حَدَّثَنَا جَرِيرُ بْنُ حَازِمٍ عَنِ ابْنِ أَبِي نَجِيحٍ، عَنْ مُجَاهِدٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ أَهْدَى فِي بُدْنِهِ بَعِيرًا كَانَ لِأَبِي جَهْلٍ، فِي أَنْفِهِ بُرَةٌ مِنْ فِضَّةٍ. [راجع: ٢٣٦٢]

تخريج: حسن لغيره، وهذا إسناد ضعيف، لتدليس جرير بن حازم.

2467. It was narrated from Ibn 'Abbas (ﷺ) that the Prophet (ﷺ) nibbled some meat from a bone, then he prayed and did not do *wudoo'*.

٢٤٦٧- حَدَّثَنَا حُسَيْنٌ: حَدَّثَنَا جَرِيرٌ عَنْ أَيُّوبَ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا: أَنَّ النَّبِيَّ ﷺ انْتَهَسَ عَرْقًا، ثُمَّ صَلَّى وَلَمْ يَتَوَضَّأْ. [راجع: ٢٢٨٩]

Comments: [Its *isnad* is *saheeh*, al-Bukhari (207)]

تخريج: إسناده صحيح. خ: (٢٠٧).

2468. It was narrated that Ibn 'Abbas (ﷺ) said: When Hilal bin Umayyah accused his wife of adultery, it was said to him: By Allah, the Messenger of Allah (ﷺ) will certainly give you eighty lashes. He said: Allah is too just to cause me to be given eighty lashes; He knows that I looked and listened until I became certain. No, Allah will never cause me to be beaten. Then the verse of *mula'anah* was revealed.

Comments: [Its *isnad* is *saheeh*]

٢٤٦٨- حَدَّثَنَا حُسَيْنٌ: حَدَّثَنَا جَرِيرٌ عَنْ أَيُّوبَ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: لَمَّا قَذَفَ هِلَالُ بْنُ أُمَيَّةَ امْرَأَتَهُ، قِيلَ لَهُ: وَاللَّهِ لَيَجْلِدَنَّكَ رَسُولُ اللَّهِ ﷺ ثَمَانِينَ جَلْدَةً. قَالَ: اللَّهُ أَعْدَلُ مِنْ ذَلِكَ أَنْ يَضْرِبَنِي ثَمَانِينَ ضَرْبَةً، وَقَدْ عَلِمَ أَنِّي قَدْ رَأَيْتُ حَتَّى اسْتَيْقَنْتُ، وَسَمِعْتُ حَتَّى اسْتَيْقَنْتُ، لَا، وَاللَّهِ لَا يَضْرِبُنِي أَبَدًا. قَالَ: فَنَزَلَتْ آيَةُ الْمُلَاعَنَةِ. [راجع: ٢١٣١]

تخريج: إسناده صحيح.

2469. It was narrated from Ibn 'Abbas (ﷺ) that a young virgin came to the Prophet (ﷺ) and told him that her father had given her in marriage even though she was reluctant, and the Prophet (ﷺ) gave her the choice.

Comments: [Its *isnad* is *saheeh*]

٢٤٦٩- حَدَّثَنَا حُسَيْنٌ: حَدَّثَنَا جَرِيرٌ عَنْ أَيُّوبَ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ جَارِيَةً بِكْرًا أَتَتِ النَّبِيَّ ﷺ، فَذَكَرَتْ أَنَّ أَبَاهَا زَوَّجَهَا وَهِيَ كَارِهَةٌ، فَخَيَّرَهَا النَّبِيُّ ﷺ.

تخريج: إسناده صحيح.

2470. It was narrated from Ibn 'Abbas (ﷺ) that the Prophet (ﷺ) said: "At the end of time there will be people who dye their hair with this black colour - Husain said: like the crops of pigeons - they will never smell the fragrance of Paradise."

Comments: [Its *isnad* is *saheeh*]

٢٤٧٠- حَدَّثَنَا حُسَيْنٌ وَأَحْمَدُ بْنُ عَبْدِ الْمَلِكِ قَالَا: حَدَّثَنَا عُبَيْدُ اللَّهِ - يَعْنِي ابْنَ عَمْرٍو - عَنْ عَبْدِ الْكَرِيمِ، عَنِ ابْنِ جُبَيْرٍ - قَالَ أَحْمَدُ: عَنْ سَعِيدِ بْنِ جُبَيْرٍ - عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ قَالَ: «يَكُونُ قَوْمٌ فِي آخِرِ الزَّمَانِ يَخْضِبُونَ بِهَذَا السَّوَادِ - قَالَ حُسَيْنٌ: كَحَوَاصِلِ الْحَمَامِ - لَا يَرِيحُونَ رَائِحَةَ الْجَنَّةِ».

تخريج: إسناده صحيح.

2471. It was narrated that Shahr bin Hawshab said: 'Abdullah bin 'Abbas (ﷺ) said: A group of Jews came to the Messenger of Allah (ﷺ) and said: O Abul-Qasim, tell us about some matters we are going to ask you about, which no one will know except a Prophet. Among the things that they asked him was: What food did Isra'eel forbid to himself before the Torah was revealed? He said: "I adjure you by Allah, Who revealed the Torah to Moosa, do you know that Isra'eel Ya'qoob (ﷺ) became very sick and his sickness lasted for a long time, then he vowed that if Allah healed him from his sickness, he would forbid to himself the drink that he liked best and the food that he liked best. The food that he liked best was camel meat and the drink that he liked best was camel's milk." They said: Yes, by Allah.

Comments: [*Hasan;* this is a *da'eef isnad*]

٢٤٧١- حَدَّثَنَا حُسَيْنٌ: حَدَّثَنَا عَبْدُ الْحَمِيدِ ابْنُ بَهْرَامَ عَنْ شَهْرِ بْنِ حَوْشَبٍ قَالَ: قَالَ عَبْدُ اللَّهِ بْنُ عَبَّاسٍ: حَضَرَتْ عِصَابَةٌ مِنَ الْيَهُودِ رَسُولَ اللَّهِ ﷺ، فَقَالُوا: يَا أَبَا الْقَاسِمِ، حَدِّثْنَا عَنْ خِلَالٍ نَسْأَلُكَ عَنْهَا، لَا يَعْلَمُهُنَّ إِلَّا نَبِيٌّ. فَكَانَ فِيمَا سَأَلُوهُ: أَيُّ الطَّعَامِ حَرَّمَ إِسْرَائِيلُ عَلَى نَفْسِهِ قَبْلَ أَنْ تُنَزَّلَ التَّوْرَاةُ؟ قَالَ: «فَأَنْشُدُكُمْ بِاللَّهِ الَّذِي أَنْزَلَ التَّوْرَاةَ عَلَى مُوسَى، هَلْ تَعْلَمُونَ أَنَّ إِسْرَائِيلَ يَعْقُوبَ عَلَيْهِ السَّلَامِ مَرِضَ مَرَضًا شَدِيدًا، فَطَالَ سُقْمُهُ، فَنَذَرَ لِلَّهِ نَذْرًا لَئِنْ شَفَاهُ اللَّهُ مِنْ سُقْمِهِ، لَيُحَرِّمَنَّ أَحَبَّ الشَّرَابِ إِلَيْهِ، وَأَحَبَّ الطَّعَامِ إِلَيْهِ، فَكَانَ أَحَبَّ الطَّعَامِ إِلَيْهِ لُحْمَانُ الْإِبِلِ، وَأَحَبَّ الشَّرَابِ إِلَيْهِ أَلْبَانُهَا؟» فَقَالُوا: اللَّهُمَّ نَعَمْ. [انظر: ٢٤٨٣، ٢٥١٤، ٢٥١٥]

تخريج: حسن. وهذا إسناد ضعيف، عبدالحميد بن بهرام تكلم في روايته عن شهروشهر بن حوشب مختلف فيه، والأكثر على تضعيفه.

2472. It was narrated from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) prayed on a reed mat.

Comments: [*Saheeh* because of corroborating evidence; this is a *da'eef isnad*]

٢٤٧٢- حَدَّثَنَا الْفَضْلُ بْنُ دُكَيْنٍ: حَدَّثَنَا زَمْعَةُ عَنْ سَلَمَةَ بْنِ وَهْرَامَ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ صَلَّى عَلَى بِسَاطٍ. [راجع: ٢٠٦١]

تخريج: صحيح لغيره، وهذا إسناد ضعيف، لضعف زمعة.

2473. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) said: "In some poetry there is wisdom and in

٢٤٧٣- حَدَّثَنَا الْفَضْلُ قَالَ: حَدَّثَنَا شَرِيكٌ عَنْ سِمَاكٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ مِنَ

eloquence there is (an impact like that of) magic."

Comments: [*Saheeh* because of corroborating evidence; this is a *da'eef isnad*]

الشِّعْرِ حُكْمًا، وَإِنَّ مِنَ الْقَوْلِ سِحْرًا». [راجع: ٢٤٢٤]

تخريج: صحيح لغيره، وهذا إسناد ضعيف، لضعف شريك وسماك روايته عن عكرمة فيها اضطراب.

2474. It was narrated that 'Ikrimah said: Ibn 'Abbas (ﷺ) passed by some people who were using a pigeon to shoot at. He said: The Messenger of Allah (ﷺ) forbade taking an animate being as a target.

Comments: [A *saheeh hadeeth*, and its *isnad* is *da'eef*]

٢٤٧٤- حَدَّثَنَا الْفَضْلُ: حَدَّثَنَا سُفْيَانُ عَنْ سِمَاكٍ، عَنْ عِكْرِمَةَ قَالَ: مَرَّ ابْنُ عَبَّاسٍ عَلَى أُنَاسٍ قَدْ وَضَعُوا حَمَامَةً يَرْمُونَهَا، فَقَالَ: نَهَى رَسُولُ اللَّهِ ﷺ أَنْ يُتَّخَذَ الرُّوحُ غَرَضًا. [راجع: ١٨٦٣]

تخريج: حديث صحيح، وهذا إسناد ضعيف، رواية سماك عن عكرمة خاصة مضطربة.

2475. It was narrated that Ibn 'Abbas (ﷺ) said: The Prophet (ﷺ) embraced a daughter of his who was dying and held her against his chest, then she died as she was leaning against his chest. Umm Aiman screamed and it was said: Are you weeping in the presence of the Messenger of Allah (ﷺ)? She said: Don't I see you weeping, O Messenger of Allah? He said: "I am not weeping; rather it is compassion. The believer is fine in all situations: his soul comes out of his body whilst He is still praising Allah, may He be glorified and exalted."

Comments: [Its *isnad* is *hasan*]

٢٤٧٥- حَدَّثَنَا أَبُو أَحْمَدَ: حَدَّثَنَا سُفْيَانُ عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: أَخَذَ النَّبِيُّ ﷺ ابْنَةً لَهُ تَقْضِي، فَاحْتَضَنَهَا فَوَضَعَهَا بَيْنَ ثَدْيَيْهِ فَمَاتَتْ وَهِيَ بَيْنَ ثَدْيَيْهِ، فَصَاحَتْ أُمُّ أَيْمَنَ، فَقِيلَ: أَتَبْكِي عِنْدَ رَسُولِ اللَّهِ ﷺ؟ قَالَتْ: أَلَسْتُ أَرَاكَ تَبْكِي يَا رَسُولَ اللَّهِ؟ قَالَ: «لَسْتُ أَبْكِي، إِنَّمَا هِيَ رَحْمَةٌ، إِنَّ الْمُؤْمِنَ بِكُلِّ خَيْرٍ عَلَى كُلِّ حَالٍ (١/ ٢٧٤) إِنَّ نَفْسَهُ تَخْرُجُ مِنْ بَيْنِ جَنْبَيْهِ وَهُوَ يَحْمَدُ اللَّهَ عَزَّ وَجَلَّ». [راجع: ٢٤١٢]

تخريج: إسناده حسن.

2476. Qays bin Habtar said: I asked Ibn 'Abbas (ﷺ) about white earthenware, green earthenware and red earthenware. He said: The first people to ask the Prophet (ﷺ) about that was the

٢٤٧٦- حَدَّثَنَا أَبُو أَحْمَدَ: حَدَّثَنَا سُفْيَانُ عَنْ عَلِيِّ بْنِ بَذِيمَةَ: حَدَّثَنِي قَيْسُ بْنُ حَبْتَرٍ قَالَ: سَأَلْتُ ابْنَ عَبَّاسٍ عَنِ الْجَرِّ الأَبْيَضِ، وَالْجَرِّ الأَخْضَرِ، وَالْجَرِّ الأَحْمَرِ؟ فَقَالَ: إِنَّ أَوَّلَ مَنْ

سَأَلَ النَّبِيَّ ﷺ وَفْدُ عَبْدِ الْقَيْسِ، فَقَالُوا: إِنَّا نُصِيبُ مِنَ الثُّفْلِ، فَأَيُّ الْأَسْقِيَةِ؟ فَقَالَ: لَا تَشْرَبُوا فِي الدُّبَّاءِ، وَالْمُزَفَّتِ، وَالنَّقِيرِ، وَالْحَنْتَمِ، وَاشْرَبُوا فِي الْأَسْقِيَةِ» ثُمَّ قَالَ: «إِنَّ اللَّهَ حَرَّمَ عَلَيَّ، أَوْ حَرَّمَ الْخَمْرَ وَالْمَيْسِرَ وَالْكُوبَةَ، وَكُلُّ مُسْكِرٍ حَرَامٌ». [راجع: ٢٠٢٠]

قَالَ سُفْيَانُ: قُلْتُ لِعَلِيِّ بْنِ بَذِيمَةَ: مَا الْكُوبَةُ؟ قَالَ: الطَّبْلُ.

delegation of 'Abdul-Qais. They said: We drink the dregs; what kind of vessels should we use? He said: "Do not drink from gourds, varnished jars, hollowed out stumps or green glazed pitchers; drink from waterskins." Then he said: "Allah has forbidden to me - or has forbidden - intoxicants, gambling and kettledrums, and every intoxicant is haram."

Comments: [Its *isnad* is *saheeh*]

تخريج: إسناده صحيح، وقصة وفد عبدالقيس عند خ: (٥٣)، م: (١٧).

٢٤٧٧- حَدَّثَنَا أَبُو أَحْمَدَ: حَدَّثَنَا سُفْيَانُ عَنْ رَجُلٍ، عَنْ جَابِرِ بْنِ زَيْدٍ، عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ قَالَ: «الْعَيْنُ حَقٌّ، تَسْتَنْزِلُ الْحَالِقَ». [انظر ما بعده]

تخريج: قوله: «العين حق» صحيح، وبقيته حسن لغيره، وهذا إسناد ضعيف لإبهام الراوي عن جابر بن زيد.

2477. It was narrated from Ibn 'Abbas (ﷺ) that the Prophet (ﷺ) said: "The (evil) eye is real and could cause the destruction of a mountain."

Comments: [His saying *"Al-ain Haqqun"* is *saheeh* and the remaining part of it is *hasan* because of corroborating evidence and this is a *da'eef isnad*]

٢٤٧٨- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْوَلِيدِ الْعَدَنِيُّ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ دُوَيْدٍ، عَنْ إِسْمَاعِيلَ ابْنِ ثَوْبَانَ، عَنْ جَابِرِ بْنِ زَيْدٍ، عَنِ ابْنِ عَبَّاسٍ مِثْلَهُ. [انظر: ٢٦٨١، ٧٠٧٠]

2478. A similar report was narrated from Ibn 'Abbas (ﷺ).

Comments: [*Hasan* because of corroborating evidence; this is a *da'eef isnad*]

تخريج: حسن لغيره، وهذا إسناد ضعيف، دويد البصري لين وإسماعيل مجهول.

٢٤٧٩- حَدَّثَنَا أَبُو أَحْمَدَ: حَدَّثَنَا سُفْيَانُ عَنْ عَبْدِ اللَّهِ بْنِ عُثْمَانَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «خَيْرُ أَكْحَالِكُمُ الْإِثْمِدُ عِنْدَ النَّوْمِ، يُنْبِتُ

2479. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) said: "The best of your kohl is antimony (applied) when you go to sleep. It makes the hair grow and makes the vision clear. And the best of your

garments are those that are white; wear them and shroud your dead in them."

Comments: [Its *isnad* is *qawi*]

الشَّعْرَ، وَيَجْلُو الْبَصَرَ، وَخَيْرُ ثِيَابِكُمُ الْبَيَاضُ، فَالْبَسُوهَا، وَكَفِّنُوا فِيهَا مَوْتَاكُمْ». [راجع: ٢٢١٩]

تخريج: إسناده قوي.

2480. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) forbade taking any animate being as a target.

Comments: [Its *isnad* is *qawi*, Muslim (1957)]

٢٤٨٠- حَدَّثَنَا أَبُو أَحْمَدَ: حَدَّثَنَا الْعَلَاءُ بْنُ صَالِحٍ: حَدَّثَنَا عَدِيُّ بْنُ ثَابِتٍ عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ أَنْ يُتَّخَذَ شَيْءٌ فِيهِ الرُّوحُ غَرَضًا. [انظر: ٢٥٣٢، ٢٥٨٦، ٣١٣٣، ٣١٥٥، ٣١٥٦، ٣٢١٥، وراجع: ١٨٦٣]

تخريج: إسناده قوي. م: (١٩٥٧).

2481. It was narrated from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) said: "The previously married woman has more right to decide concerning her marriage than her guardian, and the virgin should be consulted - and her silence is her approval."

Comments: [A *saheeh hadeeth*; and Muslim (1421) this is a *hasan isnad*]

٢٤٨١- حَدَّثَنَا أَبُو أَحْمَدَ: حَدَّثَنَا عُبَيْدُ اللَّهِ ابْنُ عَبْدِ اللَّهِ بْنِ مَوْهَبٍ قَالَ: أَخْبَرَنِي نَافِعُ بْنُ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ قَالَ: «الْأَيِّمُ أَمْلَكُ بِأَمْرِهَا مِنْ وَلِيِّهَا، وَالْبِكْرُ تُسْتَأْمَرُ فِي نَفْسِهَا، وَصُمَاتُهَا إِقْرَارُهَا». [راجع: ١٨٨٨]

تخريج: حديث صحيح. م: (١٤٢١). وهذا إسناد حسن.

2482. It was narrated that Ibn 'Abbas (ﷺ) said: The jinn used to listen to the Revelation; they would hear a word and add ten to it, and what they heard was true and what they added was false. [Shooting] stars were not used to target the jinn before that. When the Prophet (ﷺ) was sent, one of them would not come to a position to listen but a (shooting) star would be aimed at him, and

٢٤٨٢- حَدَّثَنَا أَبُو أَحْمَدَ: حَدَّثَنَا إِسْرَائِيلُ عَنْ أَبِي إِسْحَاقَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَ الْجِنُّ يَسْمَعُونَ الْوَحْيَ فَيَسْتَمِعُونَ الْكَلِمَةَ فَيَزِيدُونَ فِيهَا عَشْرًا، فَيَكُونُ مَا سَمِعُوا حَقًّا، وَمَا زَادُوهُ بَاطِلًا، وَكَانَتِ النُّجُومُ لَا يُرْمَى بِهَا قَبْلَ ذَلِكَ، فَلَمَّا بُعِثَ النَّبِيُّ ﷺ كَانَ أَحَدُهُمْ لَا يَأْتِي مَقْعَدَهُ إِلَّا رُمِيَ بِشِهَابٍ يُحْرِقُ مَا أَصَابَ، فَشَكَوْا ذَلِكَ

إِلَى إِبْلِيسَ، فَقَالَ: مَا هَذَا إِلَّا مِنْ أَمْرٍ قَدْ حَدَثَ. فَبَثَّ جُنُودَهُ، فَإِذَا هُمْ بِالنَّبِيِّ ﷺ يُصَلِّي بَيْنَ جَبَلَيْ نَخْلَةَ، فَأَتَوْهُ فَأَخْبَرُوهُ، فَقَالَ: هَذَا الْحَدَثُ الَّذِي حَدَثَ فِي الْأَرْضِ.

[انظر: ٢٩٧٧، وراجع: ٢٢٧١]

تخريج: إسناده صحيح. خ: (٧٧٣)، م: (٤٤٩).

it would burn whatever it hit. They complained about that to *Iblees* and he said: This can only be because of something that has happened. He sent his troops and they saw the Prophet (ﷺ) praying between the two mountains at Nakhlah. They came and told him about that and he said: This is what has happened on earth.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (773) and Muslim (449)]

٢٤٨٣- حَدَّثَنَا أَبُو أَحْمَدَ: حَدَّثَنَا عَبْدُ اللَّهِ ابْنُ الْوَلِيدِ الْعِجْلِيُّ ـ وَكَانَتْ لَهُ هَيْئَةٌ، رَأَيْنَاهُ عِنْدَ حَسَنٍ ـ عَنْ بُكَيْرِ بْنِ شِهَابٍ، عَنْ سَعِيدِ ابْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: أَقْبَلَتْ يَهُودُ إِلَى رَسُولِ اللَّهِ ﷺ، فَقَالُوا: يَا أَبَا الْقَاسِمِ، إِنَّا نَسْأَلُكَ عَنْ خَمْسَةِ أَشْيَاءَ، فَإِنْ أَنْبَأْتَنَا بِهِنَّ عَرَفْنَا أَنَّكَ نَبِيٌّ وَاتَّبَعْنَاكَ. فَأَخَذَ عَلَيْهِمْ مَا أَخَذَ إِسْرَائِيلُ عَلَى بَنِيهِ، إِذْ قَالُوا: ﴿اللَّهُ عَلَىٰ مَا نَقُولُ وَكِيلٌ﴾ (يوسف: ٦٦) قَالَ: «هَاتُوا» قَالُوا: أَخْبِرْنَا عَنْ عَلَامَةِ النَّبِيِّ. قَالَ: «تَنَامُ عَيْنَاهُ، وَلَا يَنَامُ قَلْبُهُ» قَالُوا: أَخْبِرْنَا كَيْفَ تُؤَنِّثُ الْمَرْأَةُ وَكَيْفَ تُذْكِرُ؟ قَالَ: «يَلْتَقِي الْمَاءَانِ، فَإِذَا عَلَا مَاءُ الرَّجُلِ مَاءَ الْمَرْأَةِ أَذْكَرَتْ، وَإِذَا عَلَا مَاءُ الْمَرْأَةِ مَاءَ الرَّجُلِ آنَثَتْ» قَالُوا: أَخْبِرْنَا مَا حَرَّمَ إِسْرَائِيلُ عَلَى نَفْسِهِ؟ قَالَ: «كَانَ يَشْتَكِي عِرْقَ النَّسَا، فَلَمْ يَجِدْ شَيْئًا يُلَائِمُهُ إِلَّا أَلْبَانَ كَذَا وَكَذَا» ـ قَالَ أَبِي: قَالَ بَعْضُهُمْ: يَعْنِي الْإِبِلَ ـ فَحَرَّمَ لُحُومَهَا» قَالُوا: صَدَقْتَ. قَالُوا: أَخْبِرْنَا مَا

2483. It was narrated that Ibn 'Abbas (ﷺ) said: Some Jews came to the Messenger of Allah (ﷺ) and said: O Abul-Qasim, we are going to ask you about five things; if you tell us what we know about them, then you are indeed a Prophet and we will follow you. He took a promise from them as Isra'eel took a promise from his sons when they said: "Allah is the Witness to what we have said" [Yoosuf 12:66]. He said: "Let's hear it." They said: Tell us about the sign of a Prophet. He said: "His eyes sleep but his heart does not sleep." They said: Tell us how can a woman give birth to a female or a male? He said: "The two waters meet and if the man's water prevails over the woman's, she will give birth to a male, but if the woman's water prevails, she will give birth to a female." They said: Tell us what Isra'eel forbade to himself. He said: "He suffered from sciatica and could not find anything to help him except the milk of such and such" - my

father said: meaning camel's milk - so he forbade (camel meat) to himself." They said: You are right. They said: Tell us about thunder. He said: "One of the angels of Allah, may He be glorified and exalted, is in charge of the clouds. In his hand is a whip of fire with which he collects the clouds and drives them wherever Allah commands." They said: What is this sound that we hear? He said: "His voice." They said: You are right; there is only one question left, and it is the one that will decide whether we swear allegiance to you. There is no Prophet but he has an angel who brings news to him; tell us who your angel is. He said: "Jibreel (ﷺ)." They said: Jibreel! He is the one who brings down war, fighting and punishment; he is our enemy. If you had said Mika'eel, who brings down mercy, plants and rain, it would have been fine. Then Allah, may He be glorified and exalted, revealed the words: "Whoever is an enemy to Jibreel (Gabriel) (let him die in his fury), for indeed he has brought it (this Qur'an) down to your heart by Allah's Permission, confirming what came before it [i.e. the Tawrat (Torah) and the Injeel (Gospel)] and guidance and glad tidings for the believers'" [al-Baqarah 2:97].

هَذَا الرَّعْدُ؟ قَالَ: «مَلَكٌ مِنْ مَلَائِكَةِ اللَّهِ عَزَّ وَجَلَّ مُوَكَّلٌ بِالسَّحَابِ، بِيَدِهِ ـ أَوْ فِي يَدِهِ ـ مِخْرَاقٌ مِنْ نَارٍ، يَزْجُرُ بِهِ السَّحَابَ، يَسُوقُهُ حَيْثُ أَمَرَ اللَّهُ» قَالُوا: فَمَا هَذَا الصَّوْتُ الَّذِي نَسْمَعُ؟ قَالَ: «صَوْتُه» قَالُوا: صَدَقْتَ، إِنَّمَا بَقِيَتْ وَاحِدَةٌ وَهِيَ الَّتِي نُبَايِعُكَ إِنْ أَخْبَرْتَنَا بِهَا، فَإِنَّهُ لَيْسَ مِنْ نَبِيٍّ إِلَّا لَهُ مَلَكٌ يَأْتِيهِ بِالْخَبَرِ، فَأَخْبِرْنَا مَنْ صَاحِبُكَ؟ قَالَ: «جِبْرِيلُ عَلَيْهِ السَّلَامُ» قَالُوا: جِبْرِيلُ ذَاكَ الَّذِي يَنْزِلُ بِالْحَرْبِ وَالْقِتَالِ وَالْعَذَابِ عَدُوُّنَا، لَوْ قُلْتَ: مِيكَائِيلَ الَّذِي يَنْزِلُ بِالرَّحْمَةِ وَالنَّبَاتِ وَالْقَطْرِ لَكَانَ، فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: ﴿مَن كَانَ عَدُوًّا لِّجِبْرِيلَ﴾ (البقرة: ٩٧) إِلَى آخِرِ الْآيَةِ. (١/ ٢٧٥) [انظر: ٢٥١٤]

Comments: [A *hasan hadeeth*]

تخريج: حديث حسن. قصة الرعد منكرة، فقد تفرد بها بكير بن شهاب.

2484. It was narrated that Ibn 'Abbas (ﷺ) said: We were with the Prophet (ﷺ) on a journey, and the

٢٤٨٤- حَدَّثَنَا الْحَسَنُ بْنُ يَحْيَى: حَدَّثَنَا الْفَضْلُ بْنُ مُوسَى عَنْ حُسَيْنِ بْنِ وَاقِدٍ، عَنْ

عِلْبَاءَ بْنِ أَحْمَرَ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كُنَّا مَعَ النَّبِيِّ ﷺ فِي سَفَرٍ، فَحَضَرَ النَّحْرُ، فَذَبَحْنَا الْبَقَرَةَ عَنْ سَبْعَةٍ، وَالْبَعِيرَ عَنْ عَشَرَةٍ.

Day of Sacrifice came, so we slaughtered a cow on behalf of seven, and a camel on behalf of ten.

Comments: [In its chain Hasan bin Yahya is uncertain]

تخريج: في سنده الحسن بن يحيى فيه نظر، لكنه توبع والحسين بن واقد عنده بعض ما ينكر، وقد تفرد برواية حديث ابن عباس هذا.

٢٤٨٥- حَدَّثَنَا الْحَسَنُ بْنُ يَحْيَى وَالطَّالَقَانِيُّ قَالَا: حَدَّثَنَا الْفَضْلُ بْنُ مُوسَى: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ سَعِيدِ بْنِ أَبِي هِنْدٍ عَنْ ثَوْرِ بْنِ زَيْدٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَ النَّبِيُّ ﷺ يُصَلِّي يَلْتَفِتُ يَمِينًا وَشِمَالًا، لَا يَلْوِي عُنُقَهُ خَلْفَ ظَهْرِهِ. [انظر: ٢٤٧٦، ٢٧٩١]

قَالَ الطَّالَقَانِيُّ: حَدَّثَنِي ثَوْرٌ عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ ... مِثْلَهُ.

تخريج: إسناده صحيح.

2485. It was narrated that Ibn 'Abbas (ﷺ) said: The Prophet (ﷺ) used to turn to the right and to the left, but he did not twist his neck all the way to the back.

Comments: [Its *isnad* is *saheeh*]

٢٤٨٦- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ سَعِيدِ بْنِ أَبِي هِنْدٍ عَنْ رَجُلٍ مِنْ أَصْحَابِ عِكْرِمَةَ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَلْحَظُ فِي صَلَاتِهِ مِنْ غَيْرِ أَنْ يَلْوِيَ عُنُقَهُ.

تخريج: هذا مرسل، رواية عكرمة عن النبي ﷺ مرسلة.

2486. 'Abdullah bin Sa'eed bin Abi Hind narrated, from one of the companions of 'Ikrimah, who said: The Messenger of Allah (ﷺ) used to notice things whilst praying, without turning his neck.

Comments: [This is *mursal*]

٢٤٨٧- حَدَّثَنَا حَسَنُ بْنُ الرَّبِيعِ: حَدَّثَنَا حَمَّادُ ابْنُ زَيْدٍ عَنِ الْجَعْدِ أَبِي عُثْمَانَ عَنْ

2487. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) said: "Whoever sees something in his leader that he

أَبِي رَجَاءٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ رَأَى مِنْ أَمِيرِهِ شَيْئًا يَكْرَهُهُ، فَلْيَصْبِرْ، فَإِنَّهُ مَنْ خَالَفَ الْجَمَاعَةَ شِبْرًا فَمَاتَ، فَمِيتَتُهُ جَاهِلِيَّةٌ». [انظر: ٢٧٠٢، ٢٨٢٥، ٢٨٢٦]

dislikes, let him be patient, for whoever differs a handspan from the main body of the Muslims (*jama'ah*) and dies, his death will be a death of *Jahiliyyah*."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (7053) and Muslim (1849)]

تخريج: إسناده صحيح. خ: (٧٠٥٣)، م: (١٨٤٩).

٢٤٨٨- حَدَّثَنَا أَبُو نُعَيْمٍ الْفَضْلُ بْنُ دُكَيْنٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ مُسْلِمٍ الْعَبْدِيُّ قَالَ: حَدَّثَنَا أَبُو الْمُتَوَكِّلِ: أَنَّ ابْنَ عَبَّاسٍ حَدَّثَ: أَنَّهُ بَاتَ عِنْدَ نَبِيِّ اللَّهِ ﷺ ذَاتَ لَيْلَةٍ، فَقَامَ نَبِيُّ اللَّهِ ﷺ مِنَ اللَّيْلِ، فَخَرَجَ فَنَظَرَ فِي السَّمَاءِ، ثُمَّ تَلَا هَذِهِ الْآيَةَ الَّتِي فِي آلِ عِمْرَانَ: ﴿إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ﴾ حَتَّى بَلَغَ ﴿سُبْحَانَكَ فَقِنَا عَذَابَ النَّارِ﴾ (آل عمران: ١٩٠، ١٩١) ثُمَّ رَجَعَ إِلَى الْبَيْتِ فَتَسَوَّكَ وَتَوَضَّأَ، ثُمَّ قَامَ فَصَلَّى، ثُمَّ اضْطَجَعَ، ثُمَّ رَجَعَ أَيْضًا فَنَظَرَ فِي السَّمَاءِ، ثُمَّ تَلَا هَذِهِ الْآيَةَ، ثُمَّ رَجَعَ فَتَسَوَّكَ وَتَوَضَّأَ، ثُمَّ قَامَ فَصَلَّى، ثُمَّ اضْطَجَعَ، ثُمَّ رَجَعَ أَيْضًا فَنَظَرَ فِي السَّمَاءِ، ثُمَّ تَلَا هَذِهِ الْآيَةَ، ثُمَّ رَجَعَ فَتَسَوَّكَ وَتَوَضَّأَ، ثُمَّ قَامَ فَصَلَّى. [انظر: ٣٢٧٦، ٣٥٤١، وراجع: ٢١٦٤]

تخريج: إسناده صحيح، خ: (١١٧)، م: (٢٥٦).

2488. Abul-Mutawakkil narrated that Ibn 'Abbas (ﷺ) narrated that he stayed overnight with the Prophet of Allah (ﷺ) one night. The Prophet of Allah (ﷺ) got up at night, and went out and looked at the sky, then he recited this verse from Al 'Imran: "Verily, in the creation of the heavens and the earth, and in the alternation of night and day - up to glory to - You! (Exalted are You above all that they associate with You as partners). Give us salvation from the torment of the Fire" [Al 'Imran 3:190, 191]. Then he went back to the house and cleaned his teeth with the *siwak* and did *wudoo'*, then he got up and prayed, then he lay down. Then he got up again and looked at the sky, then he recited this verse; then he went back and cleaned his teeth with the *siwak* and did *wudoo'*, then he got up and prayed, then he lay down. Then he went again and looked at the sky, then he recited this verse, then he went back and cleaned his teeth with the *siwak* and did *wudoo'*, then he got up and prayed.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (117) and Muslim (256)]

2489. It was narrated that Ibn 'Abbas (ﷺ) said: When the Messenger of Allah (ﷺ) said: "Allah hears the one who praises Him," he said: "O Allah our Lord, to You be praise filling the heaven, filling the earth and filling whatever else You will."

Comments: [*Saheeh*]

٢٤٨٩- حَدَّثَنَا مُعَاوِيَةُ بْنُ عَمْرٍو قَالَ: حَدَّثَنَا زَائِدَةُ عَنْ مَنْصُورٍ، عَنْ أَبِي هَاشِمٍ، عَنْ يَحْيَى بْنِ عَبَّادٍ - أَوْ عَنْ أَبِي هَاشِمٍ، عَنْ حَجَّاجٍ، شَكَّ مَنْصُورٌ - عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا قَالَ: «سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ» قَالَ: «اللَّهُمَّ رَبَّنَا لَكَ الْحَمْدُ مِلْءَ السَّمَوَاتِ وَمِلْءَ الْأَرْضِ، وَمِلْءَ مَا شِئْتَ مِنْ شَيْءٍ بَعْدُ». [راجع: ٢٤٤٠]

قَالَ: وَقَالَ مَنْصُورٌ: وَحَدَّثَنِي عَوْنٌ عَنْ أَخِيهِ عُبَيْدِ اللَّهِ بِهَذَا.

تخريج: صحيح. حجاج هو: حجاج بن أرطاة بن دينار، وروايتهما عن سعيد بن جبير منقطعة.

2490. It was narrated from Ibn 'Abbas (ﷺ) that it was suggested to the Messenger of Allah (ﷺ) that he should marry the daughter of Hamzah. He said: "She is the daughter of my brother through breastfeeding, and what becomes *mahram* (forbidden for marriage) through breastfeeding is that which becomes *mahram* through blood ties."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (2645) and Muslim (1447)]

٢٤٩٠- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ بَكْرٍ وَمُحَمَّدُ بْنُ جَعْفَرٍ قَالَا: حَدَّثَنَا سَعِيدٌ عَنْ قَتَادَةَ، عَنْ جَابِرِ بْنِ زَيْدٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ أُرِيدَ عَلَى ابْنَةِ حَمْزَةَ أَنْ يَتَزَوَّجَهَا، فَقَالَ: «إِنَّهَا ابْنَةُ أَخِي مِنَ الرَّضَاعَةِ، وَإِنَّهُ يَحْرُمُ مِنَ الرَّضَاعَةِ مَا يَحْرُمُ مِنَ النَّسَبِ». [انظر: ٣١٤٤، و راجع: ١٩٥٢]

تخريج: إسناده صحيح. خ: (٢٦٤٥)، م: (١٤٤٧).

2491. It was narrated from Ibn 'Abbas (ﷺ) that 'Ali spoke to the Prophet (ﷺ) about the daughter of Hamzah and mentioned how beautiful she was. The Messenger of Allah (ﷺ) said: "She is the daughter of my brother through breastfeeding." Then the Prophet

٢٤٩١- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ بَكْرٍ قَالَ: حَدَّثَنَا سَعِيدٌ عَنْ عَلِيِّ بْنِ زَيْدٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ عَلِيًّا قَالَ لِلنَّبِيِّ ﷺ فِي ابْنَةِ حَمْزَةَ، وَذَكَرَ مِنْ جَمَالِهَا، فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّهَا ابْنَةُ أَخِي مِنَ

الرَّضَاعَةِ»، ثُمَّ قَالَ نَبِيُّ اللَّهِ ﷺ: «أَمَا عَلِمْتَ أَنَّ اللَّهَ عَزَّ وَجَلَّ حَرَّمَ مِنَ الرَّضَاعَةِ مَا حَرَّمَ مِنَ النَّسَبِ». [انظر: ما قبله]

تخريج: صحيح، وهذا إسناد ضعيف، لضعف علي بن زيدولم يسمعه سعيد من علي بن زيد.

of Allah (ﷺ) said: "Do you not know that Allah, may He be glorified and exalted, makes *mahram* (forbidden for marriage) through breastfeeding that which He makes *mahram* through blood ties?"

Comments: [*Saheeh* and this is a *da'eef isnad*]

٢٤٩٢- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ بَكْرٍ وَمُحَمَّدُ بْنُ جَعْفَرٍ قَالَا: حَدَّثَنَا سَعِيدُ بْنُ أَبِي عَرُوبَةَ عَنْ يَعْلَى بْنِ حَكِيمٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّهُ كَانَ لَا يَرَى بَأْسًا أَنْ يَتَزَوَّجَ الرَّجُلُ وَهُوَ مُحْرِمٌ، وَيَقُولُ: إِنَّ نَبِيَّ اللَّهِ ﷺ تَزَوَّجَ مَيْمُونَةَ بِنْتَ الْحَارِثِ بِمَاءٍ يُقَالُ لَهُ: سَرِفُ، وَهُوَ مُحْرِمٌ، فَلَمَّا قَضَى نَبِيُّ اللَّهِ حَجَّتَهُ، أَقْبَلَ، حَتَّى إِذَا كَانَ بِذَلِكَ الْمَاءِ أَعْرَسَ بِهَا. [راجع: ٢٢٠٠]

تخريج: إسناده صحيح.

2492. It was narrated from Ibn 'Abbas (ﷺ) that he did not see anything wrong with a man getting married whilst in *ihram*, and he said: The Prophet of Allah (ﷺ) married Maimoonah bint al-Harith at an oasis called Sarif, when he was in *ihram*. And when the Prophet of Allah (ﷺ) completed his *Hajj*, he moved on and when he was at that oasis he consummated the marriage with her.

Comments: [Its *isnad* is *saheeh*]

٢٤٩٣- حَدَّثَنَا مُحَمَّدُ بْنُ سَابِقٍ: حَدَّثَنَا إِسْرَائِيلُ عَنْ أَبِي يَحْيَى الْقَتَّاتِ، عَنْ مُجَاهِدٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: مَرَّ رَسُولُ اللَّهِ ﷺ عَلَى رَجُلٍ، وَفَخِذُهُ خَارِجَةٌ فَقَالَ: «غَطِّ فَخِذَكَ، فَإِنَّ فَخِذَ الرَّجُلِ مِنْ عَوْرَتِهِ». [راجع: ١٢٤٩]

2493. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) passed by a man whose thigh was showing. He said: "Cover your thigh, for a man's thigh is part of his *'awrah*."

Comments: [*Hasan lishawahidihi* and this is a *da'eef isnad*]

تخريج: حسن لشواهده، وهذا إسناد ضعيف، أبو يحيى القتات ليّن الحديث وروى عنه إسرائيل أحاديث كثيرة مناكير جداً.

٢٤٩٤- حَدَّثَنَا مُحَمَّدُ بْنُ سَابِقٍ: حَدَّثَنَا إِسْرَائِيلُ عَنْ إِبْرَاهِيمَ بْنِ مُهَاجِرٍ، عَنْ مُجَاهِدٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ: أَيُّ

2494. It was narrated that Ibn 'Abbas (ﷺ) said: Which of the two recitations came at a later date, the recitation of 'Abdullah

الْقِرَاءَتَيْنِ كَانَتْ أَخِيرًا: قِرَاءَةُ عَبْدِ اللَّهِ، أَوْ قِرَاءَةُ زَيْدٍ؟ قَالَ: قُلْنَا: قِرَاءَةُ زَيْدٍ. قَالَ (١/ ٢٧٦): لَا، إِلَّا إِنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَعْرِضُ الْقُرْآنَ عَلَى جِبْرِيلَ كُلَّ عَامٍ مَرَّةً، فَلَمَّا كَانَ فِي الْعَامِ الَّذِي قُبِضَ فِيهِ عَرَضَهُ عَلَيْهِ مَرَّتَيْنِ، وَكَانَتْ آخِرَ الْقِرَاءَةِ قِرَاءَةُ عَبْدِ اللَّهِ. [انظر: ٢٩٩٩، ٣٤٢٢، و راجع: ٢٠٤٢]

or the recitation of Zaid? He said: We said: The recitation of Zaid. He said: No; the Messenger of Allah (ﷺ) used to review the Qur'an with Jibreel every year, and in the year in which he died, he reviewed it with him twice, and the last recitation was the recitation of 'Abdullah.

Comments: [*Saheeh; this is a da'eef isnad*]

تخريج: صحيح، وهذا إسناد ضعيف، إبراهيم بن مهاجر ليّن الحديث.

٢٤٩٥- حَدَّثَنَا مُعَاوِيَةُ بْنُ عَمْرٍو: حَدَّثَنَا أَبُو إِسْحَاقَ عَنْ سُفْيَانَ، عَنْ حَبِيبِ بْنِ أَبِي عَمْرَةَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ فِي قَوْلِهِ: ﴿الٓمٓ ۝ غُلِبَتِ ٱلرُّومُ﴾ قَالَ: غُلِبَتْ وَغَلَبَتْ قَالَ: كَانَ الْمُشْرِكُونَ يُحِبُّونَ أَنْ تَظْهَرَ فَارِسُ عَلَى الرُّومِ، لِأَنَّهُمْ أَهْلُ أَوْثَانٍ، وَكَانَ الْمُسْلِمُونَ يُحِبُّونَ أَنْ تَظْهَرَ الرُّومُ عَلَى فَارِسَ، لِأَنَّهُمْ أَهْلُ كِتَابٍ، فَذَكَرُوهُ لِأَبِي بَكْرٍ، فَذَكَرَهُ أَبُو بَكْرٍ لِرَسُولِ اللَّهِ ﷺ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَمَا إِنَّهُمْ سَيَغْلِبُونَ» قَالَ: فَذَكَرَهُ أَبُو بَكْرٍ لَهُمْ، فَقَالُوا: اجْعَلْ بَيْنَنَا وَبَيْنَكَ أَجَلًا، فَإِنْ ظَهَرْنَا، كَانَ لَنَا كَذَا وَكَذَا، وَإِنْ ظَهَرْتُمْ، كَانَ لَكُمْ كَذَا وَكَذَا. فَجَعَلَ أَجَلًا خَمْسَ سِنِينَ، فَلَمْ يَظْهَرُوا، فَذَكَرَ ذَلِكَ أَبُو بَكْرٍ لِلنَّبِيِّ ﷺ، فَقَالَ: «أَلَا جَعَلْتَهَا إِلَى دُونَ؛ قَالَ: أُرَاهُ قَالَ: الْعَشْرِ؟» _ قَالَ: قَالَ سَعِيدُ بْنُ جُبَيْرٍ: الْبِضْعُ مَا دُونَ الْعَشْرِ _ ثُمَّ ظَهَرَتِ الرُّومُ بَعْدُ، قَالَ: فَذَلِكَ

2495. It was narrated that Ibn 'Abbas (ﷺ) said concerning the verse, "Alif-Lam-Meem. [These letters are one of the miracles of the Qur'an, and none but Allah (Alone) knows their meanings.] The Romans have been defeated" [ar-Room 30:1-2]: They were defeated then they prevailed. The *mushrikeen* wanted the Persians to prevail against the Byzantines because they were idol-worshippers, and the Muslims wanted the Byzantines to prevail against the Persians, because they were people of the Book. They mentioned this to Abu Bakr, and Abu Bakr mentioned that to the Messenger of Allah (ﷺ), and the Messenger of Allah (ﷺ) said: "They will prevail." Abu Bakr mentioned that to them and they said: Set a deadline: if we prevail, we will have such and such, and if you prevail, you will have such and such. So they set a deadline of five years, but they did not prevail. Abu Bakr mentioned that to the Prophet (ﷺ) and he said:

قَوْلُهُ: ﴿الٓمٓ ○ غُلِبَتِ ٱلرُّومُ﴾ إِلَى قَوْلِهِ: ﴿وَيَوْمَئِذٍ يَفْرَحُ ٱلْمُؤْمِنُونَ﴾ قَالَ: يَفْرَحُونَ ﴿بِنَصْرِ ٱللَّهِ﴾ [انظر: ٢٧٦٩]

تخريج: إسناده صحيح.

"Why didn't you make it within ten years?" - Sa'eed bin Jubair said: Less than ten years - Then the Byzantines prevailed after that. That is what Allah said: "Alif-Lam-Meem. The Romans have been defeated... And on that day, the believers (i.e. Muslims) will rejoice (at the victory given by Allah to the Romans against the Persians) -With the Help of Allah" [ar-Room 30:1-5].

Comments: [Its *isnad* is *saheeh*]

٢٤٩٦- حَدَّثَنَا مُعَاوِيَةُ بْنُ عَمْرٍو قَالَ: حَدَّثَنَا زَائِدَةُ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ خُثَيْمٍ قَالَ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ أَبِي مُلَيْكَةَ أَنَّهُ حَدَّثَهُ ذَكْوَانُ حَاجِبُ عَائِشَةَ: أَنَّهُ جَاءَ عَبْدُ اللَّهِ بْنُ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا يَسْتَأْذِنُ عَلَى عَائِشَةَ، فَجِئْتُ وَعِنْدَ رَأْسِهَا ابْنُ أَخِيهَا عَبْدُ اللَّهِ بنُ عَبْدِ الرَّحْمَنِ، فَقُلْتُ: هَذَا ابْنُ عَبَّاسٍ يَسْتَأْذِنُ، فَأَكَبَّ عَلَيْهَا ابْنُ أَخِيهَا عَبْدُ اللَّهِ، فَقَالَ: هَذَا عَبْدُ اللَّهِ بْنُ عَبَّاسٍ يَسْتَأْذِنُ، وَهِيَ تَمُوتُ، فَقَالَتْ: دَعْنِي مِنِ ابْنِ عَبَّاسٍ، فَقَالَ: يَا أُمَّتَاهُ، إِنَّ ابْنَ عَبَّاسٍ مِنْ صَالِحِي بَنِيكِ، لِيُسَلِّمْ عَلَيْكِ، وَيُوَدِّعْكِ. فَقَالَتْ: ائْذَنْ لَهُ إِنْ شِئْتَ. قَالَ: فَأَدْخَلْتُهُ، فَلَمَّا جَلَسَ قَالَ: أَبْشِرِي. فَقَالَتْ: أَيْضًا، فَقَالَ: مَا بَيْنَكِ وَبَيْنَ أَنْ تَلْقَي مُحَمَّدًا ﷺ وَالأَحِبَّةَ، إِلَّا أَنْ تَخْرُجَ الرُّوحُ مِنَ الْجَسَدِ، كُنْتِ أَحَبَّ نِسَاءِ رَسُولِ اللَّهِ ﷺ إِلَى رَسُولِ اللَّهِ، وَلَمْ يَكُنْ رَسُولُ اللَّهِ يُحِبُّ إِلَّا طَيِّبًا، وَسَقَطَتْ قِلَادَتُكِ لَيْلَةَ الأَبْوَاءِ، فَأَصْبَحَ رَسُولُ اللَّهِ ﷺ حَتَّى

2496. 'Abdullah bin Abi Mulaikah narrated that Dhakwan, 'A'ishah's doorkeeper, told him that 'Abdullah bin 'Abbas (ﷺ) came and asked for permission to enter upon 'A'ishah. I [Dhakwan] came and found that her brother's son, 'Abdullah bin 'Abdur-Rahman, was with her. I said: Ibn 'Abbas is here, asking for permission to come in. Her nephew 'Abdullah came to her and bent down, and said: 'Abdullah bin 'Abbas is asking permission to come in. This was when she was dying. She said: Keep Ibn 'Abbas away from me. He said: O my mother, Ibn 'Abbas is one of your righteous sons; let him greet you and bid you farewell. She said: Let him in if you want. So I let him and, and when he sat down he said: Be of good cheer. She said: You too. He said: There is nothing between you and meeting Muhammad (ﷺ) and the beloved ones except the departure of the soul from the body. You were the dearest of the wives of the Messenger of Allah (ﷺ) to the

Messenger of Allah, and the Messenger of Allah (ﷺ) would not have loved anyone but one who was good. Your necklace was lost on the night of al-Abwa', and the Messenger of Allah (ﷺ) stayed to look for it and in the morning he found himself and the people with no water. Then Allah revealed the words "perform *Tayammum* with clean earth" [al-Ma'idah 4:43]. That was because of you, the concession that Allah granted to this *ummah*. And Allah revealed your innocence from above the seven heavens and Jibreel brought it, and there is no mosque in which Allah is remembered but this verse is recited night and day therein. She said: Leave me alone, O Ibn 'Abbas. By the One in Whose hand is my soul, would that I had been forgotten and out of sight! (cf. 19:23).

يُصْبِحَ فِي الْمَنْزِلِ، وَأَصْبَحَ النَّاسُ لَيْسَ مَعَهُمْ مَاءٌ، فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: ﴿فَتَيَمَّمُوا صَعِيدًا طَيِّبًا﴾ (المائدة: ٦) فَكَانَ ذَلِكَ فِي سَبَبِكِ وَمَا أَنْزَلَ اللَّهُ عَزَّ وَجَلَّ لِهَذِهِ الْأُمَّةِ مِنَ الرُّخْصَةِ، وَأَنْزَلَ اللَّهُ بَرَاءَتَكِ مِنْ فَوْقِ سَبْعِ سَمَوَاتٍ، جَاءَ بِهِ الرُّوحُ الْأَمِينُ، فَأَصْبَحَ لَيْسَ لِلَّهِ مَسْجِدٌ مِنْ مَسَاجِدِ اللَّهِ يُذْكَرُ فِيهِ اللَّهُ إِلَّا يُتْلَى فِيهِ آنَاءَ اللَّيْلِ وَآنَاءَ النَّهَارِ. فَقَالَتْ: دَعْنِي مِنْكَ يَا ابْنَ عَبَّاسٍ، وَالَّذِي نَفْسِي بِيَدِهِ، لَوَدِدْتُ أَنِّي كُنْتُ نَسْيًا مَنْسِيًّا. [راجع: ١٩٠٥، وانظر: ٣٢٦٢]

Comments: [Its *isnad* is *qawi*]

تخريج: إسناده قوي.

2497. Sufyan narrated from Laith from a man who said: Ibn 'Abbas (ﷺ) said to her: You were called Ummul-Mu'mineen so as to be blessed; it was your name before you were born.

Comments: [Its *isnad* is *da'eef*, Laith bin Abu Sulaim is *da'eef* and his Shaikh is unknown]

٢٤٩٧- حَدَّثَنَا سُفْيَانُ عَنْ لَيْثٍ عَنْ رَجُلٍ قَالَ: قَالَ لَهَا ابْنُ عَبَّاسٍ: إِنَّمَا سُمِّيتِ أُمَّ الْمُؤْمِنِينَ لِتَسْعَدِي، وَإِنَّهُ لَاسْمُكِ قَبْلَ أَنْ تُولَدِي. [راجع: ١٩٠٦]

تخريج: إسناده ضعيف، ليث بن أبي سليم ضعيف وشيخه مجهول.

2498. 'Ata' narrated that Ibn 'Abbas told him that when the Messenger of Allah (ﷺ) raised his head from bowing, he said: "O Allah our Lord, to You be praise filling the heaven, filling the earth and filling whatever else You will."

٢٤٩٨- حَدَّثَنِي مُعَاوِيَةُ: حَدَّثَنَا زَائِدَةُ عَنْ هِشَامٍ، عَنْ قَيْسِ بْنِ سَعْدٍ: حَدَّثَنِي عَطَاءٌ: أَنَّ ابْنَ عَبَّاسٍ حَدَّثَهُ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ قَالَ: «اللَّهُمَّ رَبَّنَا لَكَ الْحَمْدُ مِلْءَ السَّمَوَاتِ وَمِلْءَ الْأَرْضِ،

وَمِلْءَ مَا شِئْتَ مِنْ شَيْءٍ بَعْدُ». [انظر: ٣٤٩٨، وراجع: ٢٤٤٠]

تخريج: إسناده صحيح. م: (٤٧٨).

Comments: [Its *isnad* is *saheeh*, Muslim (478)]

٢٤٩٩- حَدَّثَنَا مُعَاوِيَةُ - هُوَ ابْنُ عَمْرٍو -: حَدَّثَنَا زَائِدَةُ: حَدَّثَنَا حَبِيبُ بْنُ أَبِي عَمْرَةَ عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ عَنِ الدُّبَّاءِ وَالْحَنْتَمِ وَالْمُزَفَّتِ وَالنَّقِيرِ، وَأَنْ يُخْلَطَ الْبَلَحُ وَالزَّهْوُ. [انظر: ٢٦٥٠، ٢٧٧١، ٣١١٠، ٣٣٠٠، ٢٦٠٧، وراجع: ١٩٦١]

تخريج: إسناده صحيح، م: (١٩٩٥).

2499. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) forbade gourds, green glazed pitchers, varnished jars and hollowed-out stumps, and he forbade mixing dates once they begin to ripen (*balh*) with unripe dates that have begun to take on a red or yellow colour (*zahw*).

Comments: [Its *isnad* is *saheeh*, Muslim (1995)]

٢٥٠٠- حَدَّثَنَا مُعَاوِيَةُ: حَدَّثَنَا أَبُو إِسْحَاقَ عَنْ مُحَمَّدِ بْنِ أَبِي حَفْصَةَ، عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَ الْفَتْحُ فِي ثَلَاثَ عَشْرَةَ خَلَتْ مِنْ رَمَضَانَ.

تخريج: إسناده حسن.

2500. It was narrated that Ibn 'Abbas (ﷺ) said: The conquest (of Makkah) occurred on the thirteenth of Ramadan.

Comments: [Its *isnad* is *hasan*]

٢٥٠١- حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عَدِيٍّ عَنِ ابْنِ عَوْنٍ، عَنْ مُجَاهِدٍ قَالَ: كُنَّا عِنْدَ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا، فَذَكَرُوا الدَّجَّالَ فَقَالُوا: إِنَّهُ مَكْتُوبٌ بَيْنَ عَيْنَيْهِ: ك ف ر. قَالَ: مَا تَقُولُونَ؟ قَالَ: يَقُولُونَ: مَكْتُوبٌ (١/ ٢٧٧) بَيْنَ عَيْنَيْهِ: ك ف ر. قَالَ: فَقَالَ ابْنُ عَبَّاسٍ: لَمْ أَسْمَعْهُ قَالَ ذَلِكَ، وَلَكِنْ قَالَ: «أَمَّا إِبْرَاهِيمُ عَلَيْهِ السَّلَامُ فَانْظُرُوا إِلَى صَاحِبِكُمْ، وَأَمَّا مُوسَى عَلَيْهِ السَّلَام، فَرَجُلٌ آدَمُ جَعْدٌ، عَلَى جَمَلٍ أَحْمَرَ مَخْطُومٍ بِخُلْبَةٍ، كَأَنِّي أَنْظُرُ

2501. It was narrated that Mujahid said: We were with Ibn 'Abbas (ﷺ) and they mentioned the Dajjal, saying that written between his eyes will be (the letters) kaf, fa', ra'. He said: What are you saying? He said: They are saying that written between his eyes will be (the letters) kaf, fa', ra'. Ibn 'Abbas (ﷺ) said: I did not hear him say this; rather he said: "As for Ibraheem (ﷺ), look at your companion [meaning himself]. As for Moosa (ﷺ), he was dark with curly hair, riding a red camel with reins of palm-fibres. It is as if I can

see him going down into the valley, reciting the *Talbiyah*."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1555) and Muslim (166)]

إِلَيْهِ إِذَا انْحَدَرَ فِي الْوَادِي يُلَبِّي». [انظر: ٢٥٠٢، ٢٦٩٧، وراجع: ١٨٥٤]

تخريج: إسناده صحيح. خ: (١٥٥٥)، م: (١٦٦).

2502. It was narrated that Mujahid said: They mentioned him - meaning the Dajjal - and he said: Written between his eyes will be (the letters) kaf, fa', ra'. Ibn 'Abbas (ﷺ) said: I did not hear him say that; rather he said: "As for Ibraheem (ﷺ), look at your companion - Yazeed said: meaning himself (ﷺ). - And as for Moosa (ﷺ), he was dark with curly hair, tall, riding a red camel with reins of palm-fibres. It is as if I can see him going down into the valley, reciting the *Talbiyah*."

Comments: [Its *isnad* is *saheeh*]

٢٥٠٢- حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا ابْنُ عَوْنٍ عَنْ مُجَاهِدٍ قَالَ: ذَكَرُوهُ - يَعْنِي الدَّجَّالَ - فَقَالَ: مَكْتُوبٌ بَيْنَ عَيْنَيْهِ: ك ف ر. فَقَالَ ابْنُ عَبَّاسٍ: لَمْ أَسْمَعْهُ يَقُولُ ذَاكَ، وَلَكِنْ قَالَ: «أَمَّا إِبْرَاهِيمُ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ، فَانْظُرُوا إِلَى صَاحِبِكُمْ - قَالَ يَزِيدُ: يَعْنِي نَفْسَهُ - وَأَمَّا مُوسَى فَرَجُلٌ آدَمُ جَعْدٌ طُوَالٌ، عَلَى جَمَلٍ أَحْمَرَ مَخْطُومٍ بِخُلْبَةٍ، كَأَنِّي أَنْظُرُ إِلَيْهِ، وَقَدِ انْحَدَرَ مِنَ الْوَادِي يُلَبِّي». [راجع ما قبله]

قَالَ أَبِي: قَالَ هُشَيْمٌ: الْخُلْبَةُ: اللِّيفُ.

تخريج: إسناده صحيح. راجع ماقبله.

2503. It was narrated from Muhammad that Ibn 'Abbas - Ibn 'Awn said: I think he attributed it to the Prophet (ﷺ) - instructed a caller to call out on a rainy day: "Pray where you are [where your mounts or tents are]."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (616) and Muslim (699)]

٢٥٠٣- حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنِ ابْنِ عَوْنٍ، عَنْ مُحَمَّدٍ: أَنَّ ابْنَ عَبَّاسٍ - قَالَ ابْنُ عَوْنٍ: أَظُنُّهُ قَدْ رَفَعَهُ - قَالَ: أَمَرَ مُنَادِيًا، فَنَادَى فِي يَوْمٍ مَطِيرٍ: أَنْ صَلُّوا فِي رِحَالِكُمْ.

تخريج: إسناده صحيح. خ: (٦١٦)، م: (٦٩٩).

2504. It was narrated from Ibn 'Abbas (ﷺ) that a sheep died in one of the houses of the Prophet's wives, and the Prophet (ﷺ) said: "Why don't you make use of its skin?"

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1492) and Muslim (363)]

٢٥٠٤- حَدَّثَنَا يَحْيَى بْنُ أَبِي بُكَيْرٍ: حَدَّثَنَا إِبْرَاهِيمُ - يَعْنِي ابْنَ نَافِعٍ - عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّهُ مَاتَتْ شَاةٌ فِي بَعْضِ بُيُوتِ نِسَاءِ النَّبِيِّ ﷺ، فَقَالَ النَّبِيُّ عَلَيْهِ السَّلَامُ: «أَلَّا انْتَفَعْتُمْ بِمَسْكِهَا؟». [راجع: ٢٠٠٣]

تخريج: إسناده صحيح. خ: (١٤٩٢)، م: (٣٦٣).

2505. It was narrated from Ibn 'Abbas (ﷺ) that when the Prophet (ﷺ) wanted to prostrate after bowing, he would say: "O Allah our Lord, to You be praise filling the heaven, filling the earth and filling whatever else You will."

Comments: [A *saheeh hadeeth*]

٢٥٠٥- حَدَّثَنَا ابْنُ أَبِي بُكَيْرٍ: حَدَّثَنَا إِبْرَاهِيمُ ـ يَعْنِي ابْنَ نَافِعٍ ـ عَنْ وَهْبِ بْنِ مِينَاسٍ الْعَدَنِيِّ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا أَرَادَ السُّجُودَ بَعْدَ الرَّكْعَةِ يَقُولُ: «اللَّهُمَّ رَبَّنَا لَكَ الْحَمْدُ مِلْءَ السَّمَوَاتِ وَمِلْءَ الْأَرْضِ، وَمِلْءَ مَا شِئْتَ مِنْ شَيْءٍ بَعْدُ». [راجع: ٢٤٤٠]

تخريج: حديث صحيح. وهب بن ميناس مستور، وقد توبع.

2506. It was narrated that Ibn 'Abbas (ﷺ) said: The Prophet (ﷺ) was born on a Monday, his mission began on a Monday, he died on a Monday, he left Makkah, migrating to Madinah, on a Monday, he came to Madinah on a Monday, and he lifted up the Black Stone on a Monday.

Comments: [Its *isnad* is *da'eef* because Abdullah bin Lahee'ah is *da'eef*]

٢٥٠٦- حَدَّثَنَا مُوسَى بْنُ دَاوُدَ قَالَ: حَدَّثَنَا ابْنُ لَهِيعَةَ عَنْ خَالِدِ بْنِ أَبِي عِمْرَانَ، عَنْ حَنَشٍ الصَّنْعَانِيِّ، عَنِ ابْنِ عَبَّاسٍ قَالَ: وُلِدَ النَّبِيُّ ﷺ يَوْمَ الِاثْنَيْنِ، وَاسْتُنْبِئَ يَوْمَ الِاثْنَيْنِ، وَتُوُفِّيَ يَوْمَ الِاثْنَيْنِ، وَخَرَجَ مُهَاجِرًا مِنْ مَكَّةَ إِلَى الْمَدِينَةِ يَوْمَ الِاثْنَيْنِ، وَقَدِمَ الْمَدِينَةَ يَوْمَ الِاثْنَيْنِ، وَرَفَعَ الْحَجَرَ الْأَسْوَدَ يَوْمَ الِاثْنَيْنِ.

تخريج: إسناده ضعيف، لضعف عبدالله بن لهيعة.

2507. It was narrated that Ibn 'Abbas (ﷺ) said: I saw the Prophet (ﷺ) standing in 'Arafat, with al-Fadl seated behind him on his mount. A Bedouin came and stood nearby, with a slave woman behind him, and al-Fadl started looking at her. The Messenger of Allah (ﷺ) noticed that, and started turning his face away. Then he said: "O people, it is not righteousness to move quickly with camels and horses; you should be calm." Then he moved on, and I never saw any camel raising its feet and running, until

٢٥٠٧- حَدَّثَنَا عُثْمَانُ بْنُ مُحَمَّدٍ: حَدَّثَنَا جَرِيرٌ عَنِ الْأَعْمَشِ، عَنِ الْحَكَمِ، عَنْ مِقْسَمٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: رَأَيْتُ النَّبِيَّ ﷺ بِعَرَفَاتٍ وَاقِفًا، وَقَدْ أَرْدَفَ الْفَضْلَ، فَجَاءَ أَعْرَابِيٌّ فَوَقَفَ قَرِيبًا وَأَمَةٌ خَلْفَهُ، فَجَعَلَ الْفَضْلُ يَنْظُرُ إِلَيْهَا، فَفَطِنَ لَهُ رَسُولُ اللهِ ﷺ، فَجَعَلَ يَصْرِفُ وَجْهَهُ، قَالَ: ثُمَّ قَالَ: «يَا أَيُّهَا النَّاسُ، لَيْسَ الْبِرُّ بِإِيجَافِ الْخَيْلِ وَلَا الْإِبِلِ، فَعَلَيْكُمْ بِالسَّكِينَةِ». قَالَ: ثُمَّ أَفَاضَ، قَالَ: فَمَا رَأَيْتُهَا رَافِعَةً يَدَهَا عَادِيَةً حَتَّى أَتَى جَمْعًا،

he came to Muzdalifah. When he halted in Muzdalifah, he seated Usamah behind him on his mount, then he said: "O people, it is not righteousness to move quickly with camels and horses; you should be calm." Then he moved on, and I never saw any camel raising its feet and running, until he came to Mina. And we came with a multitude of the weak of Banu Hashim on donkeys of theirs, and he started patting our thighs and saying: "O my sons, move on, but do not stone the *Jamrah* until the sun rises."

قَالَ: فَلَمَّا وَقَفَ بِجَمْعٍ أَرْدَفَ أُسَامَةَ، ثُمَّ قَالَ: «يَا أَيُّهَا النَّاسُ، إِنَّ الْبِرَّ لَيْسَ بِإِيجَافِ الْخَيْلِ وَالْإِبِلِ، فَعَلَيْكُمْ بِالسَّكِينَةِ». قَالَ: ثُمَّ أَفَاضَ، فَمَا رَأَيْتُهَا رَافِعَةً يَدَهَا عَادِيَةً، حَتَّى أَتَتْ مِنًى، فَأَتَانَا بِسَوَادِ ضَعْفَى بَنِي هَاشِمٍ عَلَى حُمُرَاتٍ لَهُمْ، فَجَعَلَ يَضْرِبُ أَفْخَاذَنَا وَيَقُولُ: «يَا بَنِيَّ، أَفِيضُوا، وَلَا تَرْمُوا الْجَمْرَةَ حَتَّى تَطْلُعَ الشَّمْسُ». [انظر: ٣٠٠٣، ٣٠٠٦، ٣٥١٣، و راجع: ٢٠٩٩]

Comments: [Its *isnad* is *saheeh*]

تخريج: إسناده صحيح.

2508. It was narrated from Ibn 'Abbas (ﷺ) that when the Messenger of Allah (ﷺ) entered the Ka'bah, he found in it an image of Ibraheem (ﷺ) and an image of Maryam. He said: "As far as they are concerned, they had heard that the angels do not enter a house in which there is an image. This is an image of Ibraheem, why is he casting arrows?"

٢٥٠٨- حَدَّثَنَا هَارُونُ بْنُ مَعْرُوفٍ: حَدَّثَنَا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ: أَنَّ بُكَيْرًا حَدَّثَهُ عَنْ كُرَيْبٍ مَوْلَى ابْنِ عَبَّاسٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ حِينَ دَخَلَ الْبَيْتَ، وَجَدَ فِيهِ صُورَةَ إِبْرَاهِيمَ، وَصُورَةَ مَرْيَمَ فَقَالَ: «أَمَّا هُمْ، فَقَدْ سَمِعُوا أَنَّ الْمَلَائِكَةَ لَا تَدْخُلُ بَيْتًا فِيهِ صُورَةٌ، هَذَا إِبْرَاهِيمُ مُصَوَّرٌ، فَمَا بَالُهُ يَسْتَقْسِمُ؟!». [انظر: ٣٠٩٣، ٣٤٥٥]

Comments: [Its *isnad* is *saheeh*, al-Bukhari (3351)]

تخريج: إسناده صحيح. خ: (٣٣٥١).

2509. It was narrated from 'Abdullah bin 'Abbas (ﷺ) that a son of his died in Qudaid or 'Usfan and he said: O Kuraib, (go and) see how many people have gathered (to offer the funeral prayer) for him. So I went out and saw that some people had gathered (to offer

٢٥٠٩- حَدَّثَنَا هَارُونُ _ قَالَ أَبُو عَبْدِ الرَّحْمَنِ: وَسَمِعْتُهُ أَنَا مِنْ هَارُونَ _ قَالَ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي أَبُو صَخْرٍ عَنْ شَرِيكِ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي نَمِرٍ، عَنْ كُرَيْبٍ مَوْلَى ابْنِ عَبَّاسٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ:

the funeral prayer) for him. So I told him and he said: Are there forty? I said: Yes. He said: Bring him out, for I heard the Messenger of Allah (ﷺ) say: "There is no Muslim who dies, and forty men who do not associate anything with Allah stand to offer the funeral prayer for him, but Allah will accept their intercession for him."

Comments: [Its *isnad* is *jayyid*]

أَنَّهُ مَاتَ ابْنٌ لَهُ بِقُدَيْدٍ، أَوْ بِعُسْفَانَ، فَقَالَ: يَا كُرَيْبُ، انْظُرْ مَا اجْتَمَعَ لَهُ مِنَ النَّاسِ، قَالَ: فَخَرَجْتُ، فَإِذَا نَاسٌ قَدِ اجْتَمَعُوا لَهُ، فَأَخْبَرْتُهُ، قَالَ: يَقُولُ: هُمْ أَرْبَعُونَ؟ قَالَ: نَعَمْ. قَالَ: أَخْرِجُوهُ، فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَا مِنْ مُسْلِمٍ يَمُوتُ، فَيَقُومُ عَلَى جِنَازَتِهِ أَرْبَعُونَ رَجُلًا لَا يُشْرِكُونَ بِاللَّهِ شَيْئًا (١/ ٢٧٨) إِلَّا شَفَّعَهُمُ اللَّهُ فِيهِ».

تخريج: إسناده جيد. م: (٩٤٨).

2510. It was narrated from Ibn 'Abbas (ﷺ) that a man set out and two men followed him, and another man followed them, saying: Go back. So they went back. He said to him: These are two devils, and I kept on at them until I sent them back. When you go to the Prophet (ﷺ), convey our *salams* to him and tell him that I am collecting their *zakah*; if it was good for him we would have sent it to him. As a result of that, the Messenger of Allah (ﷺ) forbade travelling alone.

Comments: [Its *isnad* is *hasan*]

٢٥١٠- حَدَّثَنِي عَبْدُ الْجَبَّارِ بْنُ مُحَمَّدٍ ـ يَعْنِي الْخَطَّابِيَّ ـ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عَمْرٍو عَنْ عَبْدِ الْكَرِيمِ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَجُلًا خَرَجَ فَتَبِعَهُ رَجُلَانِ، وَرَجُلٌ يَتْلُوهُمَا، يَقُولُ: ارْجِعَا، قَالَ: فَرَجَعَا، قَالَ: فَقَالَ لَهُ: إِنَّ هَذَيْنِ شَيْطَانَانِ، وَإِنِّي لَمْ أَزَلْ بِهِمَا حَتَّى رَدَدْتُهُمَا، فَإِذَا أَتَيْتَ النَّبِيَّ ﷺ فَأَقْرِئْهُ السَّلَامَ، وَأَعْلِمْهُ أَنَّا فِي جَمْعِ صَدَقَاتِنَا، وَلَوْ كَانَتْ تَصْلُحُ لَهُ لَأَرْسَلْنَا بِهَا إِلَيْهِ. قَالَ: فَنَهَى رَسُولُ اللَّهِ ﷺ عِنْدَ ذَلِكَ عَنِ الْخَلْوَةِ. [انظر: ٢٧١٩]

تخريج: إسناده حسن.

2511. It was narrated that al-Mas'oodi said: We have never seen anyone who was a greater supporter of the Shi'i view than 'Adiyy bin Thabit.

Comments: [This is a report from al-Mas'oodi]

٢٥١١- حَدَّثَنَا أَبُو قَطَنٍ عَنِ الْمَسْعُودِيِّ قَالَ: مَا أَدْرَكْنَا أَحَدًا أَقْوَمَ بِقَوْلِ الشِّيعَةِ مِنْ عَدِيِّ ابْنِ ثَابِتٍ.

تخريج: وهذا أثر عن المسعودي وهو: عبدالرحمن بن عبدالله بن عتبة. عدي بن ثابت ثقة، غالي في التشيع.

2512. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) said: "The price of a dog is evil." He said: "If he comes to you asking for the price of the dog, fill his palms with dust."

Comments: [Its *isnad* is *hasan*]

٢٥١٢- حَدَّثَنَا عَبْدُ الْجَبَّارِ بْنُ مُحَمَّدٍ ـ يَعْنِي الْخَطَّابِيَّ ـ: حَدَّثَنَا عُبَيْدُ اللَّهِ ـ يَعْنِي ابْنَ عَمْرٍو ـ عَنْ عَبْدِ الْكَرِيمِ، عَنْ قَيْسِ بْنِ حَبْتَرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «ثَمَنُ الْكَلْبِ خَبِيثٌ» قَالَ: «فَإِذَا جَاءَكَ يَطْلُبُ ثَمَنَ الْكَلْبِ، فَامْلأْ كَفَّيْهِ تُرَابًا». [انظر: ٢٦٢٦، ٣٢٧٣، وراجع: ٢٠٩٤]

تخريج: إسناده حسن.

2513. It was narrated that Abu Hassan said: A man from Balhujaim said: O Abu 'Abbas, what about this verdict that may become widespread among the people, that whoever circumambulates the Ka'bah may exit *ihram*? He said: This is the *Sunnah* of your Prophet (ﷺ), even if you do not like it.

Comments: [Its *isnad* is *saheeh*, Muslim (1244)]

٢٥١٣- حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا شُعْبَةُ عَنْ قَتَادَةَ، عَنْ أَبِي حَسَّانَ قَالَ: قَالَ رَجُلٌ مِنْ بَلْهُجَيْمٍ: يَا أَبَا عَبَّاسٍ، مَا هَذِهِ الْفُتْيَا الَّتِي قَدْ تَفَشَّغَتْ بِالنَّاسِ: أَنَّ مَنْ طَافَ بِالْبَيْتِ فَقَدْ حَلَّ؟ فَقَالَ: سُنَّةُ نَبِيِّكُمْ ﷺ، وَإِنْ رَغِمْتُمْ. [انظر: ٢٥٣٩، ٣١٨١، ٣١٨٢، ٣١٨٣]

تخريج: إسناده صحيح. م: (١٢٤٤).

2514. Ibn 'Abbas (ﷺ) said: A group of Jews came to the Prophet of Allah (ﷺ) one day and said: O Abul-Qasim, tell us about some matters that we want to ask you about, that no one knows except a Prophet. He said: "Ask me whatever you want, but give me a promise by Allah and the promise that Ya'qoob (ﷺ) took from his sons, that if I tell you what you recognize, you will follow me in Islam." They said: We agree. He said: "Then ask me whatever you want." They said: Tell us about four things that we are going to ask you about: tell us about the food

٢٥١٤- حَدَّثَنَا هَاشِمُ بْنُ الْقَاسِمِ: حَدَّثَنَا عَبْدُ الْحَمِيدِ: حَدَّثَنَا شَهْرٌ: قَالَ ابْنُ عَبَّاسٍ: حَضَرَتْ عِصَابَةٌ مِنَ الْيَهُودِ نَبِيَّ اللَّهِ ﷺ يَوْمًا، فَقَالُوا: يَا أَبَا الْقَاسِمِ، حَدِّثْنَا عَنْ خِلَالٍ نَسْأَلُكَ عَنْهُنَّ لَا يَعْلَمُهُنَّ إِلَّا نَبِيٌّ. قَالَ: سَلُونِي عَمَّا شِئْتُمْ، وَلَكِنِ اجْعَلُوا لِي ذِمَّةَ اللَّهِ، وَمَا أَخَذَ يَعْقُوبُ عَلَيْهِ السَّلَام عَلَى بَنِيهِ: لَئِنْ أَنَا حَدَّثْتُكُمْ شَيْئًا فَعَرَفْتُمُوهُ، لَتُتَابِعُنِّي عَلَى الْإِسْلَامِ» قَالُوا: فَذَلِكَ لَكَ. قَالَ: «فَسَلُونِي عَمَّا شِئْتُمْ» قَالُوا: أَخْبِرْنَا عَنْ أَرْبَعِ خِلَالٍ نَسْأَلُكَ عَنْهُنَّ: أَخْبِرْنَا أَيُّ الطَّعَامِ

that Isra'eel forbade to himself before the Torah was revealed; tell us how the woman's water and the man's water are and how the male can come from it; tell us how this unlettered Prophet is when he sleeps, and tell who his companion among the angels is. He said: "You are bound by the promise and covenant of Allah, that if I tell you, you will follow me." And they gave him the promise and covenant he wanted. He said: "I adjure you by the One Who revealed the Torah to Moosa (ﷺ), do you know that Isra'eel Ya'qoob (ﷺ) became very sick and his sickness lasted for a long time, then he made a vow to Allah that if Allah healed him from his sickness, he would forbid to himself the dearest of drinks and food to himself; the dearest of food to him was camel meat and the dearest of drinks was camel's milk?" They said: Yes, by Allah. He said: "O Allah, bear witness over them. I adjure you by Allah, besides Whom there is no other god, Who revealed the Torah to Moosa, do you know that the water of the man is white and thick, and the water of the woman is yellow and thin, and whichever of them prevails, the child will resemble him or her; if the man's water prevails over the woman's the child will be male by Allah's leave, and if the woman's water prevails over the man's, the child will be female by Allah's leave?" They said: Yes, by Allah. He said: "O Allah, bear witness over them. I adjure you

حَرَّمَ إِسْرَائِيلُ عَلَى نَفْسِهِ مِنْ قَبْلِ أَنْ تُنَزَّلَ التَّوْرَاةُ؟ وَأَخْبِرْنَا كَيْفَ مَاءُ الْمَرْأَةِ، وَمَاءُ الرَّجُلِ؟ كَيْفَ يَكُونُ الذَّكَرُ مِنْهُ؟ وَأَخْبِرْنَا كَيْفَ هَذَا النَّبِيُّ الْأُمِّيُّ فِي النَّوْمِ؟ وَمَنْ وَلِيُّهُ مِنَ الْمَلَائِكَةِ؟ قَالَ: «فَعَلَيْكُمْ عَهْدُ اللَّهِ وَمِيثَاقُهُ، لَئِنْ أَنَا أَخْبَرْتُكُمْ لَتُتَابِعُنِّي». قَالَ: فَأَعْطَوْهُ مَا شَاءَ مِنْ عَهْدٍ وَمِيثَاقٍ. قَالَ: «فَأَنْشُدُكُمْ بِالَّذِي أَنْزَلَ التَّوْرَاةَ عَلَى مُوسَى، هَلْ تَعْلَمُونَ أَنَّ إِسْرَائِيلَ يَعْقُوبَ عَلَيْهِ السَّلَامُ مَرِضَ مَرَضًا شَدِيدًا، وَطَالَ سَقَمُهُ، فَنَذَرَ لِلَّهِ نَذْرًا لَئِنْ شَفَاهُ اللَّهُ تَعَالَى مِنْ سَقَمِهِ، لَيُحَرِّمَنَّ أَحَبَّ الشَّرَابِ إِلَيْهِ، وَأَحَبَّ الطَّعَامِ إِلَيْهِ، وَكَانَ أَحَبَّ الطَّعَامِ إِلَيْهِ لُحْمَانُ الْإِبِلِ، وَأَحَبَّ الشَّرَابِ إِلَيْهِ أَلْبَانُهَا؟» قَالُوا: اللَّهُمَّ نَعَمْ. قَالَ: «اللَّهُمَّ اشْهَدْ عَلَيْهِمْ، فَأَنْشُدُكُمْ بِاللَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ، الَّذِي أَنْزَلَ التَّوْرَاةَ عَلَى مُوسَى، هَلْ تَعْلَمُونَ أَنَّ مَاءَ الرَّجُلِ أَبْيَضُ غَلِيظٌ، وَأَنَّ مَاءَ الْمَرْأَةِ أَصْفَرُ رَقِيقٌ، فَأَيُّهُمَا عَلَا كَانَ لَهُ الْوَلَدُ وَالشَّبَهُ بِإِذْنِ اللَّهِ، إِنْ عَلَا مَاءُ الرَّجُلِ عَلَى مَاءِ الْمَرْأَةِ كَانَ ذَكَرًا بِإِذْنِ اللَّهِ، وَإِنْ عَلَا مَاءُ الْمَرْأَةِ عَلَى مَاءِ الرَّجُلِ كَانَ أُنْثَى بِإِذْنِ اللَّهِ؟» قَالُوا: اللَّهُمَّ نَعَمْ. قَالَ: «اللَّهُمَّ اشْهَدْ عَلَيْهِمْ، فَأَنْشُدُكُمْ بِالَّذِي أَنْزَلَ التَّوْرَاةَ عَلَى مُوسَى، هَلْ تَعْلَمُونَ أَنَّ هَذَا النَّبِيَّ الْأُمِّيَّ تَنَامُ عَيْنَاهُ وَلَا يَنَامُ قَلْبُهُ؟» قَالُوا: اللَّهُمَّ نَعَمْ. قَالَ: «اللَّهُمَّ اشْهَدْ» قَالُوا: وَأَنْتَ الْآنَ فَحَدِّثْنَا: مَنْ وَلِيُّكَ مِنَ

الْمَلَائِكَةِ؟ فَعِنْدَهَا نُجَامِعُكَ أَوْ نُفَارِقُكَ. قَالَ: «فَإِنَّ وَلِيِّي جِبْرِيلُ عَلَيْهِ السَّلَامُ، وَلَمْ يَبْعَثِ اللَّهُ نَبِيًّا قَطُّ إِلَّا هُوَ وَلِيُّهُ» قَالُوا: فَعِنْدَهَا نُفَارِقُكَ، لَوْ كَانَ وَلِيُّكَ سِوَاهُ مِنَ الْمَلَائِكَةِ لَتَابَعْنَاكَ وَصَدَّقْنَاكَ. قَالَ: «فَمَا يَمْنَعُكُمْ مِنْ أَنْ تُصَدِّقُوهُ؟» قَالُوا: إِنَّهُ عَدُوُّنَا. قَالَ: فَعِنْدَ ذَلِكَ قَالَ اللَّهُ عَزَّ وَجَلَّ: ﴿قُلْ مَن كَانَ عَدُوًّا لِّجِبْرِيلَ فَإِنَّهُ نَزَّلَهُ عَلَىٰ قَلْبِكَ بِإِذْنِ اللَّهِ﴾ - إِلَى قَوْلِهِ عَزَّ وَجَلَّ: - ﴿كِتَابَ اللَّهِ وَرَاءَ ظُهُورِهِمْ كَأَنَّهُمْ لَا يَعْلَمُونَ﴾ فَعِنْدَ ذَلِكَ ﴿فَبَاءُو بِغَضَبٍ عَلَىٰ غَضَبٍ﴾ الآيَة. (البقرة: ٩٠) [راجع: ٢٤٨٣]

by Allah, Who revealed the Torah to Moosa, do you know that the eyes of this unlettered Prophet sleep, but his heart does not sleep?" They said: Yes, by Allah. He said: "O Allah, bear witness over them." They said: Now tell us: who is your companion among the angels? For this is what will decide whether we join you or keep away from you." He said: "My companion is Jibreel (ﷺ); Allah never sent any Prophet but he was his helper." They said: In that case we will keep away from you; if your helper was anyone else among the angels, we would have followed you and believed you. He said: "What is keeping you from believing him?" They said: He is our enemy. At that point Allah said: "Say (O Muhammad (ﷺ)): Whoever is an enemy to Jibreel (Gabriel) (let him die in his fury), for indeed he has brought it (this Qur'an) down to your heart by Allah's Permission -up to- the Book of Allah behind their backs as if they did not know!" [al-Baqarah 2:97-101]. At that point, "So they have drawn on themselves wrath upon wrath" [al-Baqarah 2:90].

تخريج: حسن، وهذا إسناد ضعيف، عبدالحميد بن بهرام تكلم في روايته عن شهروشهر ابن حوشب ضعيف.

Comments: [*Hasan*; this is a *da'eef isnad*]

٢٥١٥- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي مُحَمَّدُ بْنُ بَكَّارٍ: حَدَّثَنَا عَبْدُ الْحَمِيدِ بْنُ بَهْرَامَ: حَدَّثَنَا شَهْرٌ عَنِ ابْنِ عَبَّاسٍ بِنَحْوِهِ. [راجع: ما قبله]

2515. A similar report was narrated from Ibn 'Abbas (ﷺ).

تخريج: حسن، وهذا إسناد ضعيف كسابقه.

Comments: [*Hasan*; this is a *da'eef isnad*]

٢٥١٦- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا وُهَيْبٌ: حَدَّثَنَا أَيُّوبُ عَنْ رَجُلٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ قَالَ: أَتَيْتُ

2516. It was narrated that Sa'eed bin Jubair said: I came to Ibn 'Abbas (ﷺ) when he was eating

pomegranates in Arafah and he narrated that the Messenger of Allah (ﷺ) broke his fast in 'Arafah; Ummul-Fadl sent some milk to him and he drank it.

Comments: [A *saheeh hadeeth* and its *isnad* is *da'eef*]

عَلَى ابْنِ عَبَّاسٍ وَهُوَ يَأْكُلُ رُمَّانًا بِعَرَفَةَ، وَحَدَّثَ: أَنَّ رَسُولَ اللَّهِ ﷺ أَفْطَرَ بِعَرَفَةَ، بَعَثَتْ إِلَيْهِ أُمُّ الْفَضْلِ بِلَبَنٍ، فَشَرِبَ. [راجع: ١٨٧٠]

تخريج: حديث صحيح، وهذا إسناد ضعيف لجهالة الواسطة بين أيوب وبين سعيد بن جبير.

2517. It was narrated that Ibn Abbas said that the Prophet (ﷺ) broke his fast in Arafah, Ummul-Fadl sent some milk to him and he drank it.

Comments: [Its *isnad* is *saheeh*]

٢٥١٧- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا وُهَيْبٌ: حَدَّثَنَا أَيُّوبُ عَنْ عِكْرِمَةَ، (١/ ٢٧٩) عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ أَفْطَرَ بِعَرَفَةَ، قَالَ: بَعَثَتْ إِلَيْهِ أُمُّ الْفَضْلِ بِلَبَنٍ فَشَرِبَهُ. [انظر: ٣٣٩٨]

تخريج: إسناده صحيح.

2518. It was narrated that Moosa bin Salamah said: Sinan bin Salamah and I did *Hajj*, and Sinan had a sacrificial animal with him, but it slowed him down and he got fed up with it. I said: If I reach Makkah, I will ask advice about this. When we came to Makkah, I said: Let us go to Ibn 'Abbas (ﷺ). So we entered upon him, and there was a young girl with him. I had two questions and my companion had one. He said: Shall I ask first? I said: No. I said: I had a sacrificial animal with me but it slowed us down, so I said: If I reach Makkah I shall ask advice about this. Ibn 'Abbas said: The Messenger of Allah (ﷺ) sent the sacrificial animals with So and so, and told him what to do with them. When he left, he came back and said: O Messenger of Allah, what should I do if any of them slow me down? He said: "Slaughter it and dip its

٢٥١٨- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ: أَخْبَرَنَا أَبُو التَّيَّاحِ عَنْ مُوسَى بْنِ سَلَمَةَ قَالَ: حَجَجْتُ أَنَا وَسِنَانُ بْنُ سَلَمَةَ، وَمَعَ سِنَانٍ بَدَنَةٌ، فَأَزْحَفَتْ عَلَيْهِ، فَعَيِيَ بِشَأْنِهَا، فَقُلْتُ: لَئِنْ قَدِمْتُ مَكَّةَ لَأَسْتَبْحِثَنَّ عَنْ هَذَا، قَالَ: فَلَمَّا قَدِمْنَا مَكَّةَ، قُلْتُ: انْطَلِقْ بِنَا إِلَى ابْنِ عَبَّاسٍ، فَدَخَلْنَا عَلَيْهِ، وَعِنْدَهُ جَارِيَةٌ، فَكَانَ لِي حَاجَتَانِ، وَلِصَاحِبِي حَاجَةٌ، فَقَالَ: أَلَا أُخْلِيكَ؟ قُلْتُ: لَا، فَقُلْتُ: كَانَتْ مَعِي بَدَنَةٌ فَأَزْحَفَتْ عَلَيْنَا، فَقُلْتُ: لَئِنْ قَدِمْتُ مَكَّةَ، لَأَسْتَبْحِثَنَّ عَنْ هَذَا. فَقَالَ ابْنُ عَبَّاسٍ: بَعَثَ رَسُولُ اللَّهِ ﷺ بِالْبُدْنِ مَعَ فُلَانٍ، وَأَمَرَهُ فِيهَا بِأَمْرِهِ، فَلَمَّا قَفَّا رَجَعَ، فَقَالَ: يَا رَسُولَ اللَّهِ، مَا أَصْنَعُ بِمَا أَزْحَفَ عَلَيَّ مِنْهَا؟ قَالَ: «انْحَرْهَا وَاصْبُغْ نَعْلَهَا فِي دَمِهَا، وَاضْرِبْهُ عَلَى صَفْحَتِهَا، وَلَا تَأْكُلْ مِنْهَا أَنْتَ، وَلَا أَحَدٌ مِنْ

أَهْلِ رُفْقَتِكَ» قَالَ: فَقُلْتُ لَهُ: أَكُونُ فِي هَذِهِ الْمَغَازِي، فَأَغْنَمُ فَأُعْتِقُ عَنْ أُمِّي، أَفَيُجْزِئُ عَنْهَا أَنْ أُعْتِقَ؟ فَقَالَ ابْنُ عَبَّاسٍ: أَمَرَتِ امْرَأَةُ سِنَانَ بْنِ عَبْدِ اللَّهِ الْجُهَنِي أَنْ يَسْأَلَ رَسُولَ اللَّهِ ﷺ عَنْ أُمِّهَا تُوُفِّيَتْ وَلَمْ تَحُجَّ، أَيُجْزِئُ عَنْهَا أَنْ تَحُجَّ عَنْهَا؟ فَقَالَ النَّبِيُّ ﷺ: «أَرَأَيْتَ لَوْ كَانَ عَلَى أُمِّهَا دَيْنٌ، فَقَضَتْهُ عَنْهَا، أَكَانَ يُجْزِئُ عَنْ أُمِّهَا؟» قَالَ: نَعَمْ. قَالَ: «فَلْتَحْجُجْ عَنْ أُمِّهَا». وَسَأَلَهُ عَنْ مَاءِ الْبَحْرِ فَقَالَ: «مَاءُ الْبَحْرِ طَهُورٌ». [راجع: ١٨٦٩]

تخريج: إسناده صحيح. م: (١٣٢٥).

sandals [with which it is garlanded] in its blood and mark its sides with it, and do not eat any of it or let any of the people with you eat from it." I said to him: During these military campaigns I acquire slaves as part of my booty and I set them free on behalf of my mother; will it be valid for her if I do that? Ibn 'Abbas said: The wife of Sinan bin 'Abdullah al-Juhani instructed Sinan to ask the Messenger of Allah (ﷺ) about her mother who had died and had not performed *Hajj* - would it be acceptable for her to do *Hajj* on her behalf? The Prophet (ﷺ) said: "Do you think that if her mother owed a debt and she paid it off for her, that it would be acceptable on behalf of her mother?" He said: Yes. He said: "Let her do *Hajj* on behalf of her mother." And he asked him about sea water, and he said: "Sea water is a means of purification."

Comments: [Its *isnad* is *saheeh*, Muslim (1325)]

٢٥١٩- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا جَعْفَرُ بْنُ سُلَيْمَانَ: حَدَّثَنَا الْجَعْدُ أَبُو عُثْمَانَ عَنْ أَبِي رَجَاءٍ الْعُطَارِدِيِّ، عَنِ ابْنِ عَبَّاسٍ عَنْ رَسُولِ اللَّهِ ﷺ، فِيمَا رَوَى عَنْ رَبِّهِ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ رَبَّكُمْ تَبَارَكَ وَتَعَالَى رَحِيمٌ، مَنْ هَمَّ بِحَسَنَةٍ فَلَمْ يَعْمَلْهَا، كُتِبَتْ لَهُ حَسَنَةً، فَإِنْ عَمِلَهَا، كُتِبَتْ لَهُ عَشْرًا إِلَى سَبْعِ مِائَةٍ، إِلَى أَضْعَافٍ كَثِيرَةٍ، وَمَنْ هَمَّ بِسَيِّئَةٍ فَلَمْ يَعْمَلْهَا، كُتِبَتْ لَهُ حَسَنَةً، فَإِنْ عَمِلَهَا كُتِبَتْ لَهُ وَاحِدَةً، أَوْ يَمْحُوهَا اللَّهُ، وَلَا يَهْلِكُ عَلَى

2519. It was narrated from Ibn 'Abbas (ﷺ), in a report of what the Messenger of Allah (ﷺ) narrated from his Lord: The Messenger of Allah (ﷺ) said: "Your Lord, may He be blessed and exalted, is Merciful. Whoever thinks of a good deed and does not do it, one *hasanah* will be recorded for him, and if he does it, it will be recorded for him, tenfold up to seven hundredfold, multiplied many times. Whoever thinks of a bad deed and does not do it, one *hasanah* will be recorded for him, and if he does it, it will be recorded

as one *sayyi'ah*, or Allah will overlook it. No one can fail except one who is doomed to Hell."

Comments: [Its *isnad* is *saheeh*]

2520. It was narrated from Ibn 'Abbas (ﷺ) that the Prophet (ﷺ) said: "Seek it in the last ten nights of Ramadan, the twenty ninth or the twenty seventh or the twenty fifth."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (2021)]

2521. It was narrated that Ibn 'Abbas (ﷺ) said: I saw the Messenger of Allah (ﷺ) prostrate during [*Soorat] Sad*.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1069)]

2522. It was narrated that 'Abdur-Rahman bin Wa'lah said: I said to Ibn 'Abbas (ﷺ): We are campaigning against the people of the Maghrib and most of their waterskins are made from animals that were not slaughtered properly. He said: I heard the Prophet (ﷺ) say: "Its tanning is its purification."

Comments: [Its *isnad* is *saheeh*, Muslim (366)]

2523. It was narrated that Ibn 'Abbas (ﷺ) said: The Prophet (ﷺ) stayed in Makkah for fifteen years, seven years during which he saw light and heard a voice, and eight years during which Revelation came to him, and he stayed in Madinah for ten years.

اللَّهِ تَعَالَى إِلَّا هَالِكٌ». [انظر: ٢٨٢٧، ٣٤٠٢، و راجع: ٢٠٠١]

تخريج: إسناده صحيح.

٢٥٢٠- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا وُهَيْبٌ: حَدَّثَنَا أَيُّوبُ عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ قَالَ: «الْتَمِسُوهَا فِي الْعَشْرِ الْأَوَاخِرِ مِنْ رَمَضَانَ، فِي تَاسِعَةٍ تَبْقَى، أَوْ سَابِعَةٍ تَبْقَى، أَوْ خَامِسَةٍ تَبْقَى». [راجع: ٢٠٥٢]

تخريج: إسناده صحيح. خ: (٢٠٢١).

٢٥٢١- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا سَلِيمُ بْنُ حَيَّانَ: حَدَّثَنَا أَيُّوبُ عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ سَجَدَ فِي ﴿صٓ﴾. [انظر: ٣٣٨٧، ٣٤٣٦]

تخريج: إسناده صحيح. خ: (١٠٦٩).

٢٥٢٢- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ: أَخْبَرَنَا زَيْدُ بْنُ أَسْلَمَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ وَعْلَةَ قَالَ: قُلْتُ لِابْنِ عَبَّاسٍ: إِنَّا نَغْزُو أَهْلَ الْمَغْرِبِ، وَأَكْثَرُ أَسْقِيَتِهِمْ ـ وَرُبَّمَا قَالَ حَمَّادٌ: وَعَامَّةُ أَسْقِيَتِهِمْ ـ الْمَيْتَةُ. فَقَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «دِبَاغُهَا طُهُورُهَا». [راجع: ١٨٩٥]

تخريج: إسناده صحيح. م: (٣٦٦).

٢٥٢٣- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ: أَخْبَرَنَا عَمَّارُ بْنُ أَبِي عَمَّارٍ عَنِ ابْنِ عَبَّاسٍ قَالَ: أَقَامَ النَّبِيُّ ﷺ بِمَكَّةَ خَمْسَ عَشْرَةَ سَنَةً؛ سَبْعَ سِنِينَ يَرَى الضَّوْءَ، وَيَسْمَعُ الصَّوْتَ، وَثَمَانَ سِنِينَ يُوحَى إِلَيْهِ، وَأَقَامَ بِالْمَدِينَةِ عَشْرَ سِنِينَ. [راجع: ٢٣٩٩]

Comments: [Its *isnad* is *saheeh*, Muslim (2353)]

تخريج: إسناده صحيح. م: (٢٣٥٣)

2524. It was narrated from Ibn 'Abbas (ﷺ) that the Prophet (ﷺ) nibbled some meat from a shoulder bone, then he prayed and did not do *wudoo'*.

Comments: [Its *isnad* is *saheeh*]

٢٥٢٤- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا هَمَّامُ بْنُ يَحْيَى عَنْ قَتَادَةَ، عَنْ يَحْيَى بْنِ يَعْمَرَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ انْتَهَسَ مِنْ كَتِفٍ، ثُمَّ صَلَّى وَلَمْ يَتَوَضَّأْ. [انظر: ٣٤٠٣، وراجع: ١٩٨٨]

تخريج: إسناده صحيح.

2525. It was narrated that Sa'eed bin Jubair said: 'Abdullah - and 'Uthman did not say anything more than 'Abdullah - told me: The Messenger of Allah (ﷺ) said: "Whoever sees me in a dream has truly seen me, for the *Shaitan* cannot appear in my image."

Comments: [*Saheeh* because of corroborating evidence; this is a *da'eef isnad*]

٢٥٢٥- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ جَابِرٍ، عَنْ عَمَّارٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ قَالَ: حَدَّثَنِي عَبْدُ اللَّهِ _ لَمْ يَنْسُبْهُ عَفَّانُ أَكْثَرَ مِنْ عَبْدِ اللَّهِ _ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ رَآنِي فِي الْمَنَامِ، فَإِيَّايَ رَأَى، فَإِنَّ الشَّيْطَانَ لَا يَتَخَيَّلُ بِي». وَقَالَ عَفَّانُ مَرَّةً: «لَا يَتَخَيَّلُنِي».

تخريج: صحيح لغيره، وهذا إسناد ضعيف لضعف جابر الجعفي.

2526. Jabir bin Zaid narrated that he heard 'Abdullah bin 'Abbas say that he heard the Messenger of Allah (ﷺ) deliver the *khutbah* in 'Arafah, [saying]: "Whoever does not have sandals, let him wear *khuffain* (leather slippers) and whoever does not have an *izar*, let him wear pants."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1841) and Muslim (1178)]

٢٥٢٦- حَدَّثَنَا بَهْزٌ: حَدَّثَنَا شُعْبَةُ قَالَ: أَخْبَرَنِي عَمْرُو بْنُ دِينَارٍ قَالَ: سَمِعْتُ جَابِرَ بْنَ زَيْدٍ يُخْبِرُ: أَنَّهُ سَمِعَ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ: أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَخْطُبُ بِعَرَفَاتٍ: «مَنْ لَمْ يَجِدْ نَعْلَيْنِ، فَلْيَلْبَسْ خُفَّيْنِ، وَمَنْ لَمْ يَجِدْ إِزَارًا، فَلْيَلْبَسْ سَرَاوِيلَ». [راجع: ١٨٤٨]

تخريج: إسناده صحيح. خ: (١٨٤١)، م: (١١٧٨).

2527. It was narrated from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) said: "I was commanded to prostrate on seven bones and not to tuck up my hair or garment." And on another occasion he said: Your Prophet (ﷺ) was commanded

٢٥٢٧- حَدَّثَنَا بَهْزٌ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا عَمْرُو بْنُ دِينَارٍ قَالَ: سَمِعْتُ طَاوُسًا يُحَدِّثُ عَنِ ابْنِ عَبَّاسٍ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «أُمِرْتُ أَنْ أَسْجُدَ عَلَى سَبْعَةِ أَعْظُمٍ، وَلَا أَكُفَّ شَعَرًا وَلَا ثَوْبًا. وَقَالَ مَرَّةً (١/ ٢٨٠) أُخْرَى: أُمِرَ نَبِيُّكُمْ

to prostrate on seven bones, and not to tuck up his hair or garment.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (809) and Muslim (490)]

ﷺ أَنْ يَسْجُدَ عَلَى سَبْعَةِ أَعْظُمٍ، وَلَا يَكُفَّ شَعَرًا وَلَا ثَوْبًا. [راجع: ١٩٢٧]

تخريج: إسناده صحيح. خ: (٨٠٩)، م: (٤٩٠).

2528. It was narrated that 'Abdullah bin 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) prayed *Zuhr* in Dhul-Hulaifah, then his sacrificial animal was brought to him and he cut the right side of its hump, then he wiped the blood from it, then he garlanded it with two sandals. Then his mount was brought to him and when he sat on it and it rose up with him at al-Baida', he entered *ihram* for *Hajj*.

Comments: [Its *isnad* is *saheeh*, Muslim (1243)]

٢٥٢٨- حَدَّثَنَا بَهْزٌ قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: قَتَادَةُ أَخْبَرَنِي قَالَ: سَمِعْتُ أَبَا حَسَّانَ يُحَدِّثُ عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ قَالَ: صَلَّى رَسُولُ اللَّهِ ﷺ الظُّهْرَ بِذِي الْحُلَيْفَةِ، ثُمَّ أُتِيَ بِبَدَنَتِهِ، فَأَشْعَرَ صَفْحَةَ سَنَامِهَا الْأَيْمَنَ، ثُمَّ سَلَتَ الدَّمَ عَنْهَا، ثُمَّ قَلَّدَهَا نَعْلَيْنِ، ثُمَّ أُتِيَ بِرَاحِلَتِهِ، فَلَمَّا قَعَدَ عَلَيْهَا وَاسْتَوَتْ بِهِ عَلَى الْبَيْدَاءِ، أَهَلَّ بِالْحَجِّ. [راجع: ١٨٥٥]

تخريج: إسناده صحيح. م: (١٢٤٣).

2529. Sa'eed bin al-Musayyab narrated that he heard Ibn 'Abbas say: The Messenger of Allah (ﷺ) said: "The one who takes back his gift is like the one who takes back his vomit."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (2621) and Muslim (1622)]

٢٥٢٩- حَدَّثَنَا بَهْزٌ: حَدَّثَنَا شُعْبَةُ: أَخْبَرَنِي قَتَادَةُ قَالَ: سَمِعْتُ سَعِيدَ بْنَ الْمُسَيَّبِ يُحَدِّثُ: أَنَّهُ سَمِعَ ابْنَ عَبَّاسٍ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْعَائِدُ فِي هِبَتِهِ كَالْعَائِدِ فِي قَيْئِهِ». [انظر: ٢٦٢٢، ٢٦٤٦، ٣١٤٦، ٣١٧٨، ٣٢٢١، ٣٢٦٩، وراجع: ١٨٧٢]

تخريج: إسناده صحيح. خ: (٢٦٢١)، م: (١٦٢٢).

2530. It was narrated that Ibn 'Abbas (ﷺ) said: The back of an onager - or the leg of an onager - was given to the Messenger of Allah (ﷺ) when he was in *ihram*, and he refused it.

Comments: [Its *isnad* is *saheeh*, Muslim (1194)]

٢٥٣٠- حَدَّثَنَا بَهْزٌ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا حَبِيبُ ابْنُ أَبِي ثَابِتٍ عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: أُهْدِيَ إِلَى رَسُولِ اللَّهِ ﷺ عَجُزُ حِمَارٍ - أَوْ قَالَ: رِجْلُ حِمَارٍ - وَهُوَ مُحْرِمٌ، فَرَدَّهُ. [انظر: ٢٥٣٥، ٢٦٣٠، ٢٦٣١، ٣١٣٢، ٣١٦٨، ٣٢١٨، ٣٤١٧، وراجع: ١٨٥٦]

تخريج: إسناده صحيح. م: (١١٩٤).

2531. It was narrated from Ibn 'Abbas (ﷺ) that when something upset him, the Messenger of Allah (ﷺ) would say: "There is no God but Allah, the Almighty, the Forbearing; there is no God but Allah, Lord of the heavens, Lord of the Earth and Lord of the mighty Throne; there is no God but Allah, Lord of the noble Throne; there is no god but Allah, Lord of the heavens, Lord of the earth and Lord of the noble Throne."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (6345) and Muslim (2730)]

٢٥٣١- حَدَّثَنَا بَهْزٌ: حَدَّثَنَا حَمَّادٌ قَالَ: أَخْبَرَنَا يُوسُفُ بْنُ عَبْدِ اللَّهِ بْنِ الْحَارِثِ، عَنْ أَبِي الْعَالِيَةِ، عَنِ ابْنِ عَبَّاسٍ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا حَزَبَهُ أَمْرٌ، قَالَ: «لَا إِلَهَ إِلَّا اللَّهُ الْعَظِيمُ الْحَلِيمُ، لَا إِلَهَ إِلَّا اللَّهُ رَبُّ السَّمَوَاتِ وَرَبُّ الْأَرْضِ رَبُّ الْعَرْشِ الْعَظِيمُ، لَا إِلَهَ إِلَّا اللَّهُ رَبُّ الْعَرْشِ الْكَرِيمُ، لَا إِلَهَ إِلَّا اللَّهُ رَبُّ السَّمَوَاتِ وَرَبُّ الْأَرْضِ رَبُّ الْعَرْشِ الْكَرِيمُ». [راجع: ٢٠١٢]

تخريج: إسناده صحيح. خ: (٦٣٤٥)، م: (٢٧٣٠).

2532. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) said: "Do not take any animate being as a target."

Comments: [Its *isnad* is *saheeh*, Muslim (1975)]

٢٥٣٢- حَدَّثَنَا بَهْزٌ: حَدَّثَنَا شُعْبَةُ قَالَ: أَخْبَرَنِي عَدِيُّ بْنُ ثَابِتٍ قَالَ: سَمِعْتُ سَعِيدَ ابْنَ جُبَيْرٍ يُحَدِّثُ عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَتَّخِذُوا شَيْئًا فِيهِ الرُّوحُ غَرَضًا». [راجع: ٢٤٨٠]

قَالَ شُعْبَةُ: قُلْتُ لَهُ: عَنِ النَّبِيِّ ﷺ؟ قَالَ: عَنِ النَّبِيِّ ﷺ.

تخريج: إسناده صحيح. م: (١٩٥٧).

2533. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) went out on [the day of *Eid al*] *Fitr* and he did not offer any prayer before or after it, then he went to the women, accompanied by Bilal, and started saying, "Give in charity." And the women started throwing earrings and necklaces.

Comments: Its *isnad* is *saheeh*, al-Bukhari (964) and Muslim (884)]

٢٥٣٣- حَدَّثَنَا بَهْزٌ: حَدَّثَنَا شُعْبَةُ قَالَ: أَخْبَرَنِي عَدِيُّ بْنُ ثَابِتٍ قَالَ: سَمِعْتُ سَعِيدَ ابْنَ جُبَيْرٍ يُحَدِّثُ عَنِ ابْنِ عَبَّاسٍ قَالَ: خَرَجَ رَسُولُ اللَّهِ ﷺ فِي فِطْرٍ، فَلَمْ يُصَلِّ قَبْلَهَا وَلَا بَعْدَهَا، ثُمَّ أَتَى النِّسَاءَ، وَمَعَهُ بِلَالٌ، فَجَعَلَ يَقُولُ: «تَصَدَّقْنَ» فَجَعَلَتِ الْمَرْأَةُ تُلْقِي خُرْصَهَا، وَسِخَابَهَا.

تخريج: إسناده صحيح. خ: (٩٦٤)، م: (٨٨٤).

2534. Al-Hakam said: Sa'eed bin Jubair led us in praying *Maghrib* in Muzdalifah, three *rak'ahs* with an *iqamah*. Then he said the *salam*, then he prayed *'Isha'* with two *rak'ahs*. Then he stated that 'Abdullah bin 'Umar did that, and he stated that the Messenger of Allah (ﷺ) did that.

Comments: [Its *isnad* is *saheeh*]

2535. It was narrated that Ibn 'Abbas (ﷺ) said: Sa'b bin Jaththamah gave the Messenger of Allah (ﷺ) the leg of an onager when he was in *ihram*, and he refused it, and it was dripping with blood.

Comments: [Its *isnad* is *saheeh*, Muslim (1194)]

2536. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) was treated with cupping when he was fasting.

Comments: [Its *isnad* is *saheeh*]

2537. It was narrated from Abul-'Aliyah ar-Riyahi, from the cousin of your Prophet (ﷺ) - meaning Ibn 'Abbas (ﷺ) - that the Prophet of Allah (ﷺ) used to recite this *du'a'* at times of distress: "There is no God but Allah, the Almighty, the Forbearing; there is no God but Allah, Lord of the mighty Throne; there is no God but Allah, Lord of the heavens, Lord of the Earth and Lord of the noble Throne."

٢٥٣٤- حَدَّثَنَا بَهْزٌ: حَدَّثَنَا شُعْبَةُ قَالَ: أَخْبَرَنِي الْحَكَمُ قَالَ: صَلَّى بِنَا سَعِيدُ بْنُ جُبَيْرٍ بِجَمْعٍ الْمَغْرِبَ ثَلَاثًا بِإِقَامَةٍ قَالَ: ثُمَّ سَلَّمَ، ثُمَّ صَلَّى الْعِشَاءَ رَكْعَتَيْنِ، ثُمَّ ذَكَرَ: أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ فَعَلَ ذَلِكَ، وَذَكَرَ أَنَّ رَسُولَ اللَّهِ ﷺ فَعَلَ ذَلِكَ. [انظر: ٣٢٨٨، ٥٢٤١، ٥٢٩٠]

تخريج: إسناده صحيح.

٢٥٣٥- حَدَّثَنَا بَهْزٌ: حَدَّثَنَا شُعْبَةُ عَنِ الْحَكَمِ قَالَ: سَمِعْتُ سَعِيدَ بْنَ جُبَيْرٍ يُحَدِّثُ عَنِ ابْنِ عَبَّاسٍ قَالَ: أَهْدَى صَعْبُ بْنُ جَثَّامَةَ إِلَى رَسُولِ اللَّهِ ﷺ رِجْلَ حِمَارٍ، وَهُوَ مُحْرِمٌ فَرَدَّهُ وَهُوَ يَقْطُرُ دَمًا. [راجع: ٢٥٣٠]

تخريج: إسناده صحيح. م: (١١٩٤).

٢٥٣٦- حَدَّثَنَا بَهْزٌ: حَدَّثَنَا شُعْبَةُ عَنِ الْحَكَمِ، عَنْ مِقْسَمٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: احْتَجَمَ رَسُولُ اللَّهِ ﷺ وَهُوَ صَائِمٌ. [راجع: ٢١٨٦]

تخريج: إسناده صحيح.

٢٥٣٧- حَدَّثَنَا بَهْزٌ: حَدَّثَنَا أَبَانُ بْنُ يَزِيدَ الْعَطَّارُ: حَدَّثَنَا قَتَادَةُ عَنْ أَبِي الْعَالِيَةِ الرِّيَاحِيِّ، عَنِ ابْنِ عَمِّ نَبِيِّكُمْ - يَعْنِي ابْنَ عَبَّاسٍ - أَنَّ نَبِيَّ اللَّهِ ﷺ كَانَ يَدْعُو بِهَذِهِ الدَّعَوَاتِ عِنْدَ الْكَرْبِ: «لَا إِلَهَ إِلَّا اللَّهُ الْعَظِيمُ الْحَلِيمُ، لَا إِلَهَ إِلَّا اللَّهُ رَبُّ الْعَرْشِ الْعَظِيمِ، لَا إِلَهَ إِلَّا اللَّهُ رَبُّ السَّمَوَاتِ وَالْأَرْضِ رَبُّ الْعَرْشِ الْكَرِيمِ». [راجع: ٢٠١٢]

تخريج: إسناده صحيح. خ: (٦٣٤٥)، م: (٢٧٣٠).

Comments: [Its *isnad* is *saheeh*, al-Bukhari (6345) and Muslim (2730)]

٢٥٣٨- حَدَّثَنَا بَهْزٌ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ: حَدَّثَنَا زَيْدُ بْنُ أَسْلَمَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ وَعْلَةَ قَالَ: سَأَلْتُ ابْنَ عَبَّاسٍ قُلْتُ: إِنَّا نَغْزُو هَذَا الْمَغْرِبَ، وَأَكْثَرُ أَسْقِيَتِهِمْ جُلُودُ الْمَيْتَةِ؟ قَالَ: فَقَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «دِبَاغُهَا طُهُورُهَا». [راجع: ١٨٩٥]

تخريج: إسناده صحيح. م: (٣٦٦).

2538. It was narrated that 'Abdur-Rahman bin Wa'lah said: I asked Ibn 'Abbas (ﷺ): We are campaigning against the people of the Maghrib and most of their waterskins are made from animals that were not slaughtered properly. He said: I heard the Prophet (ﷺ) say: "Its tanning is its purification."

Comments: [Its *isnad* is *saheeh*, Muslim (366)]

٢٥٣٩- حَدَّثَنَا بَهْزٌ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا قَتَادَةُ عَنْ أَبِي حَسَّانَ: أَنَّ رَجُلًا قَالَ لِعَبْدِ اللَّهِ بْنِ عَبَّاسٍ: إِنَّ هَذَا الَّذِي تَقُولُ، قَدْ تَفَشَّغَ فِي النَّاسِ - قَالَ هَمَّامٌ: يَعْنِي كُلَّ مَنْ طَافَ بِالْبَيْتِ فَقَدْ حَلَّ - فَقَالَ: سُنَّةُ نَبِيِّكُمْ ﷺ، وَإِنْ رَغِمْتُمْ. قَالَ هَمَّامٌ: يَعْنِي مَنْ لَمْ يَكُنْ مَعَهُ هَدْيٌ. [انظر: ٣١٨٣، و راجع: ٢٥١٣]

تخريج: إسناده صحيح. م: (١٢٤٤).

2539. It was narrated from Abu Hassan that a man said to 'Abdullah bin 'Abbas (ﷺ): What you are saying may become widespread among the people - Hammam said: i.e., that everyone who circumambulates the House may then exit *ihram* - and he said: [It is] the *Sunnah* of your Prophet (ﷺ), even if you dislike it. Hammam said: i.e., whoever does not have a *hady* (sacrificial animal) with him.

Comments: [Its *isnad* is *saheeh*, Muslim (1244)]

٢٥٤٠- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا حَاجِبُ بْنُ عُمَرَ أَبُو خُشَيْنَةَ أَخُو عِيسَى النَّحْوِيِّ قَالَ: حَدَّثَنَا الْحَكَمُ بْنُ الْأَعْرَجِ قَالَ: جَلَسْتُ إِلَى ابْنِ عَبَّاسٍ، وَهُوَ مُتَوَسِّدٌ رِدَاءَهُ عِنْدَ بِئْرِ زَمْزَمَ، فَجَلَسْتُ إِلَيْهِ، وَكَانَ نِعْمَ الْجَلِيسُ، فَسَأَلْتُهُ عَنْ عَاشُورَاءَ؟ فَقَالَ: عَنْ أَيِّ بَالِهِ تَسْأَلُ؟ قُلْتُ: عَنْ صِيَامِهِ. قَالَ: إِذَا (١/ ٢٨١) رَأَيْتَ هِلَالَ الْمُحَرَّمِ فَاعْدُدْ، فَإِذَا أَصْبَحْتَ مِنْ

2540. Al-Hakam bin al-A'raj said: I sat with Ibn 'Abbas (ﷺ) when he was using his cloak as a pillow at the well of Zamzam. I sat with him, and what good company he was. I asked him about 'Ashoora' and he said: What about it? I said: Fasting it. He said: When you see the new moon of Muharram, count, and when it is the ninth day, fast that day. I said: Is this how Muhammad (ﷺ) used to fast it? He said: Yes.

تَاسِعِهِ، فَصُمْ ذَلِكَ الْيَوْمَ. قُلْتُ: أَهَكَذَا كَانَ يَصُومُهُ مُحَمَّدٌ؟ قَالَ: نَعَمْ. [راجع: ٢١٣٥]

تخريج: إسناده صحيح.

Comments: [Its *isnad* is *saheeh*]

٢٥٤١- حَدَّثَنَا عَفَّانُ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ: أَخْبَرَنَا عَمْرُو بْنُ دِينَارٍ: أَنَّ طَاوُسًا قَالَ: حَدَّثَنِي مَنْ هُوَ أَعْلَمُ بِهِ مِنْهُمْ - يَعْنِي عَبْدَ اللَّهِ بْنَ عَبَّاسٍ - أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَأَنْ يَمْنَحَ الرَّجُلُ أَخَاهُ أَرْضَهُ، خَيْرٌ لَهُ مِنْ أَنْ يَأْخُذَ عَلَيْهَا خَرْجًا مَعْلُومًا». [راجع: ٢٠٨٧]

تخريج: إسناده صحيح. خ: (٢٣٣٠)، م: (١٥٥).

2541. 'Amr bin Deenar narrated that Tawoos said: One who was more knowledgeable about it than them - meaning 'Abdullah bin 'Abbas (ﷺ) - told me that the Messenger of Allah (ﷺ) said: "For a man to lend his land to his brother for free is better than his taking a specified share of the crop in return for it."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (2330) and Muslim (155)]

٢٥٤٢- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا هَمَّامٌ قَالَ: أَخْبَرَنَا قَتَادَةُ عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ زَوْجَ بَرِيرَةَ كَانَ عَبْدًا أَسْوَدَ يُسَمَّى مُغِيثًا، قَالَ: فَكُنْتُ أَرَاهُ يَتْبَعُهَا فِي سِكَكِ الْمَدِينَةِ يَعْصِرُ عَيْنَيْهِ عَلَيْهَا، قَالَ: وَقَضَى فِيهَا النَّبِيُّ ﷺ أَرْبَعَ قَضِيَّاتٍ: إِنَّ مَوَالِيَهَا اشْتَرَطُوا الْوَلَاءَ، فَقَضَى النَّبِيُّ ﷺ: «الْوَلَاءُ لِمَنْ أَعْتَقَ». وَخَيَّرَهَا، فَاخْتَارَتْ نَفْسَهَا، فَأَمَرَهَا أَنْ تَعْتَدَّ. قَالَ: وَتُصُدِّقَ عَلَيْهَا بِصَدَقَةٍ، فَأَهْدَتْ مِنْهَا إِلَى عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا، فَذَكَرَتْ ذَلِكَ لِلنَّبِيِّ ﷺ، فَقَالَ: «هُوَ عَلَيْهَا صَدَقَةٌ، وَإِلَيْنَا هَدِيَّةٌ». [انظر: ٣٤٠٥، و راجع: ١٨٤٤]

تخريج: إسناده صحيح. خ: (٥٢٨٠).

2542. It was narrated from Ibn 'Abbas that the husband of Bareerah was a black slave who was called Mugheeth. I used to see him following Bareerah in the streets of Madinah, weeping for her. The Prophet (ﷺ) gave four rulings concerning her. Her masters stipulated that *wala'* was for them, but the Prophet (ﷺ) ruled: "*Wala'* belongs to the one who manumits the slave." He gave her the choice, and she chose divorce, and he ordered her to observe *'iddah*. And she received charity and gave some of it as a gift to 'A'ishah (ﷺ); she mentioned that to the Prophet (ﷺ) and he said: "It is charity for her and a gift to us."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (5280)]

2543. 'Umar said: Who knows when *Lailatal-Qadr* is? Ibn 'Abbas said: The Messenger of Allah (ﷺ) said: "It is in the (last) ten, when seven have passed or seven are left."

Comments: [Its *isnad* is *saheeh* according to the conditions of al-Bukhari and Muslim]

٢٥٤٣- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ: حَدَّثَنَا عَاصِمٌ الْأَحْوَلُ عَنْ لَاحِقِ بْنِ حُمَيْدٍ وَعِكْرِمَةَ قَالَا: قَالَ عُمَرُ: مَنْ يَعْلَمُ مَتَى لَيْلَةُ الْقَدْرِ؟ قَالَا: فَقَالَ ابْنُ عَبَّاسٍ: قَالَ رَسُولُ اللَّهِ ﷺ: «هِيَ فِي الْعَشْرِ، فِي سَبْعٍ يَمْضِينَ، أَوْ سَبْعٍ يَبْقَيْنَ». [راجع: ٢٠٥٢]

تخريج: إسناده صحيح. خ: (٢٠٢٢).

2544. It was narrated that Ibn 'Abbas (ﷺ) said: One day the Messenger of Allah (ﷺ) climbed as-Safa and said: "*Ya sabahah, ya sabahah* (be on your guard)!" Quraish gathered and said to him: What is the matter? He said: "Do you think if I told you that the enemy is about to attack you in the morning or the evening, would you believe me?" They said: Of course. He said: "I am a warner to you of an imminent severe punishment." Abu Lahab said: Is it for this that you called us together? May you perish! Then Allah, may He be glorified and exalted, revealed the words: "Perish the two hands of Abu Lahab (an uncle of the Prophet) and perish he!", to the end of the soorah [al-Masad 111].

Comments: [Its *isnad* is *saheeh* according to the conditions of al-Bukhari and Muslim]

٢٥٤٤- حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: صَعِدَ رَسُولُ اللَّهِ ﷺ يَوْمًا الصَّفَا فَقَالَ: «يَا صَبَاحَاهْ، يَا صَبَاحَاهْ» قَالَ: فَاجْتَمَعَتْ إِلَيْهِ قُرَيْشٌ فَقَالُوا لَهُ: مَا لَكَ؟ فَقَالَ: أَرَأَيْتُمْ لَوْ أَخْبَرْتُكُمْ أَنَّ الْعَدُوَّ مُصَبِّحُكُمْ أَوْ مُمَسِّيكُمْ، أَمَا كُنْتُمْ تُصَدِّقُونِي؟» فَقَالُوا: بَلَى. قَالَ: فَقَالَ: «إِنِّي نَذِيرٌ لَكُمْ بَيْنَ يَدَيْ عَذَابٍ شَدِيدٍ». قَالَ: فَقَالَ أَبُو لَهَبٍ: أَلِهَذَا جَمَعْتَنَا؟ تَبًّا لَكَ. قَالَ: فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: ﴿تَبَّتْ يَدَآ أَبِي لَهَبٍ وَتَبَّ﴾ (سورة اللَّهب: ١) إِلَى آخِرِ السُّورَةِ.

تخريج: إسناده صحيح. خ: (٤٨٠١)، م: (٢٠٨).

2545. It was narrated that 'Abdullah bin 'Abbas (ﷺ) said: I saw the Messenger of Allah (ﷺ) eating some meat from the bone of a sheep, then he prayed and he

٢٥٤٥- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا وُهَيْبٌ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ عَنْ وَهْبِ بْنِ كَيْسَانَ، عَنْ مُحَمَّدِ ابْنِ عَمْرِو بْنِ عَطَاءٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ

قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَأْكُلُ عَرْقًا مِنْ شَاةٍ، ثُمَّ صَلَّى وَلَمْ يُمَضْمِضْ وَلَمْ يَمَسَّ مَاءً.

تخريج: إسناده صحيح. م: (٣٥٤،٣٥٩).

did not rinse his mouth or touch water.

Comments: [Its *isnad* is *saheeh*, Muslim (354,359)]

٢٥٤٦- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ عَلِيِّ بْنِ زَيْدٍ، عَنْ أَبِي نَضْرَةَ قَالَ: خَطَبَنَا ابْنُ عَبَّاسٍ عَلَى مِنْبَرِ الْبَصْرَةِ فَقَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّهُ لَمْ يَكُنْ نَبِيٌّ إِلَّا لَهُ دَعْوَةٌ قَدْ تَنَجَّزَهَا فِي الدُّنْيَا، وَإِنِّي قَدِ اخْتَبَأْتُ دَعْوَتِي شَفَاعَةً لِأُمَّتِي، وَأَنَا سَيِّدُ وَلَدِ آدَمَ يَوْمَ الْقِيَامَةِ، وَلَا فَخْرَ، وَأَنَا أَوَّلُ مَنْ تَنْشَقُّ عَنْهُ الْأَرْضُ، وَلَا فَخْرَ، وَبِيَدِي لِوَاءُ الْحَمْدِ، وَلَا فَخْرَ، آدَمُ فَمَنْ دُونَهُ تَحْتَ لِوَائِي، وَلَا فَخْرَ. وَيَطُولُ يَوْمُ الْقِيَامَةِ عَلَى النَّاسِ، فَيَقُولُ بَعْضُهُمْ لِبَعْضٍ: انْطَلِقُوا بِنَا إِلَى آدَمَ أَبِي الْبَشَرِ، فَلْيَشْفَعْ لَنَا إِلَى رَبِّنَا عَزَّ وَجَلَّ، فَلْيَقْضِ بَيْنَنَا. فَيَأْتُونَ آدَمَ فَيَقُولُونَ: يَا آدَمُ أَنْتَ الَّذِي خَلَقَكَ اللَّهُ بِيَدِهِ، وَأَسْكَنَكَ جَنَّتَهُ، وَأَسْجَدَ لَكَ مَلَائِكَتَهُ، اشْفَعْ لَنَا إِلَى رَبِّنَا فَلْيَقْضِ بَيْنَنَا. فَيَقُولُ: إِنِّي لَسْتُ هُنَاكُمْ، إِنِّي قَدْ أُخْرِجْتُ مِنَ الْجَنَّةِ بِخَطِيئَتِي، وَإِنَّهُ لَا يُهِمُّنِي الْيَوْمَ إِلَّا نَفْسِي، وَلَكِنِ ائْتُوا نُوحًا رَأْسَ النَّبِيِّينَ. فَيَأْتُونَ نُوحًا، فَيَقُولُونَ: يَا نُوحُ، اشْفَعْ لَنَا إِلَى رَبِّنَا، فَلْيَقْضِ بَيْنَنَا. فَيَقُولُ: إِنِّي لَسْتُ هُنَاكُمْ، إِنِّي دَعَوْتُ بِدَعْوَةٍ أَغْرَقَتْ أَهْلَ الْأَرْضِ، وَإِنَّهُ لَا يُهِمُّنِي الْيَوْمَ إِلَّا نَفْسِي، وَلَكِنِ ائْتُوا إِبْرَاهِيمَ خَلِيلَ اللَّهِ.

2546. It was narrated that Abu Nadrah said: Ibn 'Abbas addressed us from the *minbar* of Basrah and said: The Messenger of Allah (ﷺ) said: "There was no Prophet but he had a supplication that was fulfilled for him in this world, but I have saved my supplication to be an intercession for my *ummah*. I will be the leader of the sons of Adam on the Day of Resurrection, and no boast. I will be the first one for whom the earth is split, and no boast. In my hands will be a banner of praise, and no boast. Adam and all others will be under my banner, and no boast. The Day of Resurrection will be very long for the people, and they will say to one another: 'Let us go to Adam, the father of mankind, so that he might intercede with our Lord, may He be glorified and exalted, to judge among us.' So they will go to Adam and will say:' O Adam, you are the one whom Allah created with His own hand; He caused you to dwell in Paradise and He commanded His angels to prostrate to you; intercede for us with your Lord so that He might judge among us.' He will say: 'I am not able for that; I was expelled from Paradise because of my sin, I am not concerned about anyone

today except myself. Rather go to Nooh, the head of the Prophets.' So they will go to Nooh and will say: 'O Nooh, intercede for us with our Lord, that He might judge among us.' He will say: 'I am not able for that; I offered supplication because of which all the people of earth were drowned. I am not concerned about anyone today except myself. Rather go to Ibraheem the Close Friend (*Khaleel*) of Allah.' So they will go to Ibraheem (ﷺ) and will say: 'O Ibraheem, intercede for us with our Lord so that He may judge among us.' But he will say: 'I am not able for that; I told three lies for the sake of Islam' - and by Allah all he wanted to do was to argue for the sake of the religion of Allah when he said: 'Verily, I am sick' [as-Saffat 37:89] and 'Nay, this one, the biggest of them (idols) did it. Ask them, if they can speak!' [al-Anbiya' 21:63]. And he said of his wife when he came to the king, 'she is my sister' - 'I am not concerned about anyone else today except myself. Rather go to Moosa (ﷺ), whom Allah chose to send with His message and He spoke to him.' So they will go to him and will say: 'O Moosa, you are the one whom Allah chose for His message and He spoke to you; intercede for us with our Lord so that He might judge among us.' He will say: 'I am not able for that, for I killed a soul unlawfully. I am not concerned about anyone today except myself.

فَيَأْتُونَ إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ، فَيَقُولُونَ: يَا إِبْرَاهِيمُ، اشْفَعْ لَنَا إِلَى رَبِّنَا، فَلْيَقْضِ بَيْنَنَا. فَيَقُولُ: إِنِّي لَسْتُ هُنَاكُمْ، إِنِّي كَذَبْتُ فِي الْإِسْلَامِ ثَلَاثَ كِذْبَاتٍ - وَاللَّهِ إِنْ حَاوَلَ بِهِنَّ إِلَّا عَنْ دِينِ اللَّهِ قَوْلُهُ: ﴿إِنِّي سَقِيمٌ﴾ (الصافات: ٨٩) وَقَوْلُهُ: ﴿بَلْ فَعَلَهُ كَبِيرُهُمْ هَٰذَا فَسْئَلُوهُمْ إِن كَانُوا يَنطِقُونَ﴾ (الأنبياء: ٦٣) وَقَوْلُهُ لِامْرَأَتِهِ حِينَ أَتَى عَلَى الْمَلِكِ: أُخْتِي، وَإِنَّهُ لَا يُهِمُّنِي الْيَوْمَ إِلَّا نَفْسِي، وَلَكِنِ ائْتُوا مُوسَى عَلَيْهِ السَّلَامِ الَّذِي اصْطَفَاهُ اللَّهُ بِرِسَالَتِهِ وَكَلَامِهِ. فَيَأْتُونَهُ فَيَقُولُونَ: يَا مُوسَى، أَنْتَ الَّذِي اصْطَفَاكَ اللَّهُ بِرِسَالَتِهِ وَكَلَّمَكَ، فَاشْفَعْ لَنَا إِلَى رَبِّكَ، فَلْيَقْضِ بَيْنَنَا. فَيَقُولُ: لَسْتُ هُنَاكُمْ، إِنِّي قَتَلْتُ نَفْسًا بِغَيْرِ نَفْسٍ، وَإِنَّهُ لَا يُهِمُّنِي الْيَوْمَ إِلَّا نَفْسِي، وَلَكِنِ (١/ ٢٨٢) ائْتُوا عِيسَى رُوحَ اللَّهِ وَكَلِمَتَهُ، فَيَأْتُونَ عِيسَى فَيَقُولُونَ: يَا عِيسَى اشْفَعْ لَنَا إِلَى رَبِّكَ، فَلْيَقْضِ بَيْنَنَا. فَيَقُولُ: إِنِّي لَسْتُ هُنَاكُمْ، إِنِّي اتُّخِذْتُ إِلَهًا مِنْ دُونِ اللَّهِ، وَإِنَّهُ لَا يُهِمُّنِي الْيَوْمَ إِلَّا نَفْسِي، وَلَكِنْ أَرَأَيْتُمْ لَوْ كَانَ مَتَاعٌ فِي وِعَاءٍ مَخْتُومٍ عَلَيْهِ، أَكَانَ يُقْدَرُ عَلَى مَا فِي جَوْفِهِ حَتَّى يُفَضَّ الْخَاتَمُ؟ قَالَ: فَيَقُولُونَ: لَا، قَالَ: فَيَقُولُ: إِنَّ مُحَمَّدًا ﷺ خَاتَمُ النَّبِيِّينَ، وَقَدْ حَضَرَ الْيَوْمَ وَقَدْ غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ وَمَا تَأَخَّرَ». قَالَ رَسُولُ اللَّهِ ﷺ: «فَيَأْتُونِي فَيَقُولُونَ: يَا مُحَمَّدُ، اشْفَعْ لَنَا إِلَى رَبِّكَ، فَلْيَقْضِ بَيْنَنَا. فَأَقُولُ: أَنَا لَهَا،

حَتَّى يَأْذَنَ اللَّهُ عَزَّ وَجَلَّ، لِمَنْ شَاءَ وَيَرْضَى، فَإِذَا أَرَادَ اللَّهُ تَبَارَكَ وَتَعَالَى أَنْ يَصْدَعَ بَيْنَ خَلْقِهِ نَادَى مُنَادٍ: أَيْنَ أَحْمَدُ وَأُمَّتُهُ؟ فَنَحْنُ الْآخِرُونَ الْأَوَّلُونَ، نَحْنُ آخِرُ الْأُمَمِ، وَأَوَّلُ مَنْ يُحَاسَبُ، فَتُفْرَجُ لَنَا الْأُمَمُ عَنْ طَرِيقِنَا، فَنَمْضِي غُرًّا مُحَجَّلِينَ مِنْ أَثَرِ الطُّهُورِ، فَتَقُولُ الْأُمَمُ: كَادَتْ هَذِهِ الْأُمَّةُ أَنْ تَكُونَ أَنْبِيَاءَ كُلُّهَا، فَآتِي بَابَ الْجَنَّةِ، فَآخُذُ بِحَلْقَةِ الْبَابِ، فَأَقْرَعُ الْبَابَ، فَيُقَالُ: مَنْ أَنْتَ؟ فَأَقُولُ: أَنَا مُحَمَّدٌ، فَيُفْتَحُ لِي، فَآتِي رَبِّي عَزَّ وَجَلَّ عَلَى كُرْسِيِّهِ - أَوْ سَرِيرِهِ، شَكَّ حَمَّادٌ - فَأَخِرُّ لَهُ سَاجِدًا، فَأَحْمَدُهُ بِمَحَامِدَ لَمْ يَحْمَدْهُ بِهَا أَحَدٌ كَانَ قَبْلِي، وَلَيْسَ يَحْمَدُهُ بِهَا أَحَدٌ بَعْدِي، فَيُقَالُ: يَا مُحَمَّدُ، ارْفَعْ رَأْسَكَ، وَسَلْ تُعْطَهْ، وَقُلْ تُسْمَعْ، وَاشْفَعْ تُشَفَّعْ. فَأَرْفَعُ رَأْسِي فَأَقُولُ: أَيْ رَبِّ أُمَّتِي أُمَّتِي. فَيَقُولُ: أَخْرِجْ مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ كَذَا وَكَذَا - لَمْ يَحْفَظْ حَمَّادٌ - ثُمَّ أُعِيدُ فَأَسْجُدُ، فَأَقُولُ مَا قُلْتُ فَيُقَالُ: ارْفَعْ رَأْسَكَ وَقُلْ تُسْمَعْ، وَسَلْ تُعْطَهْ، وَاشْفَعْ تُشَفَّعْ. فَأَقُولُ: أَيْ رَبِّ، أُمَّتِي أُمَّتِي. فَيَقُولُ: أَخْرِجْ مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ كَذَا وَكَذَا؛ دُونَ الْأَوَّلِ، ثُمَّ أُعِيدُ فَأَسْجُدُ، فَأَقُولُ مِثْلَ ذَلِكَ، فَيُقَالُ لِيَ: ارْفَعْ رَأْسَكَ، وَقُلْ تُسْمَعْ، وَسَلْ تُعْطَهْ، وَاشْفَعْ تُشَفَّعْ، فَأَقُولُ: أَيْ رَبِّ، أُمَّتِي أُمَّتِي. فَقَالَ: أَخْرِجْ مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ كَذَا وَكَذَا؟. دُونَ ذَلِكَ». [انظر: ٢٦٩٢]

Rather go to 'Eesa, the Spirit from Allah and His Word.' So they will go to 'Eesa and will say: 'Intercede for us with your Lord, that He might judge among us.' But he will say: 'I am not able for that, for I was taken as a god instead of Allah. I am not concerned about anyone today except myself. But if there was something in the vessel and it was sealed, would anyone be able to get what is in it unless he undoes the seal?' They will say: 'No.' He will say: 'Muhammad is the Seal of the Prophets; he has just come today and his previous and future sins have been forgiven.''' The Messenger of Allah (ﷺ) said: "So they will come to me and will say: 'O Muhammad, intercede for us with your Lord, so that He might judge among us.' I will say: 'I am able for it, when Allah gives leave for whom He wills and is pleased with.' When Allah, may He be blessed and exalted, wants to judge between His creation, a caller will call out: 'Where is Muhammad and his *ummah*?' For we are the last and the first; we are the last of the nations and the first to be brought to account. So the other nations will make way for us, and we will start moving with faces and limbs that are bright with the traces of *wudoo'*. The other nations will say: 'Nearly all of this *ummah* are almost Prophets.' Then I will come to the gate of Paradise and will take hold of the ring in the gate and knock on it. It will be said: 'Who are you?' I will say: 'I am

Muhammad.' It will be opened for me, and I will come to my Lord, may He be glorified and exalted, on His Throne. I will fall down in prostration before Him and I will praise Him in words of praise that no one who said before me and no one will say after me. It will be said: 'O Muhammad, raise your head; ask and you will be given, speak and you will be heard, intercede and your intercession will be accepted.' I will raise my head and say: 'O Lord, my *ummah,* my *ummah.'* He will say: 'Bring forth whoever has in his heart faith the weight of such and such.' Then I will go back and prostrate, and I will say what I said before. It will be said: 'Raise your head; speak and you will be heard, ask and you will be given, intercede and your intercession will be accepted.' I will raise my head and say: 'O Lord, my *ummah,* my *ummah.'* He will say: 'Bring forth whoever has in his heart faith the weight of such and such' - less than the first time. Then I will go back and prostrate, and I will say what I said before. It will be said: 'Raise your head; speak and you will be heard, ask and you will be given, intercede and your intercession will be accepted.' I will raise my head and say: 'O Lord, my *ummah,* my *ummah.'* He will say: 'Bring forth whoever has in his heart faith the weight of such and such' - less than that."

تخريج: حسن لغيره، دون قول عيسى عليه السلام: «إني اتخذت إلها من دون الله»، فإنه مخالف لما في الصحيح من أن عيسى لم يذكر ذنباً، ثم إن هذا لا يعد ذنباً له، وإسناد هذا الحديث ضعيف لضعف علي بن زيد.

Comments: [*Hasan* because of corroborating evidence]

2547. Ibn 'Abbas (ﷺ) said: Someone came to me in a dream during Ramadan, and it was said to me: Tonight is *Lailatal-Qadr*. So I got up, although I was drowsy, and I came to the Messenger of Allah (ﷺ) and found him praying. I looked to see what night that was, and it was the night of the twenty-third.

Comments: [*Hasan* because of corroborating evidence and its *isnad* is *da'eef*]

٢٥٤٧- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا أَبُو الْأَحْوَصِ فَقَالَ: أَخْبَرَنَا سِمَاكٌ عَنْ عِكْرِمَةَ قَالَ: قَالَ ابْنُ عَبَّاسٍ: أُتِيتُ وَأَنَا نَائِمٌ فِي رَمَضَانَ، فَقِيلَ لِي: إِنَّ اللَّيْلَةَ لَيْلَةُ الْقَدْرِ. قَالَ: فَقُمْتُ، وَأَنَا نَاعِسٌ، فَتَعَلَّقْتُ بِبَعْضِ أَطْنَابِ فُسْطَاطِ رَسُولِ اللَّهِ ﷺ، قَالَ فَإِذَا هُوَ يُصَلِّي، فَنَظَرْتُ فِي تِلْكَ اللَّيْلَةِ، فَإِذَا هِيَ لَيْلَةُ ثَلَاثٍ وَعِشْرِينَ. [راجع: ٢٣٠٢]

تخريج: حسن لغيره، وهذا إسناد ضعيف، رواية سماك عن عكرمة مضطربة.

2548. It was narrated that Ibn 'Abbas (ﷺ) said: When the Messenger of Allah (ﷺ) came [to Madinah] they used to pay in advance for crops. He said: "Whoever pays in advance, let him not pay in advance except for a known measure and a known weight."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (2239) and Muslim (1604)]

٢٥٤٨- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا عَبْدُ الْوَارِثِ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَبِي نَجِيحٍ عَنْ عَبْدِ اللَّهِ بْنِ كَثِيرٍ، عَنْ أَبِي الْمِنْهَالِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَدِمَ رَسُولُ اللَّهِ ﷺ وَهُمْ يُسْلِفُونَ، فَقَالَ: «مَنْ أَسْلَفَ، فَلَا يُسْلِفْ إِلَّا فِي كَيْلٍ مَعْلُومٍ، وَوَزْنٍ مَعْلُومٍ». [راجع: ١٨٦٨]

تخريج: إسناده صحيح. خ: (٢٢٣٩)، م: (١٦٠٤).

2549. It was narrated from Ibn 'Abbas (ﷺ) that the Prophet (ﷺ) came out of the outhouse and some food was brought. It was said to him: Aren't you going to do *wudoo'*? He said: "I have only been commanded to do *wudoo* when I get up to pray."

Comments: [Its *isnad* is *saheeh*, Muslim (374)]

٢٥٤٩- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا وُهَيْبٌ: حَدَّثَنَا أَيُّوبُ عَنِ ابْنِ أَبِي مُلَيْكَةَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ خَرَجَ مِنَ الْخَلَاءِ، فَأُتِيَ بِطَعَامٍ فَقِيلَ لَهُ: أَلَا تَتَوَضَّأُ؟ فَقَالَ: «إِنَّمَا أُمِرْتُ بِالْوُضُوءِ إِذَا قُمْتُ إِلَى الصَّلَاةِ». [انظر: ٣٣٨١، وراجع: ١٩٣٢]

تخريج: إسناده صحيح. م: (٣٧٤).

2550. Hanzalah as-Sadoosi narrated: I said to 'Ikrimah: In *Maghrib* prayer I recite *Qul A'oodhu*

٢٥٥٠- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا عَبْدُ الْوَارِثِ: حَدَّثَنَا حَنْظَلَةُ السَّدُوسِيُّ قَالَ: قُلْتُ لِعِكْرِمَةَ:

bi Rabbil-falaq and *Qul A'oodhu bi Rabbin-Nas*, and some people criticise me for that. He said: What is wrong with that? Recite them, for they are from the Qur'an. Then he said: Ibn 'Abbas (ﷺ) told me that the Messenger of Allah (ﷺ) came and prayed two *rak'ahs* in which he did not recite anything but the Essence of the Book (i.e., *al-Fatihah*).

Comments: [Its *isnad* is *da'eef*]

إِنِّي أَقْرَأُ فِي صَلَاةِ الْمَغْرِبِ ﴿قُلْ أَعُوذُ بِرَبِّ ٱلْفَلَقِ﴾ وَ ﴿قُلْ أَعُوذُ بِرَبِّ ٱلنَّاسِ﴾ وَإِنَّ نَاسًا يَعِيبُونَ ذَلِكَ عَلَيَّ؟ فَقَالَ: وَمَا بَأْسٌ بِذَلِكَ؟ اقْرَأْهُمَا فَإِنَّهُمَا مِنَ الْقُرْآنِ. ثُمَّ قَالَ: حَدَّثَنِي ابْنُ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ جَاءَ فَصَلَّى رَكْعَتَيْنِ لَمْ يَقْرَأْ فِيهِمَا إِلَّا بِأُمِّ الْكِتَابِ. [راجع: ٢١٧٤]

تخريج: إسناده ضعيف، لضعف حنظلة السدوسي.

2551. It was narrated from 'Ikrimah that some of these heretics were brought to 'Ali and they had some books with them. He issued orders that a fire be lit, then he burned them and their books. 'Ikrimah said: News of that reached Ibn 'Abbas (ﷺ) and he said: If it were me, I would not have burned them because the Messenger of Allah (ﷺ) forbade it; but I would have executed them because the Messenger of Allah (ﷺ) said: "Whoever changes his religion, execute him." And the Messenger of Allah (ﷺ) said: "Do not punish with the punishment of Allah, may He be glorified and exalted."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (6922)]

٢٥٥١- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ: حَدَّثَنَا أَيُّوبُ عَنْ عِكْرِمَةَ: أَنَّ عَلِيًّا أُتِيَ بِقَوْمٍ مِنْ هَؤُلَاءِ الزَّنَادِقَةِ وَمَعَهُمْ كُتُبٌ، فَأَمَرَ بِنَارٍ فَأُجِّجَتْ، ثُمَّ أَحْرَقَهُمْ وَكُتُبَهُمْ، قَالَ عِكْرِمَةُ: فَبَلَغَ ذَلِكَ ابْنَ عَبَّاسٍ فَقَالَ: لَوْ كُنْتُ أَنَا لَمْ أُحَرِّقْهُمْ، لِنَهْيِ رَسُولِ اللَّهِ ﷺ، وَلَقَتَلْتُهُمْ، لِقَوْلِ رَسُولِ اللَّهِ ﷺ: «مَنْ بَدَّلَ دِينَهُ فَاقْتُلُوهُ». وَقَالَ رَسُولُ اللَّهِ ﷺ: «لَا تُعَذِّبُوا بِعَذَابِ اللَّهِ عَزَّ وَجَلَّ». [راجع: ١٨٧١]

تخريج: إسناده صحيح. خ: (٦٩٢٢).

2552. It was narrated from 'Ikrimah that 'Ali caught some people who had apostatised from Islam, and he burned them with fire. News of that reached Ibn 'Abbas (ﷺ) and he said: If it were

٢٥٥٢- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا وُهَيْبٌ عَنْ أَيُّوبَ، عَنْ عِكْرِمَةَ: أَنَّ عَلِيًّا أَخَذَ نَاسًا ارْتَدُّوا عَنِ الْإِسْلَامِ، فَحَرَّقَهُمْ بِالنَّارِ، فَبَلَغَ ذَلِكَ ابْنَ عَبَّاسٍ فَقَالَ: لَوْ كُنْتُ أَنَا لَمْ أُحَرِّقْهُمْ، إِنَّ

رَسُولَ اللَّهِ ﷺ قَالَ: «لَا تُعَذِّبُوا بِعَذَابِ اللَّهِ عَزَّ وَجَلَّ أَحَدًا» وَقَالَ رَسُولُ اللَّهِ ﷺ (١/ ٢٨٣): «مَنْ بَدَّلَ دِينَهُ فَاقْتُلُوهُ» فَبَلَغَ عَلِيًّا مَا قَالَ ابْنُ عَبَّاسٍ، فَقَالَ: وَيْحَ ابْنِ أُمِّ ابْنِ عَبَّاسٍ. [راجع: ما قبله]

تخريج: إسناده صحيح. خ: (٣٠١٧).

me, I would not have burned them. The Messenger of Allah (ﷺ) said: "Do not punish anyone with the punishment of Allah, may He be glorified and exalted." And the Messenger of Allah (ﷺ) said: "Whoever changes his religion, execute him." News of what Ibn 'Abbas said reached 'Ali and he said: Woe to the son of the mother of Ibn 'Abbas!

Comments: [Its *isnad* is *saheeh*, al-Bukhari (3017)]

٢٥٥٣- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا حَمَّادٌ _ هُوَ ابْنُ سَلَمَةَ _: أَخْبَرَنَا عَمَّارٌ عَنِ ابْنِ عَبَّاسٍ قَالَ: رَأَيْتُ النَّبِيَّ ﷺ فِيمَا يَرَى النَّائِمُ بِنِصْفِ النَّهَارِ، وَهُوَ قَائِمٌ، أَشْعَثَ أَغْبَرَ، بِيَدِهِ قَارُورَةٌ فِيهَا دَمٌ، فَقُلْتُ: بِأَبِي أَنْتَ وَأُمِّي يَا رَسُولَ اللَّهِ، مَا هَذَا؟ قَالَ: «هَذَا دَمُ الْحُسَيْنِ وَأَصْحَابِهِ، لَمْ أَزَلْ أَلْتَقِطُهُ مُنْذُ الْيَوْمِ» فَأَحْصَيْنَا ذَلِكَ الْيَوْمَ، فَوَجَدُوهُ قُتِلَ فِي ذَلِكَ الْيَوْمِ. [راجع: ٢١٦٥]

تخريج: إسناده قوي.

2553. It was narrated that Ibn 'Abbas (ﷺ) said: I saw the Prophet (ﷺ) in a dream when I slept in the middle of the day. He was standing, looking dishevelled and dusty, with a bottle in his hand in which there was blood. I said: May my father and mother be sacrificed for you, O Messenger of Allah. What is this? He said: This is the blood of al-Husain and his companions. I have been collecting it all day. We worked out that day, and we found that it was the day on which he was killed.

Comments: [Its *isnad* is *qawi*]

٢٥٥٤- حَدَّثَنَا عَبْدُ الرَّزَّاقِ قَالَ: أَخْبَرَنَا سُفْيَانُ عَنْ سُلَيْمَانَ الشَّيْبَانِيِّ، عَنِ الشَّعْبِيِّ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ صَلَّى عَلَى جِنَازَةٍ بَعْدَ مَا دُفِنَتْ. وَوَكِيعٌ قَالَ: حَدَّثَنَا سُفْيَانُ مِثْلَهُ. [راجع: ١٩٦٢]

تخريج: إسناده صحيح. خ: (١٢٤٧)، م: (٩٥٤).

2554. It was narrated from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) offered the funeral prayer after the person had been buried. And Wakee' said: Sufyan told us something similar.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1247) and Muslim (954)]

2555. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) said: "If one of you says, when he has intercourse with his wife, 'In the Name of Allah, O Allah keep us away from the *Shaitan* and keep the *Shaitan* away from what You bestow on us (our children),' if a child is born to them, the *Shaitan* will never be able to harm him."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (141) and Muslim (1434)]

٢٥٥٥- حَدَّثَنَا عَبْدُ الرَّزَّاقِ قَالَ: أَخْبَرَنَا سُفْيَانُ عَنْ مَنْصُورٍ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ كُرَيْبٍ مَوْلَى ابْنِ عَبَّاسٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَوْ أَنَّ أَحَدَهُمْ إِذَا أَتَى أَهْلَهُ قَالَ: بِسْمِ اللَّهِ، اللَّهُمَّ جَنِّبْنِي الشَّيْطَانَ، وَجَنِّبِ الشَّيْطَانَ مَا رَزَقْتَنِي، فَيُولَدُ بَيْنَهُمَا وَلَدٌ، فَلَنْ يَضُرَّهُ الشَّيْطَانُ أَبَدًا». [راجع: ١٨٦٧]

تخريج: إسناده صحيح. خ: (١٤١)، م: (١٤٣٤).

2556. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) said: "Teach and make things easy, do not make things difficult. And if you get angry, keep quiet; if you get angry, keep quiet; if you get angry, keep quiet."

Comments: [*Hasan* because of corroborating evidence; this is a *da'eef isnad*]

٢٥٥٦- حَدَّثَنَا عَبْدُ الرَّزَّاقِ قَالَ: أَخْبَرَنَا سُفْيَانُ عَنْ لَيْثٍ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ : «عَلِّمُوا، وَيَسِّرُوا، وَلَا تُعَسِّرُوا، وَإِذَا غَضِبْتَ فَاسْكُتْ، وَإِذَا غَضِبْتَ فَاسْكُتْ، وَإِذَا غَضِبْتَ فَاسْكُتْ». [راجع: ٢١٣٦]

تخريج: حسن لغيره، وهذا إسناد ضعيف، لاختلاط ليث بن أبي سليم، وقوله: «علموا، ويسروا، ولا تعسروا» صحيح لغيره.

2557. It was narrated that Ibn 'Abbas (ﷺ) said: The Prophet (ﷺ) put *Zuhr* and *'Asr* together in Madinah, when he was not travelling and there was no fear. I [the narrator] said: O Abul-'Abbas, why did he do that? He said: He did not want to make things difficult for anyone of his *ummah*.

Comments: [Its *isnad* is *saheeh*, Muslim (705)]

٢٥٥٧- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي الزُّبَيْرِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: جَمَعَ النَّبِيُّ ﷺ بَيْنَ الظُّهْرِ وَالْعَصْرِ بِالْمَدِينَةِ، فِي غَيْرِ سَفَرٍ وَلَا خَوْفٍ. قَالَ: قُلْتُ: يَا أَبَا الْعَبَّاسِ، وَلِمَ فَعَلَ ذَلِكَ؟ قَالَ: أَرَادَ أَنْ لَا يُحْرِجَ أَحَدًا مِنْ أُمَّتِهِ. [راجع: ١٩٥٣]

تخريج: إسناده صحيح. م: (٧٠٥).

2558. It was narrated that Ibn 'Abbas (ﷺ) said: The Prophet (ﷺ) went to the outhouse and relieved himself, then some food was brought to him. They said: Should we bring you water for *wudoo'*? He said: "Why should I do *wudoo'*? When I want to pray, I will do *wudoo'*."

Comments: [Its *isnad* is *saheeh*, Muslim (374)]

٢٥٥٨- حَدَّثَنَا عَبْدُ الرَّزَّاقِ قَالَ: أَخْبَرَنَا سُفْيَانُ عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ سَعِيدِ بْنِ الْحُوَيْرِثِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: ذَهَبَ النَّبِيُّ ﷺ لِلْبَرَازِ، فَقَضَى حَاجَتَهُ، ثُمَّ قُرِّبَ لَهُ طَعَامٌ، فَقَالُوا: أَنَأْتِيكَ بِوَضُوءٍ؟ فَقَالَ: «مِنْ أَيِّ شَيْءٍ أَتَوَضَّأُ؟! أُصَلِّي فَأَتَوَضَّأُ - أَوْصَلَّيْتُ فَأَتَوَضَّأُ -؟». [راجع: ١٩٣٢]

تخريج: إسناده صحيح. م: (٣٧٤).

2559. It was narrated that Ibn 'Abbas (ﷺ) said: I slept in the house of my maternal aunt Maimoonah bint al-Harith. The Prophet (ﷺ) got up at night and went to relieve himself, then he came and washed his face and hands, then he slept. Then he got up at night and went to the waterskin and undid its straps, then he did a *wudoo'* that was somewhere between the most complete and the most light; he did not use a lot of water but it was a proper *wudoo'*. Then he stood and prayed. I hid myself because I did not want him to see me watching him. Then I got up and did the same as he had done, and I stood on his left. He took hold of my neck, where the ear is, and moved me around until I was standing on his right whilst he was praying. He prayed thirteen *rak'ahs*, including the two [*Sunnah*] *rak'ahs* of *Fajr*. Then he lay down and slept until he breathed deeply. Then Bilal came and called him to pray, so he

٢٥٥٩- حَدَّثَنَا عَبْدُ الرَّزَّاقِ قَالَ: أَخْبَرَنَا سُفْيَانُ عَنْ سَلَمَةَ بْنِ كُهَيْلٍ، عَنْ كُرَيْبٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: نِمْتُ عِنْدَ خَالَتِي مَيْمُونَةَ بِنْتِ الْحَارِثِ، فَقَامَ النَّبِيُّ ﷺ مِنَ اللَّيْلِ، فَأَتَى الْحَاجَةَ، ثُمَّ جَاءَ فَغَسَلَ وَجْهَهُ وَيَدَيْهِ، ثُمَّ نَامَ، ثُمَّ قَامَ مِنَ اللَّيْلِ، فَأَتَى الْقِرْبَةَ، فَأَطْلَقَ شِنَاقَهَا، فَتَوَضَّأَ وُضُوءًا بَيْنَ الْوُضُوءَيْنِ لَمْ يُكْثِرْ، وَقَدْ أَبْلَغَ، ثُمَّ قَامَ يُصَلِّي، وَتَمَطَّيْتُ كَرَاهِيَةَ أَنْ يَرَانِي كُنْتُ أَبْقِيهِ - يَعْنِي أَرْقُبُهُ - ثُمَّ قُمْتُ فَفَعَلْتُ كَمَا فَعَلَ، فَقُمْتُ عَنْ يَسَارِهِ، فَأَخَذَ بِمَا يَلِي أُذُنِي حَتَّى أَدَارَنِي، فَكُنْتُ عَنْ يَمِينِهِ، وَهُوَ يُصَلِّي، فَتَتَامَّتْ صَلَاتُهُ إِلَى ثَلَاثَ عَشْرَةَ رَكْعَةً، فِيهَا رَكْعَتَا الْفَجْرِ، ثُمَّ اضْطَجَعَ، فَنَامَ حَتَّى نَفَخَ، ثُمَّ جَاءَ بِلَالٌ، فَآذَنَهُ بِالصَّلَاةِ، فَقَامَ فَصَلَّى وَلَمْ يَتَوَضَّأْ. [راجع: ١٩١١]

تخريج: إسناده صحيح.

got up and prayed and did not do *wudoo'* [again].

Comments: [Its *isnad* is *saheeh*]

2560. It was narrated that Ibn 'Abbas (ﷺ) said: The Prophet (ﷺ) got married whilst he was in *ihram*, and he was treated with cupping whilst he was in *ihram*.

Comments: [Its *isnad* is *qawi*, al-Bukhari (1837) and Muslim (1410)]

٢٥٦٠- حَدَّثَنَا عَبْدُ الرَّزَّاقِ قَالَ: أَخْبَرَنَا سُفْيَانُ عَنِ عَبْدِ اللَّهِ بْنِ عُثْمَانَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: تَزَوَّجَ النَّبِيُّ ﷺ وَهُوَ مُحْرِمٌ، وَاحْتَجَمَ وَهُوَ مُحْرِمٌ. [انظر: ٣٠٣٠، ٣٠٧٥، ٣٤١٢]

تخريج: إسناده قوي. خ: (١٨٣٧)، م: (١٤١٠). ولقصة الاحتجام: خ: (١٨٣٥)، م: (١٢٠٢).

2561. It was narrated from Ibn 'Abbas (ﷺ) that a man said: O Messenger of Allah, whatever Allah wills and you will. He said: "Are you making me equal to Allah? Rather what Allah alone wills."

Comments: [*Saheeh* because of corroborating evidence, and its *isnad* is *da'eef*]

٢٥٦١- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا سُفْيَانُ عَنِ الْأَجْلَحِ، عَنْ يَزِيدَ بْنِ الْأَصَمِّ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَجُلًا قَالَ: يَا رَسُولَ اللَّهِ، مَا شَاءَ اللَّهُ وَشِئْتَ. فَقَالَ: «جَعَلْتَنِي لِلَّهِ عَدْلًا، بَلْ مَا شَاءَ اللَّهُ وَحْدَهُ». [راجع: ١٨٣٩]

تخريج: صحيح لغيره، وهذا إسناد ضعيف، الأجلح مختلف فيه.

2562. It was narrated that Ibn 'Abbas (ﷺ) said: The Prophet (ﷺ) entered the House and offered supplication in different parts of it, then he came out and prayed two *rak'ahs*.

Comments: [*Saheeh* because of corroborating evidence, and its *isnad* is *da'eef*]

٢٥٦٢- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ: أَخْبَرَنِي عُثْمَانُ الْجَزَرِيُّ: أَنَّهُ سَمِعَ مِقْسَمًا مَوْلَى ابْنِ عَبَّاسٍ يُحَدِّثُ عَنِ ابْنِ عَبَّاسٍ قَالَ: دَخَلَ النَّبِيُّ ﷺ الْبَيْتَ، فَدَعَا فِي نَوَاحِيهِ، ثُمَّ خَرَجَ فَصَلَّى رَكْعَتَيْنِ. [راجع: ١٧٩٥]

تخريج: صحيح لغيره، وهذا إسناد ضعيف، عثمان الجزري روى أحاديث مناكير.

2563. 'Abdul-'Azeez - i.e., Ibn Rufai' - said: Someone who heard Ibn 'Abbas (ﷺ) told me that he said: The Prophet (ﷺ) did not halt between 'Arafat and Muzdalifah except to pass water.

٢٥٦٣- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا إِسْرَائِيلُ ـ قَالَ عَبْدُ الْعَزِيزِ ـ يَعْنِي ابْنَ رُفَيْعٍ ـ: أَخْبَرَنِي مَنْ سَمِعَ ابْنَ عَبَّاسٍ يَقُولُ: لَمْ يَنْزِلِ النَّبِيُّ ﷺ بَيْنَ عَرَفَاتٍ وَجَمْعٍ إِلَّا لِيُهَرِيقَ الْمَاءَ. [راجع: ٢٤٦٤]

Comments: [*Saheeh*, because of corroborating evidence; this is a *da'eef isnad*]

تخريج: صحيح لغيره، وهذا إسناد ضعيف، لجهالة الراوي عن ابن عباس.

2564. It was narrated from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) recited the *Talbiyah* until he stoned *Jamratal-'Aqabah*.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1543)]

٢٥٦٤- حَدَّثَنَا عَبْدُ الرَّزَّاقِ قَالَ: أَخْبَرَنَا مَعْمَرٌ عَنْ أَيُّوبَ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ لَبَّى حَتَّى رَمَى جَمْرَةَ الْعَقَبَةِ. [راجع: ٣١٩٩]

تخريج: إسناده صحيح. خ: (١٥٤٣).

2565. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) married Maimoonah in Sarif when he was in *ihram*.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (4528)]

٢٥٦٥- حَدَّثَنَا عَبْدُ الرَّزَّاقِ قَالَ: أَخْبَرَنَا مَعْمَرٌ عَنْ أَيُّوبَ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: تَزَوَّجَ رَسُولُ اللَّهِ ﷺ مَيْمُونَةَ (١/ ٢٨٤) بِسَرِفَ وَهُوَ مُحْرِمٌ. [راجع: ٢٢٠٠]

تخريج: إسناده صحيح. خ: (٤٢٥٨).

2566. It was narrated from Ibn 'Abbas (ﷺ) that one of the wives of the Prophet (ﷺ) washed herself following *janabah*, then the Prophet (ﷺ) came and did *wudoo'* using her left over water. She said: I did *ghusl* using it. He said: "Nothing makes water *najis* (impure)."

Comments: [*Saheeh* because of corroborating evidence, and its *isnad* is *da'eef*]

٢٥٦٦- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا الثَّوْرِيُّ عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ امْرَأَةً مِنْ نِسَاءِ النَّبِيِّ ﷺ اسْتَحَمَّتْ مِنْ جَنَابَةٍ، فَجَاءَ النَّبِيُّ ﷺ يَتَوَضَّأُ مِنْ فَضْلِهَا، فَقَالَتْ: إِنِّي اغْتَسَلْتُ مِنْهُ. فَقَالَ: «إِنَّ الْمَاءَ لَا يُنَجِّسُهُ شَيْءٌ». [راجع: ٢١٠٢]

تخريج: صحيح لغيره، وهذا إسناد ضعيف، رواية سماك عن عكرمة مضطربة.

2567. It was narrated that Ibn 'Abbas (ﷺ) said: I stayed overnight in the house of my maternal aunt Maimoonah, and I watched to see how the Messenger of Allah (ﷺ) would pray. He got up, urinated, then washed his face and hands, then he slept. Then he got up and went to a waterskin, undid its straps, and poured some water into

٢٥٦٧- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ سَلَمَةَ بْنِ كُهَيْلٍ، عَنْ كُرَيْبٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: بِتُّ فِي بَيْتِ خَالَتِي مَيْمُونَةَ، فَرَقَبْتُ رَسُولَ اللَّهِ ﷺ كَيْفَ يُصَلِّي، فَقَامَ فَبَالَ، ثُمَّ غَسَلَ وَجْهَهُ وَكَفَّيْهِ، ثُمَّ نَامَ، ثُمَّ قَامَ، فَعَمَدَ إِلَى الْقِرْبَةِ فَأَطْلَقَ شِنَاقَهَا، ثُمَّ

صَبَّ فِي الْجَفْنَةِ، أَوِ الْقَصْعَةِ، وَأَكَبَّ يَدَهُ عَلَيْهَا، ثُمَّ تَوَضَّأَ وُضُوءًا حَسَنًا بَيْنَ الْوَضُوءَيْنِ، ثُمَّ قَامَ يُصَلِّي، فَجِئْتُ فَقُمْتُ عَنْ يَسَارِهِ، فَأَخَذَنِي، فَأَقَامَنِي عَنْ يَمِينِهِ، فَتَكَامَلَتْ صَلَاةُ رَسُولِ اللَّهِ ﷺ ثَلَاثَ عَشْرَةَ رَكْعَةً، قَالَ: ثُمَّ نَامَ حَتَّى نَفَخَ، وَكُنَّا نَعْرِفُهُ إِذَا نَامَ بِنَفْخِهِ، ثُمَّ خَرَجَ إِلَى الصَّلَاةِ فَصَلَّى، وَجَعَلَ يَقُولُ فِي صَلَاتِهِ، أَوْ فِي سُجُودِهِ: «اللَّهُمَّ اجْعَلْ فِي قَلْبِي نُورًا، وَفِي سَمْعِي نُورًا، وَفِي بَصَرِي نُورًا، وَعَنْ يَمِينِي نُورًا، وَعَنْ يَسَارِي نُورًا، وَأَمَامِي نُورًا، وَخَلْفِي نُورًا، وَفَوْقِي نُورًا، وَتَحْتِي نُورًا، وَاجْعَلْنِي نُورًا». قَالَ شُعْبَةُ: أَوْ قَالَ: «اجْعَلْ لِي نُورًا». قَالَ: و حَدَّثَنِي عَمْرُو بْنُ دِينَارٍ عَنْ كُرَيْبٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّهُ نَامَ مُضْطَجِعًا. [راجع: ١٩١٢]

تخريج: إسناده صحيح. خ: (١٣٨)، م: (٧٦٣).

a bowl or vessel. He tipped it towards himself with his hand and did a good *wudoo'*, not using too much or too little water. Then I came and stood beside him, and stood on his left. He took hold of me and made me stand on his right. The prayer of the Messenger of Allah (ﷺ) included thirteen *rak'ahs*, then he slept until he was breathing deeply. We knew that he was sleeping when he breathed deeply. Then he went out to pray, and he prayed, and said in his prayer or in his prostration: "O Allah, put in my heart light, in my hearing light, in my seeing light, to my right light, to my left light, in front of me light, behind me light, above me light, below me light, make me light - or Shu'bah said: give me light." 'Umar bin Deenar narrated from Kuraib, from Ibn 'Abbas (ﷺ) that he slept lying on his side.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (138) and Muslim (763)]

٢٥٦٨- حَدَّثَنَا رَوْحٌ: حَدَّثَنَا سَعِيدٌ وَهِشَامُ بْنُ أَبِي عَبْدِ اللَّهِ عَنْ قَتَادَةَ، عَنْ أَبِي الْعَالِيَةِ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ نَبِيَّ اللَّهِ ﷺ كَانَ يَقُولُ عِنْدَ الْكَرْبِ: «لَا إِلَهَ إِلَّا اللَّهُ الْعَظِيمُ الْحَلِيمُ، لَا إِلَهَ إِلَّا اللَّهُ رَبُّ الْعَرْشِ الْعَظِيمُ، لَا إِلَهَ إِلَّا اللَّهُ رَبُّ السَّمَوَاتِ وَرَبُّ الْأَرْضِ رَبُّ الْعَرْشِ الْكَرِيمُ». [راجع: ٢٠١٢]

تخريج: إسناده صحيح. خ: (٦٣٤٥)، م: (٢٧٣٠).

2568. It was narrated from Ibn 'Abbas (ﷺ) that the Prophet of Allah (ﷺ) used to say at times of distress: "There is no God but Allah, the Almighty, the Forbearing; there is no God but Allah, Lord of the mighty Throne; there is no God but Allah, Lord of the heavens, Lord of the Earth and Lord of the noble Throne."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (6345) and Muslim (2730)]

2569. 'Umar bin Harmalah said: I heard Ibn 'Abbas (ﷺ) say: My maternal aunt Umm Hufaid gave the Messenger of Allah (ﷺ) some ghee, milk and a (cooked) lizard. As for the lizard, the Prophet (ﷺ) found it off-putting. Khalid bin al-Waleed said to him: Do you find it off-putting, O Messenger of Allah? He said, "Yes." The Prophet (ﷺ) took the milk and drank some, then he said to Ibn 'Abbas, who was on his right, "As for the drink, it is your turn, but will you give me permission to give it to your paternal uncle?" Ibn 'Abbas said: I said: No, by Allah, with regard to your left-over drink I will never give precedence to anyone. Then I took it and drank some, then I gave it to him. Then the Prophet (ﷺ) said: "I do not know of any drink that could replace food except milk. Whoever among you drinks it, let him say: 'O Allah, bless it for us and give us more.' And whoever eats food, let him say: 'O Allah, bless it for us and give us something better than it.'"

٢٥٦٩- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ عَلِيَّ بْنَ زَيْدٍ قَالَ: سَمِعْتُ عُمَرَ بْنَ حَرْمَلَةَ قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ يَقُولُ: أَهْدَتْ خَالَتِي أُمُّ حُفَيْدٍ إِلَى رَسُولِ اللَّهِ ﷺ سَمْنًا وَلَبَنًا وَأَضُبًّا، فَأَمَّا الْأَضُبُّ فَإِنَّ النَّبِيَّ ﷺ تَفَلَ عَلَيْهَا، فَقَالَ لَهُ خَالِدُ بْنُ الْوَلِيدِ: قَذِرْتَهُ يَا رَسُولَ اللَّهِ؟ قَالَ: «نَعَمْ» أَوْ: «أَجَلْ» وَأَخَذَ النَّبِيُّ ﷺ اللَّبَنَ فَشَرِبَ مِنْهُ، ثُمَّ قَالَ لِابْنِ عَبَّاسٍ وَهُوَ عَنْ يَمِينِهِ: «أَمَا إِنَّ الشَّرْبَةَ لَكَ، وَلَكِنْ أَتَأْذَنُ أَنْ أَسْقِيَ عَمَّكَ؟» فَقَالَ ابْنُ عَبَّاسٍ: قُلْتُ: لَا وَاللَّهِ مَا أَنَا بِمُؤْثِرٍ عَلَى سُؤْرِكَ أَحَدًا. قَالَ: فَأَخَذْتُهُ، فَشَرِبْتُ، ثُمَّ أَعْطَيْتُهُ، ثُمَّ قَالَ النَّبِيُّ ﷺ: «مَا أَعْلَمُ شَرَابًا يُجْزِئُ عَنِ الطَّعَامِ غَيْرَ اللَّبَنِ، فَمَنْ شَرِبَهُ مِنْكُمْ فَلْيَقُلِ: اللَّهُمَّ بَارِكْ لَنَا فِيهِ، وَزِدْنَا مِنْهُ، وَمَنْ طَعِمَ طَعَامًا، فَلْيَقُلِ: اللَّهُمَّ بَارِكْ لَنَا فِيهِ وَأَطْعِمْنَا خَيْرًا مِنْهُ». [راجع: ١٩٧٨]

تخريج: حديث حسن، وهذا إسناد ضعيف لضعف علي بن زيد ولجهالة عمر بن حرملة.

Comments: [A *hasan hadeeth*; this is a *da'eef isnad* because Ali bin Zaid is *da'eef*]

2570. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) relieved himself, then he came back and was given a bone with meat on it. He did not do *wudoo'*, but he ate from it. 'Amr added to this *hadeeth*: It was narrated that Sa'eed bin al-Huwairith said: It was said: O Messenger of Allah, you did not do *wudoo'*. He said: "I do not intend to pray, such that I would need to do *wudoo'*.

٢٥٧٠- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا ابْنُ جُرَيْجٍ: حَدَّثَنَا سَعِيدُ بْنُ الْحُوَيْرِثِ عَنِ ابْنِ عَبَّاسٍ قَالَ: تَبَرَّزَ رَسُولُ اللَّهِ ﷺ لِحَاجَتِهِ، ثُمَّ رَجَعَ، فَأُتِيَ بِعَرْقٍ، فَلَمْ يَتَوَضَّأْ، فَأَكَلَ مِنْهُ. وَزَادَ عَمْرٌو عَلَيَّ فِي هَذَا الْحَدِيثِ عَنْ سَعِيدِ ابْنِ الْحُوَيْرِثِ قَالَ: قِيلَ: يَا رَسُولَ اللَّهِ، إِنَّكَ لَمْ تَتَوَضَّأْ! قَالَ: «مَا أَرَدْتُ الصَّلَاةَ فَأَتَوَضَّأَ». [راجع: ٢٥٥٨]

Comments: [Its *isnad* is *saheeh*, Muslim (374)]

تخريج: إسناده صحيح. م: (٣٧٤).

2571. It was narrated that Ibn 'Abbas (ﷺ) said: When the Messenger of Allah (ﷺ) drank, he would pause to breathe twice whilst drinking. And my father wrote after this *hadeeth*: I do not think 'Abdullah heard this *hadeeth* (directly).

Comments: [*Saheeh* because of corroborating evidence and its *isnad* is *da'eef*]

٢٥٧١- قَالَ أَبُو عَبْد الرَّحْمَنِ: وَجَدْتُ هَذِهِ الْأَحَادِيثَ فِي كِتَابِ أَبِي بِخَطِّ يَدِهِ: حَدَّثَنَا سَعِيدُ ابْنُ مُحَمَّدٍ الْوَرَّاقُ قَالَ: حَدَّثَنَا رِشْدِينُ بْنُ كُرَيْبٍ عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا شَرِبَ تَنَفَّسَ مَرَّتَيْنِ فِي الشَّرَابِ. وَكَتَبَ أَبِي فِي إِثْرِ هَذَا الْحَدِيثِ: لَا أُرَى عَبْدَ اللَّهِ سَمِعَ هَذَا الْحَدِيثَ. [انظر: ٢٥٧٨]

تخريج: صحيح لغيره، وهذا إسناد ضعيف، لضعف سعيد بن محمد بن الوراقورشدين بن كريب، وعندهما مناكير.

2572. It was narrated that 'Abdullah bin 'Abbas (ﷺ) said: I stayed with Maimoonah the wife of the Prophet (ﷺ), who was my maternal aunt, on a night when she was not praying. She took a cloth and folded it up, and put a pillow on top of it, then she threw another cloth over it and covered herself with it. She spread out another mat for me and I put my head on the same pillow as her. Then the Prophet (ﷺ) came when he had prayed *'Isha'*, and he took a cloth and wrapped himself in it, and took off his garment, then he lay down with her under the same blanket. Then at the end of the night, he got up and went to a waterskin that was hanging and shook it. I wanted to get up and pour water for him, but I did not want him to know that I was awake. He did *wudoo'*, then he went to the bed and put on his

٢٥٧٢- حَدَّثَنَا عَبْدُ اللَّهِ قَالَ: وَجَدْتُ فِي كِتَابِ أَبِي بِخَطِّهِ قَالَ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنِي مُحَمَّدُ بْنُ ثَابِتٍ الْعَبْدِيُّ الْعَصَرِيُّ قَالَ: حَدَّثَنَا جَبَلَةُ بْنُ عَطِيَّةَ عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ قَالَ: تَضَيَّفْتُ مَيْمُونَةَ زَوْجَ النَّبِيِّ ﷺ وَهِيَ خَالَتِي، وَهِيَ لَيْلَةَ إِذْ لَا تُصَلِّي، فَأَخَذَتْ كِسَاءً فَثَنَتْهُ، وَأَلْقَتْ عَلَيْهِ نُمْرُقَةً، ثُمَّ رَمَتْ عَلَيْهِ بِكِسَاءٍ آخَرَ، ثُمَّ دَخَلَتْ فِيهِ، وَبَسَطَتْ لِي بِسَاطًا إِلَى جَنْبِهَا وَتَوَسَّدْتُ مَعَهَا عَلَى وِسَادِهَا، فَجَاءَ النَّبِيُّ ﷺ، وَقَدْ صَلَّى الْعِشَاءَ الْآخِرَةَ، فَأَخَذَ خِرْقَةً فَتَوَزَّرَ بِهَا، وَأَلْقَى ثَوْبَهُ، وَدَخَلَ مَعَهَا لِحَافَهَا، وَبَاتَ حَتَّى إِذَا كَانَ مِنْ آخِرِ اللَّيْلِ، قَامَ إِلَى سِقَاءٍ مُعَلَّقٍ فَحَرَّكَهُ، فَهَمَمْتُ أَنْ أَقُومَ فَأَصُبَّ عَلَيْهِ، فَكَرِهْتُ أَنْ يَرَى أَنِّي كُنْتُ مُسْتَيْقِظًا، قَالَ: فَتَوَضَّأَ، ثُمَّ أَتَى الْفِرَاشَ، فَأَخَذَ (١/ ٢٨٥) ثَوْبَيْهِ وَأَلْقَى الْخِرْقَةَ،

ثُمَّ أَتَى الْمَسْجِدَ، فَقَامَ فِيهِ يُصَلِّي، وَقُمْتُ إِلَى السِّقَاءِ، فَتَوَضَّأْتُ، ثُمَّ جِئْتُ إِلَى الْمَسْجِدِ فَقُمْتُ عَنْ يَسَارِهِ، فَتَنَاوَلَنِي فَأَقَامَنِي عَنْ يَمِينِهِ، فَصَلَّى وَصَلَّيْتُ مَعَهُ ثَلَاثَ عَشْرَةَ رَكْعَةً، ثُمَّ قَعَدَ وَقَعَدْتُ إِلَى جَنْبِهِ، فَوَضَعَ مِرْفَقَهُ إِلَى جَنْبِي، وَأَصْغَى بِخَدِّهِ إِلَى خَدِّي، حَتَّى سَمِعْتُ نَفَسَ النَّائِمِ، فَبَيْنَا أَنَا كَذَلِكَ إِذْ جَاءَ بِلَالٌ، فَقَالَ: الصَّلَاةَ يَا رَسُولَ اللَّهِ، فَسَارَ إِلَى الْمَسْجِدِ، وَاتَّبَعْتُهُ، فَقَامَ يُصَلِّي رَكْعَتَيِ الْفَجْرِ، وَأَخَذَ بِلَالٌ فِي الْإِقَامَةِ. [راجع: ١٨٤٣، ١٩١٢، ٢٢٤٥، ٢٢٧٦، ٢٥٦٧]

two garments and took off the wrapper. Then he went to the mosque, where he stood and prayed. I went to the waterskin and did *wudoo'*, then I came to the mosque and stood on his left, but he moved me and made me stand on his right. He prayed and I prayed, thirteen *rak'ahs*, then he lay down and I lay down beside him. He put his elbow on my side and his cheek was next to my cheek until I heard the breathing of one who is asleep. Then Bilal came and said: Prayer, O Messenger of Allah. He went to the mosque and I followed him, and he prayed the two [*Sunnah*] *rak'ahs* of *Fajr*, then Bilal began to recite the *iqamah*.

تخريج: إسناده ضعيف، محمد بن ثابت ضعيف ورواية إسحاق بن عبدالله عن ابن عباس مرسلة.

Comments: [Its *isnad* is *da'eef*]

٢٥٧٣- حَدَّثَنَا ابْنُ مَهْدِيٍّ عَنْ سُفْيَانَ، عَنْ أَبِي إِسْحَاقَ، عَنِ التَّمِيمِيِّ، عَنِ ابْنِ عَبَّاسٍ، فَذَكَرَ شَيْئًا قَالَ: وَكَانَ رَسُولُ اللَّهِ ﷺ يُكْثِرُ السِّوَاكَ، قَالَ: حَتَّى ظَنَنَّا - أَوْ رَأَيْنَا - أَنَّهُ سَيُنْزَلُ عَلَيْهِ. [راجع: ٢١٢٥]

2573. It was narrated from Ibn 'Abbas (ﷺ) and he mentioned something. He said: The Messenger of Allah (ﷺ) used to use the *siwak* a great deal, to such an extent that we thought that Revelation would come down concerning it.

تخريج: حسن لغيره، وهذا إسناد ضعيف، لجهالة التميمي.

Comments: [*Hasan* because of corroborating evidence; this is a *da'eef isnad* and At-Tameemi is unknown]

٢٥٧٤- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْوَلِيدِ: حَدَّثَنَا سُفْيَانُ عَنِ ابْنِ جُرَيْجٍ، عَنِ الْحَسَنِ بْنِ مُسْلِمٍ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: صَلَّى رَسُولُ اللَّهِ ﷺ، ثُمَّ خَطَبَ، وَأَبُو بَكْرٍ وَعُمَرُ وَعُثْمَانُ، فِي الْعِيدِ بِغَيْرِ أَذَانٍ وَلَا إِقَامَةٍ. قَالَ أَبِي: قَدْ سَمِعَهُ عَبْدُ اللَّهِ. [انظر: ٣٢٢٧، وراجع: ٢١٧١]

2574. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) prayed, then he delivered the *khutbah*, as did Abu Bakr, 'Umar and 'Uthman, on *Eid*, with no *adhan* or *iqamah*. My father said: 'Abdullah heard it.

Comments: [Its *isnad* is *qawi*]

تخريج: إسناده قوي.

2575. It was narrated from Ibn 'Abbas (ﷺ) that they started asking him about prayer whilst travelling. Ibn 'Abbas (ﷺ) said: When the Prophet (ﷺ) departed from his family, he would pray no more than two *rak'ahs* until he returned.

Comments: [Its *isnad* is *saheeh*]

٢٥٧٥- حَدَّثَنِي عَبْدُ اللَّهِ قَالَ: وَجَدْتُ هَذَا الْحَدِيثَ فِي كِتَابِ أَبِي: حَدَّثَنَا حَجَّاجٌ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي السَّفَرِ، عَنْ سَعِيدِ بْنِ شُفَيٍّ، عَنِ ابْنِ عَبَّاسٍ: أَنَّهُمْ جَعَلُوا يَسْأَلُونَهُ عَنِ الصَّلَاةِ فِي السَّفَرِ؟ فَقَالَ ابْنُ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا: كَانَ النَّبِيُّ ﷺ إِذَا خَرَجَ مِنْ أَهْلِهِ لَمْ يَزِدْ عَلَى رَكْعَتَيْنِ حَتَّى يَرْجِعَ. [راجع: ٢١٥٩]

تخريج: إسناده صحيح.

2576. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) said: "There cannot be two *qiblahs* in one city, and there is no *jizyah* due from the Muslims."

Comments: [Its *isnad* is *da'eef* because Qaboos is *da'eef*]

٢٥٧٦- حَدَّثَنَا عَبْدُ اللَّهِ قَالَ: وَجَدْتُ هَذَا الْحَدِيثَ فِي كِتَابِ أَبِي بِخَطِّهِ: حَدَّثَنَا أَسْوَدُ ابْنُ عَامِرٍ: حَدَّثَنَا جَعْفَرٌ الْأَحْمَرُ عَنْ قَابُوسَ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَصْلُحُ قِبْلَتَانِ فِي مِصْرٍ وَاحِدٍ، وَلَا عَلَى الْمُسْلِمِينَ جِزْيَةٌ». [راجع: ١٩٤٩]

تخريج: إسناده ضعيف، لضعف قابوس.

2577. Jareer narrated, and attributed it to the Prophet (ﷺ): "There cannot be two *qiblahs* in one land, and there is no *jizyah* due from any Muslim."

Comments: [Its *isnad* is *da'eef* like the previous report]

٢٥٧٧- حَدَّثَنَا جَرِيرٌ رَفَعَهُ أَيْضًا قَالَ: «لَا تَصْلُحُ قِبْلَتَانِ فِي أَرْضٍ، وَلَيْسَ عَلَى مُسْلِمٍ جِزْيَةٌ». [راجع: ١٩٤٩]

تخريج: إسناده ضعيف كسابقه.

2578. It was narrated from Ibn 'Abbas (ﷺ) that the Prophet (ﷺ) used to pause to breathe twice [when drinking].

Comments: [*Saheeh*, because of corroborating evidence and its *isnad* is *da'eef*]

٢٥٧٨- حَدَّثَنَا الْحَكَمُ بْنُ مُوسَى: حَدَّثَنَا عِيسَى بْنُ يُونُسَ عَنْ رِشْدِينٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ كَانَ يَتَنَفَّسُ فِي الْإِنَاءِ مَرَّتَيْنِ. [راجع: ٢٥٧١]

تخريج: صحيح لغيره، وهذا إسناد ضعيف، لضعف رشدين.

2579. It was narrated from Ibn 'Abbas (ﷺ) that the Prophet (ﷺ) recited the *Talbiyah* following the prayer.

Comments: [*Hasan* because of corroborating evidence; this *isnad* could reach the level of *hasan*]

٢٥٧٩- حَدَّثَنَا الْحَكَمُ: حَدَّثَنَا عَبْدُ السَّلَامِ ابْنُ حَرْبٍ عَنْ خُصَيْفٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ لَبَّى فِي دُبُرِ الصَّلَاةِ. [راجع: ٢٣٥٨]

تخريج: حسن لغيره، وهذا سند محتمل للتحسين.

2580. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) said: "I have seen my Lord, may He be blessed and exalted."

Comments: [*Saheeh mawqoof*]

٢٥٨٠- حَدَّثَنَا أَسْوَدُ بْنُ عَامِرٍ: حَدَّثَنَا حَمَّادُ ابْنُ سَلَمَةَ عَنْ قَتَادَةَ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «رَأَيْتُ رَبِّي تَبَارَكَ وَتَعَالَى». [انظر: ٢٦٣٤، وراجع: ١٩٥٦]

وَقَدْ سَمِعْتُ هَذَا الْحَدِيثَ مِنْ أَبِي، أَمْلَى عَلَيَّ فِي مَوْضِعٍ آخَرَ.

تخريج: صحيح موقوفاً، و مرفوعه منكر.

2581. It was narrated from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) got married when he was in *ihram*.

Comments: [Its *isnad* is *saheeh*]

٢٥٨١-حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ جَابِرِ بْنِ زَيْدٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ تَزَوَّجَ وَهُوَ مُحْرِمٌ. [راجع: ١٩١٩]

تخريج: إسناده صحيح.

2582. It was narrated from Ibn 'Abbas (ﷺ) that the Prophet (ﷺ) prayed seven [*rak'ahs*] together and eight [*rak'ahs*] together.

Comments: [Its *isnad saheeh,* al-Bukhari (1174) and Muslim (705)]

٢٥٨٢- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ جَابِرِ بْنِ زَيْدٍ، عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ: أَنَّهُ صَلَّى سَبْعًا جَمِيعًا، وَثَمَانِيًا جَمِيعًا. [راجع: ١٩١٨]

تخريج: إسناده صحيح. خ: (١١٧٤)، م: (٧٠٥).

2583. It was narrated from Ibn 'Abbas (ﷺ) that he heard the Prophet (ﷺ) deliver the *khutbah* in 'Arafat. He said: "Whoever cannot find an *izar*, let him wear pants; whoever cannot find sandals, let him wear leather slippers (*khuffain*)."

Comments: [Its *isnad saheeh,* al-Bukhari (1841) and Muslim (1178)]

٢٥٨٣- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ جَابِرِ بْنِ زَيْدٍ يُحَدِّثُ عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا: أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَخْطُبُ بِعَرَفَاتٍ، فَقَالَ: «مَنْ لَمْ يَجِدْ إِزَارًا، فَلْيَلْبَسْ سَرَاوِيلَ، وَمَنْ لَمْ يَجِدْ نَعْلَيْنِ، فَلْيَلْبَسْ خُفَّيْنِ». [راجع: ١٩٢٧]

تخريج: إسناده صحيح. خ: (١٨٤١)، م: (١١٧٨).

2584. It was narrated from Ibn 'Abbas (ﷺ) from the Prophet (ﷺ) that he said: "I have been commanded to prostrate on seven and not to tuck up my hair or garment."

Comments: [Its *isnad saheeh,* al-Bukhari (809) and Muslim (490)]

٢٥٨٤- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ طَاوُسٍ يُحَدِّثُ عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «أُمِرْتُ أَنْ أَسْجُدَ عَلَى سَبْعَةٍ، وَلَا أَكُفَّ شَعَرًا وَلَا ثَوْبًا». [انظر: ٢٥٨٨، ٢٥٩٠]

تخريج: إسناده صحيح. خ: (٨٠٩)، م: (٤٩٠).

2585. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) forbade selling foodstuff until one has taken full possession of it. Ibn 'Abbas (ﷺ) said: I think all sales are like this.

Comments: [Its *isnad saheeh,* al-Bukhari (2135) and Muslim (1525)]

٢٥٨٥- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ طَاوُسٍ يُحَدِّثُ عَنِ ابْنِ عَبَّاسٍ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ عَنْ بَيْعِ الطَّعَامِ حَتَّى يَسْتَوْفِيَهُ، أَوْ يُسْتَوْفَى. و قَالَ ابْنُ عَبَّاسٍ: أَحْسِبُ الْبُيُوعَ كُلَّهَا بِمَنْزِلَتِهِ. [راجع: ١٨٤٧]

تخريج: إسناده صحيح. خ: (٢١٣٥)، م: (١٥٢٥).

2586. It was narrated from Ibn 'Abbas (ﷺ) that the Prophet (ﷺ) said: "Do not take any animate being as a target."

Comments: [Its *isnad* is *saheeh,* Muslim (1957)]

٢٥٨٦- حَدَّثَنَا مُحَمَّدُ: حَدَّثَنَا شُعْبَةُ عَنْ عَدِيِّ بْنِ ثَابِتٍ قَالَ: سَمِعْتُ سَعِيدَ بْنَ جُبَيْرٍ يُحَدِّثُ عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «لَا تَتَّخِذُوا شَيْئًا فِيهِ الرُّوحُ غَرَضًا». [راجع: ٢٤٨٠]

تخريج: إسناده صحيح. م: (١٩٥٧).

٢٥٨٧- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنِ الْحَجَّاجِ بْنِ أَرْطَاةَ وَابْنِ عَطَاءٍ: أَنَّهُمَا سَمِعَا عَطَاءً يُحَدِّثُ عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ (١/ ٢٨٦) تَزَوَّجَ مَيْمُونَةَ وَهُوَ مُحْرِمٌ. [راجع: ٢٣٩٣]

تخريج: صحيح لغيره، وهذا إسناد حسن.

2587. It was narrated from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) married Maimoonah when he was in *ihram*.

Comments: [*Saheeh*, because of corroborating evidence, its *isnad* is *hasan*]

٢٥٨٨- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ طَاوُسٍ عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ: «أُمِرْتُ أَنْ أَسْجُدَ عَلَى سَبْعَةٍ، وَلَا أَكُفَّ شَعَرًا وَلَا ثَوْبًا». [راجع: ٢٥٨٤]

تخريج: إسناده صحيح. خ: (٨٠٩)، م: (٤٩٠).

2588. It was narrated from Ibn 'Abbas (ﷺ) from the Prophet (ﷺ): "I have been commanded to prostrate on seven, and not to tuck up my hair or garment."

Comments: [Its *isnad saheeh*, al-Bukhari (809) and Muslim (490)]

٢٥٨٩- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنِي شُعْبَةُ عَنْ يَزِيدَ بْنِ أَبِي زِيَادٍ، عَنْ مِقْسَمٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: احْتَجَمَ رَسُولُ اللَّهِ ﷺ مُحْرِمًا صَائِمًا. [راجع: ١٨٤٩]

تخريج: إسناده ضعيف، لضعف يزيد بن أبي زياد.

2589. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) was treated with cupping when he was in *ihram* and fasting.

Comments: [Its *isnad* is *da'eef*, because of the weakness of Yazeed bin Abu Ziyad]

٢٥٩٠- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ طَاوُسٍ يُحَدِّثُ عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ قَالَ: «أُمِرْتُ أَنْ أَسْجُدَ عَلَى سَبْعَةٍ، وَلَا أَكُفَّ شَعَرًا وَلَا ثَوْبًا». [راجع: ٢٥٨٤]

تخريج: إسناده صحيح. خ: (٨٠٩)، م: (٤٩٠).

2590. It was narrated from Ibn 'Abbas (ﷺ) that the Prophet (ﷺ) said: "I have been commanded to prostrate on seven, and not to tuck up my hair or garment."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (809) and Muslim (490)]

٢٥٩١- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا سَعِيدٌ عَنْ قَتَادَةَ وَأَيُّوبَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ،

2591. It was narrated from Ibn 'Abbas (ﷺ) that a man was thrown from his mount when he was in

عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَجُلًا صُرِعَ مِنْ رَاحِلَتِهِ وَهُوَ مُحْرِمٌ فَمَاتَ، فَأَمَرَ رَسُولُ اللَّهِ ﷺ أَنْ يَغْسِلُوهُ بِمَاءٍ وَسِدْرٍ، وَأَنْ يُكَفِّنُوهُ فِي ثَوْبَيْهِ، وَأَنْ لَا يُخَمِّرُوا رَأْسَهُ، فَإِنَّهُ يُبْعَثُ يَوْمَ الْقِيَامَةِ مُلَبِّيًا. وَقَالَ أَيُّوبُ: مُلَبِّدًا. [راجع: ١٨٥٠]

تخريج: إسناده صحيح. خ: (١٢٦٥)، م: (١٢٠٦).

ihram and died. The Messenger of Allah (ﷺ) instructed them to wash him with water and lotus leaves and shroud him in his two garments, but not to cover his head, for he would be raised on the Day of Resurrection reciting the *Talbiyah*. And Ayyoob said: With his hair stuck together [with a sticky substance, as was the custom of pilgrims at that time].

Comments: [Its *isnad is saheeh*, al-Bukhari (1265) and Muslim (1206)]

٢٥٩٢- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا سَعِيدٌ عَنْ يَعْلَى بْنِ حَكِيمٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّهُ كَانَ لَا يَرَى بَأْسًا أَنْ يَتَزَوَّجَ الرَّجُلُ وَهُوَ مُحْرِمٌ، وَيَقُولُ: إِنَّ نَبِيَّ اللَّهِ ﷺ تَزَوَّجَ مَيْمُونَةَ بِنْتَ الْحَارِثِ بِمَاءٍ يُقَالُ لَهُ: سَرِفُ، وَهُوَ مُحْرِمٌ، فَلَمَّا قَضَى نَبِيُّ اللَّهِ ﷺ حَجَّهُ، أَقْبَلَ، حَتَّى كَانَ بِذَلِكَ الْمَاءِ أَعْرَسَ بِهَا. [راجع: ٢٤٩٢]

تخريج: إسناده صحيح.

2592. It was narrated from Ibn 'Abbas (ﷺ) that he did not see anything wrong with a man getting married whilst in *ihram*, and he said: The Prophet of Allah (ﷺ) married Maimoonah bint al-Harith at an oasis called Sarif when he was in *ihram*. When the Prophet of Allah (ﷺ) completed his *Hajj*, when he came to that oasis, he consummated his marriage with her.

Comments: [Its *isnad* is *saheeh*]

٢٥٩٣- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ أَيُّوبَ، عَنْ عَطَاءٍ أَنَّهُ شَهِدَ عَلَى ابْنِ عَبَّاسٍ، وَابْنُ عَبَّاسٍ شَهِدَ عَلَى رَسُولِ اللَّهِ ﷺ: أَنَّهُ صَلَّى فِي يَوْمِ عِيدٍ، ثُمَّ خَطَبَ، ثُمَّ أَتَى النِّسَاءَ، فَأَمَرَهُنَّ بِالصَّدَقَةِ، فَجَعَلْنَ يُلْقِينَ. [راجع: ١٩٠٢]

تخريج: إسناده صحيح، خ: (٩٨)، م: (٨٨٤).

2593. It was narrated from 'Ata' that he testified that Ibn 'Abbas (ﷺ) (said), and Ibn 'Abbas testified that the Messenger of Allah (ﷺ) prayed on the day of *Eid*, then he delivered the *khutbah*. Then he went to the women and enjoined them to give charity, and they started throwing [their jewellery, to Bilal].

Comments: [Its *isnad saheeh*, al-Bukhari (98) and Muslim (884)]

٢٥٩٤- حَدَّثَنِي مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنِ الْحَكَمِ، عَنْ مِقْسَمٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ احْتَجَمَ صَائِمًا. [راجع: ١٨٤٩، ٢١٨٦]

تخريج: إسناده صحيح.

2594. It was narrated from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) was treated with cupping when he was fasting.

Comments: [Its *isnad* is *saheeh*]

٢٥٩٥- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ عَنْ شُعْبَةَ، عَنِ الْحَكَمِ، عَنْ عَبْدِ الْحَمِيدِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ مِقْسَمٍ، عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ فِي الَّذِي يَأْتِي امْرَأَتَهُ وَهِيَ حَائِضٌ: «يَتَصَدَّقُ بِدِينَارٍ، أَوْ نِصْفِ دِينَارٍ». [راجع: ٢٠٣٢]

تخريج: صحيح موقوفاً، ضعيف مرفوعاً.

2595. It was narrated from Ibn 'Abbas (ﷺ) from the Prophet (ﷺ) that he said concerning the man who had intercourse with his wife when she was menstruating: "Let him give a dinar, or half a dinar, in charity."

Comments: [*Saheeh mawqoof*]

٢٥٩٦- حَدَّثَنَا هُشَيْمٌ عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «أُمِرْتُ أَنْ أَسْجُدَ عَلَى سَبْعَةِ أَعْظُمٍ، وَلَا أَكُفَّ شَعْرًا وَلَا ثَوْبًا. [راجع: ١٩٢٧، ٢٥٩٠]

تخريج: إسناده صحيح. خ: (٨٠٩)، م: (٤٩٠).

2596. It was narrated from Ibn 'Abbas (ﷺ) from the Prophet (ﷺ) that he said: "I have been commanded to prostrate on seven and not to tuck up my hair or garment."

Comments: [Its *isnad saheeh*, al-Bukhari (809) and Muslim (490)]

٢٥٩٧- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ مَنْصُورٍ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ كُرَيْبٍ، عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «لَوْ أَنَّ أَحَدَكُمْ ـ أَوْ لَوْ أَنَّ أَحَدَهُمْ ـ إِذَا أَتَى امْرَأَتَهُ قَالَ: اللَّهُمَّ جَنِّبْنِي الشَّيْطَانَ، وَجَنِّبِ الشَّيْطَانَ مَا رَزَقْتَنِي، ثُمَّ كَانَ بَيْنَهُمَا وَلَدٌ، إِلَّا لَمْ يُسَلَّطْ عَلَيْهِ الشَّيْطَانُ ـ أَوْ لَمْ يَضُرَّهُ الشَّيْطَانُ». [راجع: ١٨٦٧]

2597. It was narrated from Ibn 'Abbas (ﷺ) that the Prophet (ﷺ) said: "If one of you - or, if one of them - says, when he has intercourse with his wife, 'In the Name of Allah, O Allah keep the *Shaitan* away from me and keep the *Shaitan* away from what You bestow on us (our children),' if a child is born to them, the *Shaitan* will never have power over him - or the *Shaitan* will never be able to harm him."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (141) and Muslim (1434)]

تخريج: إسناده صحيح. خ: (١٤١). م: (١٤٣٤).

2598. Rafi' bin Khadeej said: The Messenger of Allah (ﷺ) came out to us and told us not to do something that was beneficial for us, and the command of the Messenger of Allah (ﷺ) is better for us than that which he told us not to do. He said: "Whoever has land, let him cultivate it or leave it, or lend it to someone else to cultivate for free." He said: I mentioned that to Tawoos, and he thought that Ibn 'Abbas (ﷺ) was one of the most knowledgeable of them. He said: Ibn 'Abbas said: The Messenger of Allah (ﷺ) only said, "Whoever has land, lending it to his brother for free is better for him."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (2330) and Muslim (1550)]

٢٥٩٨- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ عَبْدِ الْمَلِكِ بْنِ مَيْسَرَةَ، عَنْ طَاوُسٍ وَعَطَاءٍ وَمُجَاهِدٍ، عَنْ رَافِعِ بْنِ خَدِيجٍ قَالَ: خَرَجَ إِلَيْنَا رَسُولُ اللَّهِ ﷺ فَنَهَانَا عَنْ أَمْرٍ كَانَ لَنَا نَافِعًا، وَأَمْرُ رَسُولِ اللَّهِ ﷺ خَيْرٌ لَنَا مِمَّا نَهَانَا عَنْهُ، قَالَ: «مَنْ كَانَتْ لَهُ أَرْضٌ فَلْيَزْرَعْهَا، أَوْ لِيَذَرْهَا، أَوْ لِيَمْنَحْهَا». قَالَ: فَذَكَرْتُ ذَلِكَ لِطَاوُسٍ، وَكَانَ يَرَى أَنَّ ابْنَ عَبَّاسٍ مِنْ أَعْلَمِهِمْ، قَالَ: قَالَ ابْنُ عَبَّاسٍ: إِنَّمَا قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ كَانَتْ لَهُ أَرْضٌ، أَنْ يَمْنَحَهَا أَخَاهُ خَيْرٌ لَهُ».

قَالَ شُعْبَةُ: وَكَانَ عَبْدُ الْمَلِكِ يَجْمَعُ هَؤُلَاءِ طَاوُسًا، وَعَطَاءً، وَمُجَاهِدًا، وَكَانَ الَّذِي يُحَدِّثُ عَنْهُ مُجَاهِدٌ، قَالَ شُعْبَةُ: كَأَنَّهُ صَاحِبُ الْحَدِيثِ.

تخريج: إسناده صحيح. خ: (٢٣٣٠)، م: (١٥٥٠).

2599. It was narrated that 'Abdul-Malik bin Maisarah said: I heard Tawoos say: Ibn 'Abbas (ﷺ) was asked about this verse: "Say (O Muhammad, unto mankind): I ask of you no fee therefor, save loving kindness among kinsfolk" [ash-Shoora 42:23]. He said: Sa'eed bin Jubair said: It means loving kindness towards the family of Muhammad. Ibn 'Abbas (ﷺ) said: You have been too hasty (in interpreting it)! There was no clan

٢٥٩٩- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ عَبْدِ الْمَلِكِ بْنِ مَيْسَرَةَ قَالَ: سَمِعْتُ طَاوُسًا قَالَ: سُئِلَ ابْنُ عَبَّاسٍ عَنْ هَذِهِ الْآيَةِ: ﴿قُل لَّا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَىٰ﴾ (الشورى: ٢٣) قَالَ: فَقَالَ سَعِيدُ ابْنُ جُبَيْرٍ: قُرْبَى آلِ مُحَمَّدٍ. قَالَ: فَقَالَ ابْنُ عَبَّاسٍ: عَجِلْتَ! إِنَّ رَسُولَ اللَّهِ ﷺ لَمْ يَكُنْ مِنْ بُطُونِ قُرَيْشٍ، إِلَّا كَانَ لَهُ فِيهِمْ قَرَابَةٌ

فَقَالَ: إِلَّا أَنْ تَصِلُوا مَا بَيْنِي وَبَيْنَكُمْ مِنَ الْقَرَابَةِ. [راجع: ٢٠٢٤]

تخريج: إسناده صحيح. خ: (٤٨١٨).

among Quraish but the Messenger of Allah (ﷺ) was connected to it by ties of blood. He said: (What it means is) except that you uphold the ties of kinship between you and me.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (4818)]

٢٦٠٠- (١/٢٨٧) حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ أَبَا بِشْرٍ يُحَدِّثُ أَنَّهُ سَمِعَ سَعِيدَ بْنَ جُبَيْرٍ يُحَدِّثُ: أَنَّهُ سَمِعَ ابْنَ عَبَّاسٍ يُحَدِّثُ: أَنَّ رَجُلًا أَتَى النَّبِيَّ ﷺ وَهُوَ مُحْرِمٌ، فَوَقَعَ مِنْ نَاقَتِهِ، فَأَقْعَصَتْهُ، فَأَمَرَ بِهِ رَسُولُ اللَّهِ ﷺ أَنْ يُغْسَلَ بِمَاءٍ وَسِدْرٍ، وَأَنْ يُكَفَّنَ فِي ثَوْبَيْنِ وَقَالَ: «لَا تُمِسُّوهُ بِطِيبٍ، خَارِجٌ رَأْسُهُ _ قَالَ شُعْبَةُ: ثُمَّ إِنَّهُ حَدَّثَنِي بِهِ بَعْدَ ذَلِكَ، فَقَالَ: خَارِجٌ رَأْسُهُ أَوْ وَجْهُهُ _ فَإِنَّهُ يُبْعَثُ يَوْمَ الْقِيَامَةِ مُلَبِّدًا». [راجع: ١٨٥٠]

تخريج: إسناده صحيح. خ: (١٢٦٥)، م: (١٢٠٦).

2600. Shu'bah said: I heard Abu Bishr narrate that he heard Sa'eed bin Jubair say that he heard Ibn 'Abbas (ﷺ) narrate that a man came to the Prophet (ﷺ) when he was in *ihram*, and he fell from his mount, and immediately died. The Messenger of Allah (ﷺ) instructed that he be washed with water and lotus leaves, and shrouded in two pieces of cloth. And he said: "Do not apply perfume to him, and leave his head uncovered - Shu'bah said: Then after that he told me that he said: Leave his head or his face uncovered - for he will be raised on the Day of Resurrection with his hair stuck together [with a sticky substance, as was the custom of pilgrims at that time]."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1265) and Muslim (1206)]

٢٦٠١- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي بِشْرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: مَاتَ رَسُولُ اللَّهِ ﷺ وَأَنَا ابْنُ عَشْرِ سِنِينَ، وَأَنَا مَخْتُونٌ، وَقَدْ قَرَأْتُ الْمُحْكَمَ مِنَ الْقُرْآنِ. قَالَ: فَقُلْتُ لِأَبِي بِشْرٍ: مَا الْمُحْكَمُ؟ قَالَ: الْمُفَصَّلُ. [راجع: ٢٢٨٣]

تخريج: إسناده صحيح.

2601. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) died when I was ten years old and had recently been circumcised, and I had read *al-Muhkam* of the Qur'an. I [the narrator] said to Abu Bishr: What is *al-Muhkam*? He said: *al-Mufassal*.

Comments: [Its *isnad* is *saheeh*]

2602. It was narrated from Ibn 'Abbas (ﷺ) that he came to the Prophet (ﷺ) when he was praying: I stood on his left, and he took hold of me and made me stand on his right.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (117) and Muslim (763)]

٢٦٠٢- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي بِشْرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّهُ أَتَى النَّبِيَّ ﷺ وَهُوَ يُصَلِّي، فَقُمْتُ عَنْ يَسَارِهِ، فَأَخَذَنِي فَجَعَلَنِي عَنْ يَمِينِهِ. [راجع: ١٨٤٣]

تخريج: إسناده صحيح. خ: (١١٧)، م: (٧٦٣).

2603. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) cursed women who visit graves and those who set up places of worship and lamps over them.

Comments: [*Hasan* because of corroborating evidence]

٢٦٠٣- حَدَّثَنِي مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ مُحَمَّدِ بْنِ جُحَادَةَ، عَنْ أَبِي صَالِحٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: لَعَنَ رَسُولُ اللَّهِ ﷺ زَائِرَاتِ الْقُبُورِ، وَالْمُتَّخِذِينَ عَلَيْهَا الْمَسَاجِدَ وَالسُّرُجَ. [راجع: ٢٠٣٠]

تخريج: حسن لغيره، دون ذكر السرج، وهذا إسناد ضعيف لضعف أبي صالح.

2604. It was narrated that Salih the freed slave of at-Taw'amah said: I heard Ibn 'Abbas (ﷺ) say: A man asked the Prophet (ﷺ) about something to do with prayer, and the Messenger of Allah (ﷺ) said to him: "Let the water go between your fingers and toes - i.e., do *wudoo'* properly." And among the things he said was: "When you bow, put your hands on your knees until you pause and settle in that position. When you prostrate, press your forehead into the ground until it is firmly placed on the ground."

Comments: [Its *isnad* is *hasan*]

٢٦٠٤- حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ الْهَاشِمِيُّ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ أَبِي الزِّنَادِ عَنْ مُوسَى ابْنِ عُقْبَةَ، عَنْ صَالِحٍ مَوْلَى التَّوْأَمَةِ قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ يَقُولُ: سَأَلَ رَجُلٌ النَّبِيَّ ﷺ عَنْ شَيْءٍ مِنْ أَمْرِ الصَّلَاةِ؟ فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «خَلِّلْ أَصَابِعَ يَدَيْكَ وَرِجْلَيْكَ - يَعْنِي إِسْبَاغَ الْوُضُوءِ - » وَكَانَ فِيمَا قَالَ لَهُ: «إِذَا رَكَعْتَ، فَضَعْ كَفَّيْكَ عَلَى رُكْبَتَيْكَ حَتَّى تَطْمَئِنَّ - وَقَالَ الْهَاشِمِيُّ مَرَّةً: حَتَّى تَطْمَئِنَّا - وَإِذَا سَجَدْتَ فَأَمْكِنْ جَبْهَتَكَ مِنَ الْأَرْضِ، حَتَّى تَجِدَ حَجْمَ الْأَرْضِ». [راجع: ١٥٧٠]

تخريج: إسناده حسن.

2605. It was narrated from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) used to let his hair

٢٦٠٥- حَدَّثَنَا عَلِيُّ بْنُ إِسْحَاقَ قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ وَعَتَّابٌ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ قَالَ:

أَخْبَرَنَا يُونُسُ عَنِ الزُّهْرِيِّ قَالَ: حَدَّثَنِي عُبَيْدُ اللَّهِ عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَسْدِلُ شَعْرَهُ، وَكَانَ الْمُشْرِكُونَ يَفْرِقُونَ رُءُوسَهُمْ، وَكَانَ أَهْلُ الْكِتَابِ يَسْدِلُونَ شُعُورَهُمْ، وَكَانَ يُحِبُّ مُوَافَقَةَ أَهْلِ الْكِتَابِ فِيمَا لَمْ يُؤْمَرْ فِيهِ بِشَيْءٍ، ثُمَّ فَرَقَ رَسُولُ اللَّهِ ﷺ رَأْسَهُ. [راجع: ٢٢٠٩]

hang down. The *mushrikeen* used to part their hair and the people of the Book used to let their hair hang down, and he liked to do the same as the people of the Book in matters concerning which he had received no command. Then the Messenger of Allah (ﷺ) parted his hair.

Comments: [Its *isnad* is *saheeh*]

تخريج: إسناده صحيح. خ: (٣٩٤٤)،، م: (٢٣٣٦).

٢٦٠٦- حَدَّثَنَا عَلِيُّ بْنُ إِسْحَاقَ: حَدَّثَنَا عَبْدُ اللَّهِ قَالَ: أَخْبَرَنَا حُسَيْنُ بْنُ عَبْدِ اللَّهِ عَنْ عِكْرِمَةَ: أَنَّ رَجُلًا سَأَلَ ابْنَ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا عَنْ نَبِيذِ رَسُولِ اللَّهِ ﷺ؟ فَقَالَ: كَانَ يَشْرَبُ بِالنَّهَارِ مَا صُنِعَ بِاللَّيْلِ، وَيَشْرَبُ بِاللَّيْلِ مَا صُنِعَ بِالنَّهَارِ. [راجع: ١٩٦٣]

2606. It was narrated from 'Ikrimah that a man asked Ibn 'Abbas (ﷺ) about the *nabeedh* of the Messenger of Allah (ﷺ) and he said: He used to drink during the day that which had been made at night, and he would drink at night that which had been made during the day.

Comments: [Its *isnad* is *da'eef*]

تخريج: إسناده ضعيف، لضعف حسين بن عبدالله.

٢٦٠٧- حَدَّثَنَا عَلِيُّ بْنُ إِسْحَاقَ قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ قَالَ: أَخْبَرَنَا حُسَيْنُ بْنُ عَبْدِ اللَّهِ بْنِ عُبَيْدِ اللَّهِ بْنِ عَبَّاسٍ عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ عَنِ النَّقِيرِ، وَالدُّبَّاءِ، وَالْمُزَفَّتِ وَقَالَ: «لَا تَشْرَبُوا إِلَّا فِي ذِي إِكَاءٍ» فَصَنَعُوا جُلُودَ الْإِبِلِ، ثُمَّ جَعَلُوا لَهَا أَعْنَاقًا مِنْ جُلُودِ الْغَنَمِ، فَبَلَغَهُ ذَلِكَ؛ فَقَالَ: «لَا تَشْرَبُوا إِلَّا فِيمَا أَعْلَاهُ مِنْهُ». [انظر: ٢٧٦٨]

2607. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) forbade hollowed-out stumps, gourds, and varnished jars, and he said: "Do not drink from anything but that which has a string." So they made (vessels) from camel skins, and gave them necks made from sheep skin. News of that reached him and he said: "Only drink from the upper part of it."

Comments: [Its *isnad* is *da'eef* because Husain bin Abdullah is *da'eef*]

تخريج: هذا إسناد ضعيف لضعف حسين بن عبدالله. لكن النهي عن النقير والدباء والمزفت صحيح.

2608. Ibn 'Abbas (ﷺ) said: I gave the Messenger of Allah (ﷺ) some Zamzam water, and he drank whilst standing.

Comments: [Its *isnad* is *saheeh*]

٢٦٠٨- حَدَّثَنِي عَلِيُّ بْنُ إِسْحَاقَ: أَخْبَرَنَا عَبْدُ اللَّهِ وَعَتَّابٌ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا عَاصِمٌ عَنِ الشَّعْبِيِّ: أَنَّ ابْنَ عَبَّاسٍ حَدَّثَهُ قَالَ: سَقَيْتُ رَسُولَ اللَّهِ ﷺ مِنْ زَمْزَمَ، فَشَرِبَ وَهُوَ قَائِمٌ. [راجع: ١٨٣٨]

تخريج: إسناده صحيح. خ: (١٦٣٧)، م: (٢٠٢٧).

2609. It was narrated from 'Ubaidullah, from Ibn 'Abbas (ﷺ) that he said: The victory of Allah, may He be blessed and exalted, was never so great as on the day of Uhud. He said: We disagreed with that, but Ibn 'Abbas said: Between me and those who disagree with me stands the book of Allah, may He be blessed and exalted. Allah, may He be glorified and exalted, says concerning the day of Uhud: "And Allah did indeed fulfil His Promise to you when you were killing them (your enemy) with His Permission; But surely, He forgave you, and Allah is Most Gracious to the believers" [Al -'Imran 3:152]. What was meant by that was the archers. The Prophet (ﷺ) posted them in a (particular) place then he said: "Protect our backs; if you see us being killed, do not come to our aid, and if you see us capturing booty, do not come and join us." When the Prophet (ﷺ) began to take booty and they ransacked the camp of the *mushrikeen*, all the archers ran and entered the camp

٢٦٠٩- حَدَّثَنِي سُلَيْمَانُ بْنُ دَاوُدَ: أَخْبَرَنَا عَبْدُ الرَّحْمَنِ بْنُ أَبِي الزِّنَادِ عَنْ أَبِيهِ، عَنْ عُبَيْدِ اللَّهِ، عَنِ ابْنِ عَبَّاسٍ أَنَّهُ قَالَ: مَا نَصَرَ اللَّهُ تَبَارَكَ وَتَعَالَى فِي مَوْطِنٍ، كَمَا نَصَرَ يَوْمَ أُحُدٍ. قَالَ: فَأَنْكَرْنَا ذَلِكَ، فَقَالَ ابْنُ عَبَّاسٍ: بَيْنِي وَبَيْنَ مَنْ أَنْكَرَ ذَلِكَ كِتَابُ اللَّهِ تَبَارَكَ وَتَعَالَى، إِنَّ اللَّهَ عَزَّ وَجَلَّ يَقُولُ فِي يَوْمِ أُحُدٍ: ﴿وَلَقَدْ صَدَقَكُمُ اللَّهُ وَعْدَهُ إِذْ تَحُسُّونَهُم بِإِذْنِهِ﴾ - يَقُولُ ابْنُ عَبَّاسٍ: وَالْحَسُّ الْقَتْلُ - ﴿وَلَقَدْ عَفَا عَنكُمْ وَاللَّهُ ذُو فَضْلٍ عَلَى الْمُؤْمِنِينَ﴾ (آل عمران: ١٥٢) وَإِنَّمَا عَنَى بِهَذَا الرُّمَاةَ، وَذَلِكَ أَنَّ النَّبِيَّ ﷺ أَقَامَهُمْ فِي مَوْضِعٍ، ثُمَّ قَالَ: «احْمُوا ظُهُورَنَا، فَإِنْ رَأَيْتُمُونَا نُقْتَلُ فَلَا تَنْصُرُونَا، وَإِنْ رَأَيْتُمُونَا قَدْ غَنِمْنَا فَلَا تَشْرَكُونَا» فَلَمَّا غَنِمَ النَّبِيُّ ﷺ وَأَبَاحُوا عَسْكَرَ الْمُشْرِكِينَ، أَكَبَّ الرُّمَاةُ جَمِيعًا، فَدَخَلُوا فِي الْعَسْكَرِ (١/ ٢٨٨) يَنْهَبُونَ وَقَدِ الْتَقَتْ صُفُوفُ أَصْحَابِ رَسُولِ اللَّهِ ﷺ، فَهُمْ كَذَا - وَشَبَّكَ بَيْنَ أَصَابِعِ يَدَيْهِ - وَالْتَبَسُوا، فَلَمَّا أَخَلَّ الرُّمَاةُ تِلْكَ الْخَلَّةَ

الَّتِي كَانُوا فِيهَا، دَخَلَتِ الْخَيْلُ مِنْ ذَلِكَ الْمَوْضِعِ عَلَى أَصْحَابِ النَّبِيِّ ﷺ، فَضَرَبَ بَعْضُهُمْ بَعْضًا، وَالْتَبَسُوا، وَقُتِلَ مِنَ الْمُسْلِمِينَ نَاسٌ كَثِيرٌ، وَقَدْ كَانَ لِرَسُولِ اللَّهِ ﷺ وَأَصْحَابِهِ أَوَّلُ النَّهَارِ، حَتَّى قُتِلَ مِنْ أَصْحَابِ لِوَاءِ الْمُشْرِكِينَ سَبْعَةٌ، أَوْ تِسْعَةٌ، وَجَالَ الْمُسْلِمُونَ جَوْلَةً نَحْوَ الْجَبَلِ، وَلَمْ يَبْلُغُوا حَيْثُ يَقُولُ النَّاسُ الْغَارَ، إِنَّمَا كَانُوا تَحْتَ الْمِهْرَاسِ، وَصَاحَ الشَّيْطَانُ: قُتِلَ مُحَمَّدٌ، فَلَمْ يُشَكَّ فِيهِ أَنَّهُ حَقٌّ، فَمَا زِلْنَا كَذَلِكَ مَا نَشُكُّ أَنَّهُ قَدْ قُتِلَ، حَتَّى طَلَعَ رَسُولُ اللَّهِ ﷺ بَيْنَ السَّعْدَيْنِ نَعْرِفُهُ بِتَكَفُّئِهِ إِذَا مَشَى، قَالَ: فَفَرِحْنَا حَتَّى كَأَنَّهُ لَمْ يُصِبْنَا مَا أَصَابَنَا، قَالَ: فَرَقِيَ نَحْوَنَا، وَهُوَ يَقُولُ: «اشْتَدَّ غَضَبُ اللَّهِ عَلَى قَوْمٍ دَمَّوْا وَجْهَ رَسُولِهِ» قَالَ: وَيَقُولُ مَرَّةً أُخْرَى: «اللَّهُمَّ إِنَّهُ لَيْسَ لَهُمْ أَنْ يَعْلُونَا» حَتَّى انْتَهَى إِلَيْنَا. فَمَكَثَ سَاعَةً، فَإِذَا أَبُو سُفْيَانَ يَصِيحُ فِي أَسْفَلِ الْجَبَلِ: اعْلُ هُبَلُ ـ مَرَّتَيْنِ، يَعْنِي آلِهَتَهُ ـ: أَيْنَ ابْنُ أَبِي كَبْشَةَ؟ أَيْنَ ابْنُ أَبِي قُحَافَةَ؟ أَيْنَ ابْنُ الْخَطَّابِ؟ فَقَالَ عُمَرُ: يَا رَسُولَ اللَّهِ، أَلَا أُجِيبُهُ؟ قَالَ: «بَلَى» قَالَ: فَلَمَّا قَالَ: اعْلُ هُبَلُ، قَالَ عُمَرُ: اللَّهُ أَعْلَى وَأَجَلُّ. قَالَ: فَقَالَ أَبُو سُفْيَانَ: يَا ابْنَ الْخَطَّابِ، إِنَّهُ قَدْ أَنْعَمَتْ عَيْنُهَا، فَعَادِ عَنْهَا، أَوْ فَعَالِ عَنْهَا، فَقَالَ: أَيْنَ ابْنُ أَبِي كَبْشَةَ؟ أَيْنَ ابْنُ أَبِي قُحَافَةَ؟ أَيْنَ ابْنُ الْخَطَّابِ؟ فَقَالَ عُمَرُ: هَذَا رَسُولُ اللَّهِ ﷺ، وَهَذَا أَبُو بَكْرٍ،

to join in the plundering, and the ranks of the Messenger of Allah (ﷺ) all gathered like this - and he interlaced the fingers of both hands - and they were all together. When the archers left this gap unprotected that they had been covering, the (enemy) cavalry entered from that place and attacked the Companions of the Prophet (ﷺ), who began to strike one another in a state of confusion. Many of the Muslims were killed, even though at the beginning of the day, the battle had been in favour of the Prophet and his Companions, to such an extent that seven or nine (*mushrik*) banner carriers had been killed. The Muslims rushed towards the mountain but they could not get there as people were shouting, To the cave!, because they were being attacked and crushed. The *Shaitan* shouted, Muhammad has been killed!, and no one doubted that it was true. We remained like that, not doubting that he had been killed, until the Messenger of Allah (ﷺ) appeared between the two Sa'ds, and we recognized him from the way he leaned forward when he walked. Then we rejoiced as if nothing had happened to us. He came and climbed up towards us, saying: "Allah's anger is great against those who bloodied the face of His Messenger." Then he said: "O Allah, it is not right for

وَهَا أَنَا ذَا عُمَرُ، قَالَ: فَقَالَ أَبُو سُفْيَانَ: يَوْمٌ بِيَوْمِ بَدْرٍ، الْأَيَّامُ دُوَلٌ، وَإِنَّ الْحَرْبَ سِجَالٌ، قَالَ: فَقَالَ عُمَرُ: لَا سَوَاءً، قَتْلَانَا فِي الْجَنَّةِ، وَقَتْلَاكُمْ فِي النَّارِ. قَالَ: إِنَّكُمْ لَتَزْعُمُونَ ذَلِكَ. لَقَدْ خِبْنَا إِذًا وَخَسِرْنَا، ثُمَّ قَالَ أَبُو سُفْيَانَ: أَمَا إِنَّكُمْ سَوْفَ تَجِدُونَ فِي قَتْلَاكُمْ مُثْلَى، وَلَمْ يَكُنْ ذَاكَ عَنْ رَأْيِ سَرَاتِنَا. قَالَ: ثُمَّ أَدْرَكَتْهُ حَمِيَّةُ الْجَاهِلِيَّةِ، قَالَ: فَقَالَ: أَمَا إِنَّهُ قَدْ كَانَ ذَاكَ. وَلَمْ يَكْرَهْهُ.

تخريج: إسناده حسن.

them to prevail over us," and then he reached us. A short time passed, then Abu Sufyan appeared, yelling at the bottom of the mountain: Cause your religion to prevail, O Hubal - twice - meaning: show your superiority, Hubal (and vindicate your religion). Where is Ibn Abi Kabshah? Where is Ibn Abi Quhafah? When is Ibn al-Khattab? 'Umar said: O Messenger of Allah, shouldn't I answer him? He said: "Yes." When he said: Cause your religion to prevail, O Hubal, 'Umar said: Allah is Most High and Most Glorious! He [Abu Sufyan] said: O son of al-Khattab, where is Ibn Abi Kabshah? Where is Ibn Abi Quhafah? Where is Ibn al-Khattab? 'Umar said: Here is the Messenger of Allah (ﷺ), here is Abu Bakr, and here I am, 'Umar. Abu Sufyan said: A day in return for the day of Badr; days alternate and war goes in turns. 'Umar said: We are not equal: our slain are in Paradise and your slain are in Hell. [Abu Sufyan] said: That's what you say! If that is true then we are doomed and lost. Then Abu Sufyan said: You will find among your slain some who have been mutilated; it was not on the orders of our commanders. Then his jahili attitude caught up with him and he said: Indeed that is what happened - and he did not say anything to indicate disapproval.

Comments: [Its *isnad* is *hasan*]

2610. It was narrated from Ibn 'Abbas (ﷺ) that a woman brought out a child of hers and said: O Messenger of Allah, is there *Hajj* for this one? He said: "Yes, and you will have a reward."

Comments: [*Saheeh*]

٢٦١٠- حَدَّثَنَا نُوحُ بْنُ مَيْمُونٍ قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ ـ يَعْنِي الْعُمَرِيَّ ـ عَنْ مُحَمَّدِ بْنِ عُقْبَةَ، عَنْ أَخِيهِ إِبْرَاهِيمَ بْنِ عُقْبَةَ، عَنْ كُرَيْبٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ امْرَأَةً أَخْرَجَتْ صَبِيًّا لَهَا، فَقَالَتْ: يَا رَسُولَ اللَّهِ، هَلْ لِهَذَا حَجٌّ؟ فَقَالَ: «نَعَمْ، وَلَكِ أَجْرٌ». [راجع: ١٨٩٨]

تخريج: صحيح. م: (١٣٣٦)، عبدالله العمري ضعيف، لكنه متابع.

2611. It was narrated that Ibn 'Abbas and 'A'ishah (ﷺ) said: The Messenger of Allah (ﷺ) moved on from Mina at night.

Comments: [Its *isnad* is *da'eef*]

٢٦١١- حَدَّثَنَا نُوحُ بْنُ مَيْمُونٍ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي الزُّبَيْرِ، عَنِ ابْنِ عَبَّاسٍ وَعَائِشَةَ قَالَا: أَفَاضَ رَسُولُ اللَّهِ ﷺ مِنْ مِنًى لَيْلًا. [انظر: ما بعده]

تخريج: إسناده ضعيف، أبو الزبير مدلس وقد عنعن، وفي سماعه من ابن عباس وعائشة نظر.

2612. It was narrated from 'A'ishah and Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) delayed *tawaf* on the Day of Sacrifice until the night.

Comments: [Its *isnad* is *da'eef* like the previous report]

٢٦١٢- حَدَّثَنَا عَبْدُ الرَّحْمَنِ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي الزُّبَيْرِ، عَنْ عَائِشَةَ وَابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ أَخَّرَ طَوَافَ يَوْمِ النَّحْرِ إِلَى اللَّيْلِ. [انظر: ٢٨١٥]

تخريج: إسناده ضعيف كسابقه.

2613. It was narrated from Ibn 'Abbas (ﷺ) that two men referred a dispute to the Prophet (ﷺ). The Messenger of Allah (ﷺ) asked the claimant for proof, but he did not have any proof, so he asked the defendant to swear an oath, and he swore by Allah, besides Whom there is no other god. The Messenger of Allah (ﷺ) said: "You have sworn an oath, but Allah has forgiven you because of your sincerity in saying, There is no god but Allah."

٢٦١٣- حَدَّثَنَا حَسَنُ بْنُ مُوسَى: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ أَبِي يَحْيَى، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَجُلَيْنِ اخْتَصَمَا إِلَى النَّبِيِّ ﷺ، فَسَأَلَ رَسُولُ اللَّهِ ﷺ الْمُدَّعِيَ الْبَيِّنَةَ؟ فَلَمْ يَكُنْ لَهُ بَيِّنَةٌ، فَاسْتَحْلَفَ الْمَطْلُوبَ، فَحَلَفَ بِاللَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّكَ قَدْ حَلَفْتَ، وَلَكِنْ قَدْ غَفَرَ اللَّهُ لَكَ بِإِخْلَاصِكَ قَوْلَكَ: لَا إِلَهَ إِلَّا اللَّهُ». [راجع: ٢٢٨٠]

Comments: [Its *isnad* is *da'eef*]

تخريج: إسناده ضعيف، وهذا الحديث من مناكير عطاء بن السائب.

2614. It was narrated from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) used to go out to pass water, then he would wipe his hands with dust. I said: O Messenger of Allah, water is close to you. He said: "How do I know? I may never reach it."

Comments: [Its *isnad* is *hasan*]

٢٦١٤- حَدَّثَنَا عَلِيُّ بْنُ إِسْحَاقَ: أَخْبَرَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا ابْنُ لَهِيعَةَ عَنْ عَبْدِ اللَّهِ بْنِ هُبَيْرَةَ، عَنْ حَنَشٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَخْرُجُ فَيُهَرِيقُ الْمَاءَ، فَيَتَمَسَّحُ بِالتُّرَابِ، فَأَقُولُ: يَا رَسُولَ اللَّهِ، إِنَّ الْمَاءَ مِنْكَ قَرِيبٌ. فَيَقُولُ: «وَمَا يُدْرِينِي، لَعَلِّي لَا أَبْلُغُهُ». [انظر: ٢٧٦٤]

تخريج: إسناده حسن.

2615. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) said: "Do not fast Friday on its own."

Comments: [*Saheeh* because of corroborating evidence; this is a *da'eef isnad*]

٢٦١٥- حَدَّثَنَا عَتَّابُ بْنُ زِيَادٍ قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ قَالَ: أَخْبَرَنَا الْحُسَيْنُ بْنُ عَبْدِ اللَّهِ ابْنِ عُبَيْدِ اللَّهِ بْنِ عَبَّاسٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَصُومُوا يَوْمَ الْجُمُعَةِ وَحْدَهُ».

تخريج: صحيح لغيره، وهذا إسناد ضعيف، لضعف حسين بن عبدالله.

2616. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) was the most generous of people, and he was at his most generous in Ramadan, when he met Jibreel. Jibreel would come to him every night in Ramadan and review the Qur'an with him. Then the Messenger of Allah (ﷺ) was more generous in doing good than the blowing wind.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (6) and Muslim (2308)]

٢٦١٦- حَدَّثَنَا عَتَّابٌ: حَدَّثَنَا عَبْدُ اللَّهِ قَالَ: أَخْبَرَنَا يُونُسُ عَنِ الزُّهْرِيِّ قَالَ: حَدَّثَنِي عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ أَجْوَدَ النَّاسِ، وَكَانَ أَجْوَدُ مَا يَكُونُ فِي رَمَضَانَ، حِينَ يَلْقَى جِبْرِيلَ، وَكَانَ جِبْرِيلُ يَلْقَاهُ فِي كُلِّ لَيْلَةٍ مِنْ رَمَضَانَ، فَيُدَارِسُهُ الْقُرْآنَ، قَالَ: فَلَرَسُولُ اللَّهِ ﷺ أَجْوَدُ بِالْخَيْرِ مِنَ الرِّيحِ الْمُرْسَلَةِ. [راجع: ٢٠٤٢]

تخريج: إسناده صحيح. خ: (٦)، م: (٢٣٠٨).

2617. It was narrated from Ibn 'Abbas (ﷺ) that al-Aslami came to the Messenger of Allah (ﷺ) and confessed to committing *zina*. He said: "Perhaps you kissed her or touched her or looked at her?"

Comments: [Its *isnad* is *saheeh*]

٢٦١٧- (١/ ٢٨٩) حَدَّثَنَا عَتَّابٌ: حَدَّثَنَا عَبْدُ اللَّهِ قَالَ: أَخْبَرَنَا مَعْمَرٌ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ الْأَسْلَمِيَّ أَتَى رَسُولَ اللَّهِ ﷺ، فَاعْتَرَفَ بِالزِّنَا. فَقَالَ: «لَعَلَّكَ قَبَّلْتَ، أَوْ غَمَزْتَ، أَوْ نَظَرْتَ». [راجع: ٢١٢٩]

تخريج: إسناده صحيح. خ: (٦٨٢٤).

2618. It was narrated from Abu Hurairah and Ibn 'Abbas (ﷺ) that the Prophet (ﷺ) said: "Do not eat an animal that has had its throat partially cut, for that is the slaughter of the *Shaitan*."

Comments: [Its *isnad* is *da'eef*]

٢٦١٨- حَدَّثَنَا عَتَّابٌ: حَدَّثَنَا عَبْدُ اللَّهِ قَالَ: أَخْبَرَنَا مَعْمَرٌ عَنْ عَمْرِو بْنِ عَبْدِ اللَّهِ، عَنْ عِكْرِمَةَ، عَنْ أَبِي هُرَيْرَةَ وَابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا تَأْكُلُ الشَّرِيطَةَ، فَإِنَّهَا ذَبِيحَةُ الشَّيْطَانِ.

تخريج: إسناده ضعيف، عمرو بن عبدالله ضعيف.

2619. It was narrated from Ibn 'Abbas (ﷺ) that he forbade every wild animal that has fangs and every bird that has talons.

Comments: [Its *isnad* is *saheeh*]

٢٦١٩- حَدَّثَنَا عَتَّابٌ: حَدَّثَنَا عَبْدُ اللَّهِ قَالَ: أَخْبَرَنَا شُعْبَةُ عَنِ الْحَكَمِ، عَنْ مَيْمُونِ بْنِ مِهْرَانَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّهُ نَهَى عَنْ كُلِّ ذِي نَابٍ مِنَ السِّبَاعِ، وَذِي مِخْلَبٍ مِنَ الطَّيْرِ. [راجع: ٢١٩٢]

قَالَ: رَفَعَهُ الْحَكَمُ، قَالَ شُعْبَةُ: وَأَنَا أَكْرَهُ أَنْ أُحَدِّثَ بِرَفْعِهِ. قَالَ: وَحَدَّثَنِي غَيْلَانُ وَالْحَجَّاجُ عَنْ مَيْمُونِ بْنِ مِهْرَانَ، عَنِ ابْنِ عَبَّاسٍ، لَمْ يَرْفَعْهُ.

تخريج: إسناده صحيح. م: (١٩٣٤).

2620. It was narrated from Ibn 'Abbas (ﷺ) that the Prophet (ﷺ) passed by Abu Qatadah when he was standing beside a man he

٢٦٢٠- حَدَّثَنَا عَتَّابٌ قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا سُفْيَانُ عَنِ الْحَكَمِ، عَنْ مِقْسَمٍ، عَنِ

ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ ﷺ مَرَّ عَلَى أَبِي قَتَادَةَ وَهُوَ عِنْدَ رَجُلٍ قَدْ قَتَلَهُ، فَقَالَ: «دَعُوهُ وَسَلَبَهُ».

had killed, and he said: "Leave him and the booty (the slain man's belongings) alone."

Comments: [A *saheeh hadeeth;* this is a *saheeh isnad*]

تخريج: حديث صحيح، وهذا إسناد صحيح إن كان سفيان الثوري سمعه من الحكم بن عتيبة، فقد رواه غير المصنف فأدخل بينهما محمد بن عبدالرحمن بن أبي ليلى وهو سيء الحفظ.

٢٦٢١- حَدَّثَنَا عَتَّابٌ قَالَ: أَخْبَرَنَا أَبُو حَمْزَةَ عَنْ يَزِيدَ النَّحْوِيِّ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ سَوَّى بَيْنَ الْأَسْنَانِ وَالْأَصَابِعِ فِي الدِّيَةِ. [انظر: ٢٦٢٤]

2621. It was narrated from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) made (the *diyah* for) teeth and digits the same.

Comments: [Its *isnad* is *saheeh*]

تخريج: إسناده صحيح.

٢٦٢٢- حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ الْمَلِكِ: حَدَّثَنَا مُوسَى بْنُ أَعْيَنَ: حَدَّثَنَا عَمْرُو بْنُ الْحَارِثِ عَنْ بُكَيْرِ بْنِ عَبْدِ اللَّهِ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّمَا مَثَلُ الَّذِي يَتَصَدَّقُ، ثُمَّ يَعُودُ فِي صَدَقَتِهِ، كَالَّذِي يَقِيءُ، ثُمَّ يَأْكُلُ قَيْئَهُ». [راجع: ٢٥٢٩]

2622. It was narrated that Sa'eed bin al-Musayyab said: I heard Ibn 'Abbas (ﷺ) say: I heard the Messenger of Allah (ﷺ) say: "The likeness of the one who gives charity then takes back his charity is that of one who vomits, then eats his vomit."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (2621) and Muslim (1622)]

تخريج: إسناده صحيح. خ: (٢٦٢١)، م: (١٦٢٢).

٢٦٢٣- حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ الْمَلِكِ الْحَرَّانِيُّ قَالَ: حَدَّثَنَا يَحْيَى بْنُ عَمْرِو بْنِ مَالِكٍ النُّكْرِيُّ قَالَ: سَمِعْتُ أَبِي يُحَدِّثُ عَنْ أَبِي الْجَوْزَاءِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ : «كَفَّارَةُ الذَّنْبِ النَّدَامَةُ».

وَقَالَ رَسُولُ اللَّهِ ﷺ : «لَوْ لَمْ تُذْنِبُوا، لَجَاءَ اللَّهُ عَزَّ وَجَلَّ بِقَوْمٍ يُذْنِبُونَ، لِيَغْفِرَ لَهُمْ».

2623. It was narrated that Ibn Abbas (ﷺ) said: The Messenger of Allah (ﷺ) said: "The expiation for sin is regret."

And the Messenger of Allah (ﷺ) said: "If you did not sin, Allah, may He be glorified and exalted, would bring another people who would commit sin so that He could forgive them."

Comments: [*Hasan* because of corroborating evidence; its *isnad* is *da'eef*]

تخريج: حسن لغيره، وهذا إسناد ضعيف، يحيى بن عمرو ضعيف وأبوه يغرب ويخطئ.

2624. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) said: "The teeth are equal and the digits are equal (in terms of *diyah*)."

Comments: [Its *isnad* is *saheeh*]

٢٦٢٤- حَدَّثَنَا عَلِيُّ بْنُ الْحَسَنِ - يَعْنِي ابْنَ شَقِيقٍ- قَالَ: أَخْبَرَنَا أَبُو حَمْزَةَ قَالَ: حَدَّثَنَا يَزِيدُ النَّحْوِيُّ عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْأَسْنَانُ سَوَاءٌ، وَالْأَصَابِعُ سَوَاءٌ». [راجع: ١٩٩٩]

تخريج: إسناده صحيح. خ: (٦٨٩٥).

2625. It was narrated from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) said: "Allah has forbidden to you alcohol, gambling and kettledrums." And he said: "Everything that intoxicates is *haram*."

Comments: [Its *isnad* is *saheeh*]

٢٦٢٥- حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ الْمَلِكِ وَعَبْدُ الْجَبَّارِ بْنُ مُحَمَّدٍ قَالَا: حَدَّثَنَا عُبَيْدُ اللَّهِ - يَعْنِي ابْنَ عَمْرٍو - عَنْ عَبْدِ الْكَرِيمِ، عَنْ قَيْسِ بْنِ حَبْتَرٍ، عَنِ ابْنِ عَبَّاسٍ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «إِنَّ اللَّهَ حَرَّمَ عَلَيْكُمُ الْخَمْرَ، وَالْمَيْسِرَ، وَالْكُوبَةَ» وَقَالَ: «كُلُّ مُسْكِرٍ حَرَامٌ». [راجع: ٢٤٧٦]

تخريج: إسناده صحيح.

2626. It was narrated from Qais bin Habtar that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) forbade the price of alcohol, the fee of a prostitute and the price of a dog and he said: "If its seller comes asking for its price, fill his palms with dust."

Comments: [Its *isnad* is *saheeh*]

٢٦٢٦- حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ الْمَلِكِ: حَدَّثَنَا عُبَيْدُ اللَّهِ عَنْ عَبْدِ الْكَرِيمِ، عَنْ قَيْسِ بْنِ حَبْتَرٍ: أَنَّ ابْنَ عَبَّاسٍ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ عَنْ ثَمَنِ الْخَمْرِ، وَمَهْرِ الْبَغِيِّ، وَثَمَنِ الْكَلْبِ وَقَالَ: «إِذَا جَاءَ صَاحِبُهُ يَطْلُبُ ثَمَنَهُ، فَامْلَأْ كَفَّيْهِ تُرَابًا». [راجع: ٢٥١٢]

تخريج: إسناده صحيح.

2627. It was narrated from Ibn Hubairah that Maimoon al-Makki told him that he saw 'Abdullah bin az-Zubair leading them in prayer, making a motion with his hands when he stood up, when

٢٦٢٧- حَدَّثَنَا مُوسَى بْنُ دَاوُدَ قَالَ: حَدَّثَنَا ابْنُ لَهِيعَةَ عَنِ ابْنِ هُبَيْرَةَ أَنَّ مَيْمُونَ الْمَكِّيَّ أَخْبَرَهُ: أَنَّهُ رَأَى عَبْدَ اللَّهِ بْنَ الزُّبَيْرِ صَلَّى بِهِمْ، يُشِيرُ بِكَفَّيْهِ حِينَ يَقُومُ، وَحِينَ يَرْكَعُ، وَحِينَ

يَسْجُدُ، وَحِينَ يَنْهَضُ لِلْقِيَامِ، فَيَقُومُ، فَيُشِيرُ بِيَدَيْهِ قَالَ: فَانْطَلَقْتُ إِلَى ابْنِ عَبَّاسٍ فَقُلْتُ: إِنِّي رَأَيْتُ ابْنَ الزُّبَيْرِ يُصَلِّي صَلَاةً لَمْ أَرَ أَحَدًا يُصَلِّيهَا، فَوَصَفْتُ لَهُ هَذِهِ الْإِشَارَةَ، فَقَالَ: إِنْ أَحْبَبْتَ أَنْ تَنْظُرَ إِلَى صَلَاةِ النَّبِيِّ ﷺ، فَاقْتَدِ بِصَلَاةِ ابْنِ الزُّبَيْرِ. [راجع: ٢٣٠٨]

تخريج: إسناده ضعيف، ميمون المكي مجهول.

he bowed, when he prostrated, and when he got up again, he stood up and made a motion with his hands. He said: I went to Ibn 'Abbas and said: I saw Ibn az-Zubair praying in a way that I have never seen anyone pray - and I described to him this motion. He said: If you want to see the prayer of the Prophet (ﷺ), then follow the example of the prayer of Ibn az-Zubair.

Comments: [Its *isnad* is *da'eef,* Maimoon al-Makki is unknown]

٢٦٢٨- حَدَّثَنَا دَاوُدُ بْنُ مِهْرَانَ: حَدَّثَنَا دَاوُدُ ـ يَعْنِي الْعَطَّارَ ـ عَنِ ابْنِ جُرَيْجٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي يَزِيدَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَجُلٌ: كَمْ يَكْفِينِي مِنَ الْوُضُوءِ؟ قَالَ: مُدٌّ. قَالَ: كَمْ يَكْفِينِي لِلْغُسْلِ؟ قَالَ: صَاعٌ. فَقَالَ الرَّجُلُ: لَا يَكْفِينِي. قَالَ: لَا أُمَّ لَكَ، قَدْ كَفَى مَنْ هُوَ خَيْرٌ مِنْكَ؛ رَسُولَ اللَّهِ ﷺ.

تخريج: صحيح لغيره، وهذا إسناد ضعيف، ابن جريج مدلس وقد عنعن.

2628. It was narrated that Ibn 'Abbas (ؓ) said: A man said: How much water is enough for *wudoo'*? He said: A *mudd*. He said: How much is sufficient for *ghusl*? He said: A *sa'*. The man said: That is not enough for me. He said: May you have no mother! It was enough for one who is better than you, the Messenger of Allah (ﷺ).

Comments: [*Saheeh* because of corroborating evidence and its *isnad* is *da'eef*]

٢٦٢٩- حَدَّثَنَا مُوسَى بْنُ دَاوُدَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ الْغَسِيلِ عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: خَرَجَ رَسُولُ اللَّهِ ﷺ مُتَقَنِّعًا بِثَوْبِهِ، فَقَالَ: «أَيُّهَا النَّاسُ، إِنَّ النَّاسَ يَكْثُرُونَ، وَإِنَّ الْأَنْصَارَ يَقِلُّونَ، فَمَنْ وَلِيَ مِنْكُمْ أَمْرًا يَنْفَعُ فِيهِ أَحَدًا، فَلْيَقْبَلْ مِنْ (١/ ٢٩٠) مُحْسِنِهِمْ وَيَتَجَاوَزْ عَنْ مُسِيئِهِمْ».

تخريج: إسناده جيد.

2629. It was narrated that Ibn 'Abbas (ؓ) said: The Messenger of Allah (ﷺ) went out, covering his head with his garment, and said: "O people, the people are increasing in number and the Ansar are decreasing. Whoever attains a position of authority in which he is able to benefit anyone, let him accept the good deeds of those who do good and overlook their bad deeds."

Comments: [Its *isnad* is *jayyid*]

2630. It was narrated from Ibn 'Abbas (ﷺ) that as-Sa'b bin Jaththamah al-Laithi gave the rump of an onager to the Messenger of Allah (ﷺ) when he was in *ihram*, and he refused it, and it was dripping with blood.

Comments: [Its *isnad* is *saheeh*, Muslim (1194)]

٢٦٣٠- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا شُعْبَةُ قَالَ: أَخْبَرَنِي حَكَمٌ قَالَ: سَمِعْتُ سَعِيدَ بْنَ جُبَيْرٍ يُحَدِّثُ عَنِ ابْنِ عَبَّاسٍ: أَنَّ الصَّعْبَ بْنَ جَثَّامَةَ اللَّيْثِيَّ أَهْدَى إِلَى رَسُولِ اللَّهِ ﷺ وَهُوَ مُحْرِمٌ بِقُدَيْدٍ عَجُزَ حِمَارٍ، فَرَدَّهُ وَهُوَ يَقْطُرُ دَمًا. [راجع: ٢٥٣٠]

تخريج: إسناده صحيح. م: (١١٩٤).

2631. It was narrated from Ibn 'Abbas (ﷺ) that the Prophet ﷺ refused it.

Comments: [Its *isnad* is *saheeh*, Muslim (1194)]

٢٦٣١- حَدَّثَنَا عَفَّانُ: قَالَ شُعْبَةُ عَنْ حَبِيبِ ابْنِ أَبِي ثَابِتٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ رَدَّهُ. [راجع: ٢٥٣٠]

تخريج: إسناده صحيح. م: (١١٩٤).

2632. Qatadah said: I heard Moosa bin Salamah say: I asked Ibn 'Abbas (ﷺ): I am in Makkah; how should I pray? He said: Two *rak'ahs*, the *Sunnah* of Abul-Qasim (ﷺ).

Comments: [Its *isnad* is *saheeh*, Muslim (688)]

٢٦٣٢- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا شُعْبَةُ قَالَ: قَتَادَةُ أَنْبَأَنِي قَالَ: سَمِعْتُ مُوسَى بْنَ سَلَمَةَ قَالَ: سَأَلْتُ ابْنَ عَبَّاسٍ قَالَ: قُلْتُ: إِنِّي أَكُونُ بِمَكَّةَ، فَكَيْفَ أُصَلِّي؟ قَالَ: رَكْعَتَيْنِ، سُنَّةَ أَبِي الْقَاسِمِ . [راجع: ١٨٦٢]

تخريج: إسناده صحيح. م: (٦٨٨).

2633. It was narrated from Ibn 'Abbas (ﷺ) that the daughter of Hamzah was suggested to Prophet (ﷺ) [for marriage] and he said: "She is the daughter of my brother through breastfeeding, and what becomes *mahram* (forbidden for marriage) through breastfeeding is the same as that which becomes *mahram* through blood ties." 'Affan said: "And she is not permissible for me."

٢٦٣٣- حَدَّثَنَا بَهْزٌ وَعَفَّانُ قَالَا: حَدَّثَنَا هَمَّامٌ عَنْ قَتَادَةَ _ قَالَ عَفَّانُ: قَالَ: حَدَّثَنَا قَتَادَةُ _ عَنْ جَابِرِ بْنِ زَيْدٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ أُرِيدَ عَلَى ابْنَةِ حَمْزَةَ فَقَالَ: «إِنَّهَا ابْنَةُ أَخِي مِنَ الرَّضَاعَةِ، وَيَحْرُمُ مِنَ الرَّضَاعَةِ مَا يَحْرُمُ مِنَ الرَّحِمِ» قَالَ عَفَّانُ: «وَإِنَّهَا لَا تَحِلُّ لِي». [راجع: ١٩٥٢]

تخريج: إسناده صحيح. خ: (٢٦٤٥)، م: (١٤٤٧).

Comments: [Its *isnad* is *saheeh*, al-Bukhari (2645) and Muslim (1447)]

2634. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) said: "I have seen my Lord, may He be glorified and exalted."

Comments: [*Saheeh mawqoof*]

٢٦٣٤- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا عَبْدُ الصَّمَدِ بْنُ كَيْسَانَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ قَتَادَةَ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «رَأَيْتُ رَبِّي تَبَارَكَ وَتَعَالَى»

تخريج: صحيح موقوفاً.

2635. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) stoned the *Jamarat* when the sun passed the meridian.

Comments: [*Saheeh* because of corroborating evidence and its *isnad* is *da'eef*]

٢٦٣٥- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا عَبْدُ الْوَاحِدِ: حَدَّثَنَا الْحَجَّاجُ: حَدَّثَنَا الْحَكَمُ بْنُ عُتَيْبَةَ عَنْ مِقْسَمٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: رَمَى رَسُولُ اللَّهِ ﷺ الْجِمَارَ حِينَ زَالَتِ الشَّمْسُ. [راجع: ٢٢٣١]

تخريج: صحيح لغيره، وهذا إسناد ضعيف، لضعف حجاج بن أرطاة.

2636. It was narrated from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) said: "The least severely punished among the people of Hell will be Abu Talib; he will wear two sandals of fire because of which his brain will boil."

Comments: [Its *isnad* is *saheeh*, Muslim (212)]

٢٦٣٦- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا حَمَّادٌ قَالَ: أَخْبَرَنَا ثَابِتٌ عَنْ أَبِي عُثْمَانَ النَّهْدِيِّ، عَنِ ابْنِ عَبَّاسٍ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ أَهْوَنَ أَهْلِ النَّارِ عَذَابًا أَبُو طَالِبٍ، وَهُوَ مُنْتَعِلٌ نَعْلَيْنِ مِنْ نَارٍ يَغْلِي مِنْهُمَا دِمَاغُهُ» [انظر: ٢٦٩٠]

تخريج: إسناده صحيح. م: (٢١٢).

2637. It was narrated from Moosa bin Salamah that he asked Ibn 'Abbas about praying in al-Batha', if one does not catch up with the prayer with the *imam*. He said: Two *rak'ahs*, the *Sunnah* of Abul-Qasim ﷺ.

Comments: [Its *isnad* is *saheeh*, Muslim (688)]

٢٦٣٧- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا هَمَّامٌ قَالَ: أَخْبَرَنَا قَتَادَةُ عَنْ مُوسَى بْنِ سَلَمَةَ: أَنَّهُ سَأَلَ ابْنَ عَبَّاسٍ عَنِ الصَّلَاةِ بِالْبَطْحَاءِ، إِذَا لَمْ يُدْرِكِ الصَّلَاةَ مَعَ الْإِمَامِ؟ قَالَ: رَكْعَتَانِ، سُنَّةُ أَبِي الْقَاسِمِ ﷺ. [راجع: ١٨٦٢]

تخريج: إسناده صحيح. م: (٦٨٨).

2638. It was narrated from Ibn 'Abbas (﵄) that the Prophet (ﷺ) offered the sacrifice, then he shaved his head.

Comments: [Its *isnad* is *saheeh*, al-Bukahri (1602) and Muslim (1266)]

٢٦٣٨- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا حَجَّاجٌ عَنِ الْحَكَمِ بْنِ عُتَيْبَةَ، عَنْ مِقْسَمٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ ذَبَحَ، ثُمَّ حَلَقَ. [راجع: ٢٢٥٣]

تخريج: إسناده صحيح. خ: (١٦٠٢)، م: (١٢٦٦).

2639. It was narrated that Ibn 'Abbas (﵄) said: The Messenger of Allah (ﷺ) and his companions came [to Makkah] when the fever of Yathrib had weakened them, and the *mushrikeen* said: There have come to you people who have been weakened by fever. Allah informed the Prophet (ﷺ) of that, so he instructed his Companions to trot (*raml*), as the *mushrikeen* were sitting near the Hijr, watching them. They trotted (*raml*), and walked between the two corners, and the *mushrikeen* said: Are these the ones who you said have been weakened by the fever? These are stronger than such and such. Ibn 'Abbas (﵄) said: Nothing prevented him from telling them to trot in all the circuits except kindness towards them.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1602) and Muslim (1266)]

٢٦٣٩- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ: حَدَّثَنَا أَيُّوبُ عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَدِمَ رَسُولُ اللَّهِ ﷺ وَأَصْحَابُهُ وَقَدْ وَهَنَتْهُمْ حُمَّى يَثْرِبَ قَالَ: فَقَالَ الْمُشْرِكُونَ: إِنَّهُ يَقْدُمُ عَلَيْكُمْ قَوْمٌ قَدْ وَهَنَتْهُمُ الْحُمَّى. قَالَ: فَأَطْلَعَ اللَّهُ النَّبِيَّ ﷺ عَلَى ذَلِكَ، فَأَمَرَ أَصْحَابَهُ أَنْ يَرْمُلُوا، وَقَعَدَ الْمُشْرِكُونَ نَاحِيَةَ الْحِجْرِ يَنْظُرُونَ إِلَيْهِمْ، فَرَمَلُوا وَمَشَوْا مَا بَيْنَ الرُّكْنَيْنِ، قَالَ: فَقَالَ الْمُشْرِكُونَ: هَؤُلَاءِ الَّذِينَ تَزْعُمُونَ أَنَّ الْحُمَّى وَهَنَتْهُمْ؟! هَؤُلَاءِ أَقْوَى مِنْ كَذَا وَكَذَا. ذَكَرُوا قَوْلَهُمْ، قَالَ ابْنُ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا: فَلَمْ يَمْنَعْهُ أَنْ يَأْمُرَهُمْ أَنْ يَرْمُلُوا الْأَشْوَاطَ كُلَّهَا إِلَّا إِبْقَاءٌ عَلَيْهِمْ. [انظر: ٢٦٨٦، ٢٧٩٣، ٣٥٣٦، وراجع: ١٩٢١]

وَقَدْ سَمِعْتُ حَمَّادًا يُحَدِّثُهُ عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ أَوْ عَنْ عَبْدِ اللَّهِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ، وَقَدْ سَمِعْتُ حَمَّادًا يَذْكُرُهُ عَنِ ابْنِ جُبَيْرٍ، لَا شَكَّ فِيهِ عَنْهُ.

تخريج: إسناده صحيح. خ: (١٦٠٢)، م: (١٢٦٦).

2640. It was narrated that 'Ammar, the freed slave of Banu Hashim, said: I asked Ibn 'Abbas:

٢٦٤٠- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا يُونُسُ عَنْ عَمَّارٍ مَوْلَى بَنِي هَاشِمٍ قَالَ:

How old was the Messenger of Allah (ﷺ) on the day he died? He said: I did not think that a man of such standing among his people as you would be unaware of that. I said: I asked the people and they gave me different answers. I want to know what you say. He said: Do you know how to count? I said: Yes. He said: Bear in mind that he was sent as a Prophet when he was forty. Fifteen years in Makkah, with times of safety and times of fear, and ten years in Madinah after he migrated.

سَأَلْتُ ابْنَ عَبَّاسٍ: كَمْ أَتَى لِرَسُولِ اللَّهِ ﷺ يَوْمَ مَاتَ؟ قَالَ: مَا كُنْتُ أَرَى مِثْلَكَ فِي قَوْمِهِ، يَخْفَى عَلَيْكَ ذَلِكَ! قَالَ: قُلْتُ: إِنِّي قَدْ سَأَلْتُ فَاخْتُلِفَ عَلَيَّ، فَأَحْبَبْتُ أَنْ أَعْلَمَ قَوْلَكَ فِيهِ. قَالَ: أَتَحْسُبُ؟ قُلْتُ: نَعَمْ، قَالَ: أَمْسِكْ: أَرْبَعِينَ بُعِثَ لَهَا، وَخَمْسَ عَشْرَةَ أَقَامَ بِمَكَّةَ يَأْمَنُ وَيَخَافُ، وَعَشْرًا مُهَاجَرَةً بِالْمَدِينَةِ. [راجع: ٢٣٩٩]

تخريج: إسناده صحيح. م: (٢٣٥٣).

Comments: [Its *isnad* is *saheeh*, Muslim (2353)]

2641. It was narrated that a man said: I heard Ibn 'Abbas (ﷺ) say: The Messenger of Allah (ﷺ) and his companions came on the fourth day of Dhul-Hijjah, entering *ihram* with the intention of *Hajj*, then he instructed them to make it *'Umrah*, except for those who had a sacrificial animal with them. He said: Regular clothing was worn (after *'Umrah*) and incense was burned, and relations were had with wives.

Comments: [A *saheeh hadeeth*; this is a *da'eef isnad*]

٢٦٤١- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا وُهَيْبٌ: حَدَّثَنَا أَيُّوبُ عَنْ رَجُلٍ قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ يَقُولُ: قَدِمَ رَسُولُ اللَّهِ ﷺ وَأَصْحَابُهُ لِصُبْحِ رَابِعَةٍ مُهِلِّينَ بِالْحَجِّ، فَأَمَرَهُمْ رَسُولُ اللَّهِ ﷺ أَنْ يَجْعَلُوهَا عُمْرَةً، إِلَّا مَنْ كَانَ مَعَهُ الْهَدْيُ. قَالَ: فَلُبِسَتِ الْقُمُصُ، وَسَطَعَتِ الْمَجَامِرُ وَنُكِحَتِ النِّسَاءُ. [راجع: ٢١٤١، ٢١٥٢، ٢٢٧٤، ٢٣٦٠]

تخريج: حديث صحيح، وهذا إسناد ضعيف لجهالة الرجل الذي روى عنه أيوب.

2642. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) addressed us and said: "O people, *Hajj* has been prescribed for you." al-Aqra' bin Habis stood up and said: Is it every year, O Messenger of Allah? He said: "If I said that, it would become obligatory, and if it became obligatory, you

٢٦٤٢- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا سُلَيْمَانُ بْنُ كَثِيرٍ أَبُو دَاوُدَ الْوَاسِطِيُّ قَالَ: سَمِعْتُ ابْنَ شِهَابٍ يُحَدِّثُ عَنْ أَبِي سِنَانٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: (١/ ٢٩١) خَطَبَنَا رَسُولُ اللَّهِ ﷺ، فَقَالَ: «يَا أَيُّهَا النَّاسُ، كُتِبَ عَلَيْكُمُ الْحَجُّ» قَالَ: فَقَامَ الْأَقْرَعُ بْنُ حَابِسٍ فَقَالَ: أَفِي كُلِّ عَامٍ يَا

رَسُولَ اللَّهِ؟ فَقَالَ: «لَوْ قُلْتُهَا لَوَجَبَتْ، وَلَوْ وَجَبَتْ لَمْ تَعْمَلُوا بِهَا، وَلَمْ تَسْتَطِيعُوا أَنْ تَعْمَلُوا بِهَا، الْحَجُّ مَرَّةٌ، فَمَنْ زَادَ فَهُوَ تَطَوُّعٌ». [راجع: ٢٣٠٤]

would not do it and you would not be able to do it. *Hajj* is once (in a lifetime) and whoever does more, it is voluntary."

Comments: [*Saheeh*]

تخريج: صحيح، سليمان بن كثير في روايته عن الزهري متكلم فيه، لكنه توبع.

٢٦٤٣- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ عَبْدِ اللَّهِ بْنِ عُثْمَانَ بْنِ خُثَيْمٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَيَبْعَثَنَّ اللَّهُ الْحَجَرَ يَوْمَ الْقِيَامَةِ، وَلَهُ عَيْنَانِ يُبْصِرُ بِهِمَا، وَلِسَانٌ يَنْطِقُ بِهِ، يَشْهَدُ عَلَى مَنِ اسْتَلَمَهُ بِحَقٍّ». [راجع: ٢٢١٥، وانظر: ٢٧٩٥]

2643. It was narrated from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) said: "Allah will bring the Black Stone on the Day of Resurrection, and it will have two eyes with which to see and a tongue with which to speak; it will testify for everyone who touched it with proper respect."

Comments: [Its *isnad* is *saheeh*]

تخريج: إسناده صحيح.

٢٦٤٤- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا عَبْدُ الْوَارِثِ: حَدَّثَنَا أَيُّوبُ عَنْ عَبْدِ اللَّهِ بْنِ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَدِمَ رَسُولُ اللَّهِ ﷺ الْمَدِينَةَ، فَرَأَى الْيَهُودَ يَصُومُونَ يَوْمَ عَاشُورَاءَ، فَقَالَ: «مَا هَذَا الْيَوْمُ الَّذِي تَصُومُونَ؟ قَالُوا: هَذَا يَوْمٌ صَالِحٌ، هَذَا يَوْمٌ نَجَّى اللَّهُ بَنِي إِسْرَائِيلَ مِنْ عَدُوِّهِمْ. قَالَ: فَصَامَهُ مُوسَى قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَنَا أَحَقُّ بِمُوسَى مِنْكُمْ» قَالَ: فَصَامَهُ رَسُولُ اللَّهِ ﷺ وَأَمَرَ بِصَوْمِهِ. [انظر: ٢٨٣١، ٣١١٢، ٣١٦٤]

2644. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) came to Madinah and saw the Jews fasting on the day of 'Ashoora'. He said: "What is this day on which you fast?" They said: This is a good day; it is the day on which Allah saved the Children of Israel from their enemy, so Moosa fasted on this day. The Messenger of Allah (ﷺ) said: "I am more entitled to (be close to) Moosa than you." So the Messenger of Allah (ﷺ) fasted on that day and enjoined fasting thereon.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (2004) and Muslim (1130)]

تخريج: إسناده صحيح. خ: (٢٠٠٤)، م: (١١٣٠).

2645. It was narrated from Ibn 'Abbas (ﷺ) that the Prophet (ﷺ) forbade selling the offspring of the foetus in the womb [of camels].

Comments: [Its *isnad* is *saheeh*]

٢٦٤٥- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ: حِفْظِي عَنْ أَيُّوبَ عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ نَهَى عَنْ حَبَلِ الْحَبَلَةِ.

تخريج: إسناده صحيح.

2646. It was narrated from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) said: "The one who takes back his gift is like the one who takes back his vomit." Qatadah said: As far as I know, vomit is *haram*.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (2621) and Muslim (1622)]

٢٦٤٦- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا قَتَادَةُ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «الْعَائِدُ فِي هِبَتِهِ كَالْعَائِدِ فِي قَيْئِهِ». قَالَ قَتَادَةُ: وَلَا أَعْلَمُ الْقَيْءَ إِلَّا حَرَامًا.

تخريج: إسناده صحيح. خ: (٢٦٢١)، م: (١٦٢٢).

2647. 'Abdullah bin Tawoos narrated that his father said: We used to say when we were children: The one who takes back his gift is like the dog that vomits, then goes back to its vomit. And we did not know that the Messenger of Allah (ﷺ) had used this as a likeness until Ibn 'Abbas (ﷺ) told us that the Messenger of Allah (ﷺ) said: "The one who takes back his gift is like the dog that vomits, then goes back to its vomit."

Comments: [Its *isnad* is *saheeh*, see the previous report]

٢٦٤٧- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا وُهَيْبٌ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ طَاوُسٍ عَنْ أَبِيهِ قَالَ: كُنَّا نَقُولُ وَنَحْنُ صِبْيَانٌ: الْعَائِدُ فِي هِبَتِهِ كَالْكَلْبِ، يَقِيءُ، ثُمَّ يَعُودُ فِي قَيْئِهِ، وَلَمْ نَعْلَمْ أَنَّ رَسُولَ اللَّهِ ﷺ ضَرَبَ فِي ذَلِكَ مَثَلًا، حَتَّى حَدَّثَنَا ابْنُ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «الْعَائِدُ فِي هِبَتِهِ كَالْكَلْبِ يَقِيءُ، ثُمَّ يَعُودُ فِي قَيْئِهِ». [راجع: ١٨٧٢، وانظر: ٣٠١٥]

تخريج: إسناده صحيح. راجع ماقبله.

2648. It was narrated from Ibn 'Abbas (ﷺ) that the Prophet (ﷺ) was asked during the Farewell Pilgrimage: O Messenger of Allah, I shaved my head before I offered my sacrifice, and he gestured with his hand and said, "No problem."

٢٦٤٨- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا وُهَيْبٌ: حَدَّثَنَا أَيُّوبُ عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ ﷺ سُئِلَ فِي حَجَّةِ الْوَدَاعِ فَقَالَ: يَا رَسُولَ اللَّهِ، حَلَقْتُ قَبْلَ أَنْ أَذْبَحَ. قَالَ: فَأَوْمَأَ بِيَدِهِ وَقَالَ: «لَا حَرَجَ» وَقَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ،

Another man said: O Messenger of Allah, I offered my sacrifice before stoning the *Jamrah,* and he gestured with his hand and said, "No problem." He was not asked anything about doing one ritual before or after another but he gestured with his hand and said, "No problem."

ذَبَحْتُ قَبْلَ أَنْ أَرْمِيَ. قَالَ: فَأَوْمَأَ بِيَدِهِ وَقَالَ: «لَا حَرَجَ» قَالَ: فَمَا سُئِلَ يَوْمَئِذٍ عَنْ شَيْءٍ مِنَ التَّقْدِيمِ وَالتَّأْخِيرِ، إِلَّا أَوْمَأَ بِيَدِهِ، وَقَالَ: «لَا حَرَجَ». [راجع: ١٨٥٨، وانظر: ٢٨٣٢]

Comments: [Its *isnad* is *saheeh,* al-Bukhari (84) and Muslim (1307)]

تخريج: إسناده صحيح. خ: (٨٤)، م: (١٣٠٧).

2649. Abu Jamrah told us: I was pushing people back from Ibn 'Abbas (ﷺ), then I stayed away for a few days and he said: What kept you away? I said: Fever. He said: The Messenger of Allah (ﷺ) said: "Fever is from the exhalation of Hell, so cool it down with Zamzam water."

٢٦٤٩- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا هَمَّامٌ: أَخْبَرَنَا أَبُو جَمْرَةَ قَالَ: كُنْتُ أَدْفَعُ النَّاسَ عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا، فَاحْتَبَسْتُ أَيَّامًا فَقَالَ: مَا حَبَسَكَ؟ قُلْتُ: الْحُمَّى. قَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «الْحُمَّى مِنْ فَيْحِ جَهَنَّمَ، فَابْرُدُوهَا بِمَاءِ زَمْزَمَ».

Comments: [Its *isnad* is *saheeh,* al-Bukhari (3261)]

تخريج: إسناده صحيح. خ: (٣٢٦١).

2650. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) forbade gourds, green glazed pitchers and varnished jars.

٢٦٥٠- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ أَبِي بِشْرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ عَنِ الدُّبَّاءِ، وَالْحَنْتَمِ، وَالْمُزَفَّتِ. [راجع: ٢٤٩٩]

Comments: [Its *isnad* is *saheeh,* Muslim (1995)]

تخريج: إسناده صحيح. م: (١٩٩٥).

2651. Abu Jamrah told us: I heard Ibn 'Abbas (ﷺ) say: I was a boy playing with other boys; I turned around and saw the Prophet of Allah (ﷺ) coming towards me. I said: The Prophet of Allah (ﷺ) is only coming to me, so I ran and hid behind a door. But suddenly he grabbed me by the back of the neck and gave me a slap between the

٢٦٥١- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا أَبُو عَوَانَةَ قَالَ: أَخْبَرَنَا أَبُو حَمْزَةَ قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ يَقُولُ: كُنْتُ غُلَامًا أَسْعَى مَعَ الصِّبْيَانِ قَالَ: فَالْتَفَتُّ، فَإِذَا نَبِيُّ اللَّهِ ﷺ خَلْفِي مُقْبِلًا، فَقُلْتُ: مَا جَاءَ نَبِيُّ اللَّهِ إِلَّا إِلَيَّ، قَالَ: فَسَعَيْتُ حَتَّى أَخْتَبِئَ وَرَاءَ بَابِ دَارٍ، قَالَ: فَلَمْ أَشْعُرْ حَتَّى تَنَاوَلَنِي، قَالَ: فَأَخَذَ بِقَفَايَ، فَحَطَأَنِي

حَطْأَةً، قَالَ: «اذْهَبْ فَادْعُ لِي مُعَاوِيَةَ» وَكَانَ كَاتِبَهُ قَالَ: فَسَعَيْتُ، فَقُلْتُ: أَجِبْ نَبِيَّ اللَّهِ ﷺ، فَإِنَّهُ عَلَى حَاجَةٍ. [راجع: ٢١٥٠]

تخريج: إسناده حسن.

shoulders and said: "Go and call Mu'awiyah for me" - as he was his scribe. So I ran and said: Go to the Messenger of Allah (ﷺ); he wants to talk to you.

Comments: [Its *isnad* is *hasan*]

٢٦٥٢- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ مَنْصُورٍ، عَنْ مُجَاهِدٍ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: خَرَجَ رَسُولُ اللَّهِ ﷺ مِنَ الْمَدِينَةِ إِلَى مَكَّةَ، فَصَامَ حَتَّى بَلَغَ عُسْفَانَ، ثُمَّ دَعَا بِمَاءٍ، فَرَفَعَهُ إِلَى يَدِهِ لِيُرِيَهُ النَّاسَ، فَأَفْطَرَ حَتَّى قَدِمَ مَكَّةَ، وَذَلِكَ فِي رَمَضَانَ، وَكَانَ ابْنُ عَبَّاسٍ يَقُولُ: قَدْ صَامَ رَسُولُ اللَّهِ ﷺ وَأَفْطَرَ، فَمَنْ شَاءَ صَامَ، وَمَنْ شَاءَ أَفْطَرَ. [راجع: ٢٣٥٠]

تخريج: إسناده صحيح. خ: (١٩٤٨)، م: (١١١٣).

2652. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) set out from Madinah for Makkah, and he fasted until he reached 'Usfan, then he called for water. He lifted it up so that the people could see, then he broke his fast until he came to Makkah, and that was in Ramadan. And Ibn 'Abbas used to say: The Messenger of Allah (ﷺ) fasted and did not fast, so whoever wants may fast and whoever wants may not fast.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1948) and Muslim (1113)]

٢٦٥٣- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا شُعْبَةُ قَالَ: أَخْبَرَنِي عَمْرٌو قَالَ: سَمِعْتُ يَحْيَى بْنَ الْجَزَّارِ عَنِ ابْنِ عَبَّاسٍ لَمْ يَسْمَعْهُ مِنْهُ: أَنَّ جَدْيًا أَرَادَ أَنْ يَمُرَّ بَيْنَ يَدَيْ رَسُولِ اللَّهِ ﷺ وَهُوَ يُصَلِّي، فَجَعَلَ يَتَّقِيهِ. [راجع: ٢٢٢٢]

تخريج: حديث صحيح، وهذا إسناد منقطع، يحيى بن الجزار لم يسمعه من ابن عباس. وقد رواه البيهقي موصولاً. فذكر بينهما صهيبا البصري أبا الصهباء، فإن ثبت هذا فالإسناد حسن.

2653. Yahya bin al-Jazzar narrated from Ibn 'Abbas (ﷺ), although he did not hear it directly from him, that a lamb wanted to pass in front of the Messenger of Allah (ﷺ) whilst he was praying, and he tried to stop it.

Comments: [A *saheeh hadeeth;* its *isnad* is interrupted]

٢٦٥٤- (١/ ٢٩٢) حَدَّثَنَا عَفَّانُ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ: أَخْبَرَنَا عَلِيُّ بْنُ زَيْدٍ عَنْ يُوسُفَ بْنِ مِهْرَانَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ

2654. It was narrated from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) said: "There is no one among the sons of Adam who has

رَسُولَ اللَّهِ ﷺ قَالَ: «مَا مِنْ أَحَدٍ مِنْ وَلَدِ آدَمَ، إِلَّا قَدْ أَخْطَأَ، أَوْ هَمَّ بِخَطِيئَةٍ، لَيْسَ يَحْيَى بْنَ زَكَرِيَّا، وَمَا يَنْبَغِي لِأَحَدٍ أَنْ يَقُولَ: أَنَا خَيْرٌ مِنْ يُونُسَ بْنِ مَتَّى». [راجع: ٢٢٩٤]

not sinned or thought of sinning, except Yahya bin Zakariya. And no one should say: I am better than Yoonus bin Matta."

Comments: [Its *isnad* is *da'eef*]

تخريج: إسناده ضعيف، لضعف علي بن زيد ويوسف بن مهران ليّن الحديث. لكن قوله: «وما ينبغي لأحد أن يقول: أنا خير من يونس بن متى» صحيح.

٢٦٥٥- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا حَمَّادٌ: أَخْبَرَنَا عَلِيُّ بْنُ زَيْدٍ عَنْ يُوسُفَ بْنِ مِهْرَانَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: جَاءَنَا رَسُولُ اللَّهِ ﷺ وَرَدِيفُهُ أُسَامَةُ، فَسَقَيْنَاهُ مِنْ هَذَا النَّبِيذِ - يَعْنِي نَبِيذَ السِّقَايَةِ - فَشَرِبَ مِنْهُ، وَقَالَ: «أَحْسَنْتُمْ، هَكَذَا فَاصْنَعُوا». [راجع: ٢٢٠٧]

2655. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) came to us with Usamah riding behind him on his mount. We gave him some of this *nabeedh* to drink - meaning *nabeedh* in a water skin - and he drank from it, and said: "You did well; this is how it should be done."

Comments: [A *saheeh hadeeth*; this is a *da'eef isnad*]

تخريج: حديث صحيح، وهذا إسناد ضعيف، لضعف علي بن زيد ولين يوسف بن مهران.

٢٦٥٦- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا هَمَّامٌ عَنْ قَتَادَةَ، عَنْ عِكْرِمَةَ قَالَ: صَلَّيْتُ خَلْفَ شَيْخٍ بِمَكَّةَ، فَكَبَّرَ فِي صَلَاةِ الظُّهْرِ ثِنْتَيْنِ وَعِشْرِينَ تَكْبِيرَةً، فَأَتَيْتُ ابْنَ عَبَّاسٍ فَقُلْتُ: إِنِّي صَلَّيْتُ خَلْفَ شَيْخٍ أَحْمَقَ، فَكَبَّرَ فِي صَلَاةِ الظُّهْرِ ثِنْتَيْنِ وَعِشْرِينَ تَكْبِيرَةً. قَالَ: ثَكِلَتْكَ أُمُّكَ، تِلْكَ سُنَّةُ أَبِي الْقَاسِمِ ﷺ. [راجع: ١٨٨٦]

2656. It was narrated that 'Ikrimah said: I prayed behind an old man in Makkah and he said twenty two *takbeers* in *Zuhr* prayer. I came to Ibn 'Abbas and said: I prayed behind a foolish old man; he said *takbeer* twenty two times in *Zuhr* prayer. He said: May your mother be bereft of you! That is the *Sunnah* of Abul-Qasim (ﷺ).

Comments: [Its *isnad* is *saheeh*, al-Bukhari (788)]

تخريج: إسناده صحيح. خ: (٧٨٨).

٢٦٥٧- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا وُهَيْبُ بْنُ خَالِدٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ طَاوُسٍ عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ قَالَ: «أَلْحِقُوا الْفَرَائِضَ بِأَهْلِهَا، فَمَا بَقِيَ فَهُوَ لِأَوْلَى رَجُلٍ ذَكَرٍ». [انظر: ٢٨٦١، ٢٩٩٤]

2657. It was narrated from Ibn 'Abbas (ﷺ) that the Prophet (ﷺ) said: "Give the shares of inheritance to those who are entitled to them, and whatever is left goes to the closest male relative."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (6732) and Muslim (1615)]]

تخريج: إسناده صحيح. خ: (٦٧٣٢)، م: (١٦١٥).

2658. It was narrated with the same *isnad* - as my father said - that the Messenger of Allah (ﷺ) said: "I have been commanded to prostrate on seven bones: the forehead - then he pointed to his nose - the hands, the knees and the toes, and not to tuck up my garment or hair."

٢٦٥٨- وَبِهَذَا الْإِسْنَادِ ـ كَذَا قَالَ أَبِي ـ: إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «أُمِرْتُ أَنْ أَسْجُدَ عَلَى سَبْعَةِ أَعْظُمٍ: الْجَبْهَةِ ـ ثُمَّ أَشَارَ بِيَدِهِ إِلَى أَنْفِهِ- وَالْيَدَيْنِ، وَالرُّكْبَتَيْنِ، وَأَطْرَافِ الْقَدَمَيْنِ، وَلَا يَكُفَّ الثِّيَابَ، وَلَا الشَّعَرَ». [راجع: ١٩٢٧]

Comments: [Its *isnad* is *saheeh*, al-Bukhari (812) and Muslim (490)]

تخريج: إسناده صحيح. خ: (٨١٢)، م: (٤٩٠).

2659. It was narrated with the same isnad - as my father said - that the Messenger of Allah (ﷺ) was treated with cupping and gave the cupper his fee, and he was treated with medicine administered through the nose.

٢٦٥٩- وَبِهَذَا الْإِسْنَادِ ـ قَالَ: كَذَا قَالَ أَبِي ـ: إِنَّ رَسُولَ اللَّهِ ﷺ احْتَجَمَ، وَأَعْطَى الْحَجَّامَ أَجْرَهُ، وَاسْتَعَطَ. [راجع: ٢٢٤٩]

Comments: [Its *isnad* is *saheeh*, al-Bukhari (2278) and Muslim (1203)]

تخريج: إسناده صحيح. خ: (٢٢٧٨)، م: (١٢٠٢).

2660. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) said: "With regard to a *mukatab* [a slave who has drawn up a contract of manumission with his master and is buying his freedom in instalments], a portion of the *diyah* of a free man should be paid, commensurate with how much he had paid towards his manumission, and a portion of the *diyah* of a slave should be paid, commensurate with the extent to which he was still a slave."

٢٦٦٠- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا أَبَانُ الْعَطَّارُ: حَدَّثَنَا يَحْيَى بْنُ أَبِي كَثِيرٍ عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْمُكَاتَبُ يُودَى مَا أَعْتَقَ مِنْهُ بِحِسَابِ الْحُرِّ، وَمَا رَقَّ مِنْهُ بِحِسَابِ الْعَبْدِ». [راجع: ١٩٤٤]

Comments: [Its *isnad* is *saheeh*]

تخريج: إسناده صحيح.

2661. It was narrated that Ibn 'Abbas (ﷺ) said: There were two men in Madinah who dug graves: Abu 'Ubaidah bin al-Jarrah, who dug graves for the people of Makkah and Abu Talhah who dug graves for the Ansar and made a niche (*lahd*) for them. When the Messenger of Allah (ﷺ) died, al-'Abbas send two men to them, and said: O Allah, choose for Your Prophet. They found Abu Talhah but they did not find Abu 'Ubaidah, so he dug a grave for him and made a niche.

Comments: [*Saheeh* because of corroborating evidence; this is a *da'eef isnad*]

٢٦٦١- حَدَّثَنَا حُسَيْنُ بْنُ مُحَمَّدٍ: حَدَّثَنَا جَرِيرُ بْنُ حَازِمٍ عَنْ مُحَمَّدٍ ـ يَعْنِي ابْنَ إِسْحَاقَ ـ ، عَنْ حُسَيْنٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَ بِالْمَدِينَةِ رَجُلَانِ يَحْفِرَانِ الْقُبُورَ: أَبُو عُبَيْدَةَ بْنُ الْجَرَّاحِ يَحْفِرُ لِأَهْلِ مَكَّةَ، وَأَبُو طَلْحَةَ يَحْفِرُ لِلْأَنْصَارِ وَيَلْحَدُ لَهُمْ، قَالَ: فَلَمَّا قُبِضَ رَسُولُ اللَّهِ ﷺ، بَعَثَ الْعَبَّاسُ رَجُلَيْنِ إِلَيْهِمَا، فَقَالَ: اللَّهُمَّ خِرْ لِنَبِيِّكَ. فَوَجَدُوا أَبَا طَلْحَةَ، وَلَمْ يَجِدُوا أَبَا عُبَيْدَةَ، فَحَفَرَ لَهُ وَلَحَدَ. [راجع: ٢٣٥٧]

تخريج: صحيح لغيره، وهذا إسناد ضعيف لضعف حسين بن عبدالله.

2662. It was narrated that Ibn 'Abbas (ﷺ) said: I was behind the Messenger of Allah (ﷺ) and I saw the whiteness of his armpits when he was prostrating.

Comments: [*Saheeh* because of corroborating evidence; this is a *da'eef isnad*]

٢٦٦٢- حَدَّثَنَا حُسَيْنٌ: حَدَّثَنَا أَبُو وَكِيعٍ عَنْ أَبِي إِسْحَاقَ، عَنِ التَّمِيمِيِّ، عَنِ ابْنِ عَبَّاسٍ قَالَ: اسْتَدْبَرْتُ رَسُولَ اللَّهِ ﷺ، فَرَأَيْتُ بَيَاضَ إِبْطَيْهِ وَهُوَ سَاجِدٌ. [راجع: ٢٤٠٥]

تخريج: صحيح لغيره، وهذا إسناد ضعيف أبو وكيع ضعيف لكنه توبع والتميمي لم يرو عنه غير أبي إسحاق.

2663. It was narrated from Ibn 'Abbas (ﷺ) that the Prophet (ﷺ) said: "Every Muslim must do *Hajj*, and if I said [it should be done] every year, it would be [obligatory]."

Comments: [A *saheeh hadeeth*; this is a *da'eef isnad*]

٢٦٦٣- حَدَّثَنَا أَبُو أَحْمَدَ الزُّبَيْرِيُّ: حَدَّثَنَا شَرِيكٌ عَنْ سِمَاكٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ قَالَ: «عَلَى كُلِّ مُسْلِمٍ حَجَّةٌ، وَلَوْ قُلْتُ: كُلَّ عَامٍ، لَكَانَ». [انظر: ٢٧٤١، ٢٩٦٩، ٢٩٩٦، وراجع: ٢٣٠٤]

تخريج: حديث صحيح، وهذا إسناد ضعيف، شريك سيء الحفظ لكنه توبع وسماك في روايته عن عكرمة اضطراب.

2664. It was narrated that Ibn 'Abbas said: The Messenger of Allah (ﷺ) did *'Umrah* during the *Hajj* season until he died, as did Abu Bakr until he died, and 'Umar until he died, and 'Uthman until he died. The first one to ban that was Mu'awiyah. Ibn 'Abbas said: I was surprised at that, as he had told me that he cut the hair of the Messenger of Allah (ﷺ) with the head of an arrow.

Comments: [Its *isnad* is *da'eef*]

٢٦٦٤- حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ: حَدَّثَنَا عَبْدُ الْوَاحِدِ ـ يَعْنِي ابْنَ زِيَادٍ ـ: حَدَّثَنَا لَيْثٌ عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: تَمَتَّعَ رَسُولُ اللَّهِ ﷺ حَتَّى مَاتَ، وَأَبُو بَكْرٍ حَتَّى مَاتَ، وَعُمَرُ حَتَّى مَاتَ، وَعُثْمَانُ حَتَّى مَاتَ، وَكَانَ أَوَّلَ مَنْ نَهَى عَنْهَا مُعَاوِيَةُ. قَالَ ابْنُ عَبَّاسٍ: فَعَجِبْتُ مِنْهُ، وَقَدْ حَدَّثَنِي أَنَّهُ قَصَّرَ عَنْ رَسُولِ اللَّهِ ﷺ بِمِشْقَصٍ. [انظر: ٢٨٦٣، ٢٨٧٧]

تخريج: إسناده ضعيف، لضعف ليث بن أبي سليم.

2665. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) used to teach us the *Tashahhud* as he taught us the Qur'an; he used to say: "All blessed compliments and good prayers are due to Allah; peace be upon you, O Prophet, and the mercy of Allah and His blessings; peace be upon us and upon the righteous slaves of Allah. I bear witness that there is no god except Allah and I bear witness that Muhammad is the Messenger of Allah."

Comments: [Its *isnad* is *saheeh*, Muslim (403)]

٢٦٦٥- حَدَّثَنِي يُونُسُ وَحُجَيْنٌ قَالَا: حَدَّثَنَا لَيْثُ بْنُ سَعْدٍ عَنْ أَبِي الزُّبَيْرِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ وَطَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُعَلِّمُنَا التَّشَهُّدَ كَمَا يُعَلِّمُنَا الْقُرْآنَ، فَكَانَ يَقُولُ: «التَّحِيَّاتُ الْمُبَارَكَاتُ الصَّلَوَاتُ الطَّيِّبَاتُ لِلَّهِ، السَّلَامُ عَلَيْكَ ـ قَالَ حُجَيْنٌ: سَلَامٌ عَلَيْكَ ـ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ، سَلَامٌ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ، وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ». [انظر: ٢٨٩٢]

تخريج: إسناده صحيح. م (٤٠٣).

2666. It was narrated from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) was treated with cupping whilst he was in *ihram*.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1835) and Muslim (1202)]

٢٦٦٦- حَدَّثَنَا يُونُسُ: حَدَّثَنَا لَيْثٌ عَنْ أَبِي الزُّبَيْرِ، عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ احْتَجَمَ وَهُوَ مُحْرِمٌ. [راجع: ١٩٢٣، انظر: ٢٧١٦]

تخريج: إسناده صحيح. خ: (١٨٣٥)، م: (١٢٠٢).

2667. It was narrated that Abu Nadrah said: Ibn 'Abbas (ﷺ) was on the *minbar* of Basrah and I heard him say: The Prophet of Allah (ﷺ) used to seek refuge with Allah, after every prayer, from four things. He would say: "I seek refuge with Allah from the torment of the grave, I seek refuge with Allah from the torment of Hell, I seek refuge with Allah from trials and tribulations (*fitan*) both visible and invisible, and I seek refuge with Allah from the tribulation of the one-eyed liar [the *Dajjal*]."

Comments: [A *saheeh hadeeth*; this is a *da'eef isnad*]

٢٦٦٧- حَدَّثَنَا يُونُسُ: حَدَّثَنَا الْبَرَاءُ _ يَعْنِي ابْنَ عَبْدِ اللَّهِ الْغَنَوِيَّ _: عَنْ أَبِي نَضْرَةَ قَالَ: كَانَ ابْنُ عَبَّاسٍ عَلَى مِنْبَرِ أَهْلِ الْبَصْرَةِ، فَسَمِعْتُهُ يَقُولُ: إِنَّ (١/ ٢٩٣) نَبِيَّ اللَّهِ ﷺ كَانَ يَتَعَوَّذُ فِي دُبُرِ صَلَاتِهِ مِنْ أَرْبَعٍ، يَقُولُ: «أَعُوذُ بِاللَّهِ مِنْ عَذَابِ الْقَبْرِ، وَأَعُوذُ بِاللَّهِ مِنْ عَذَابِ النَّارِ، وَأَعُوذُ بِاللَّهِ مِنَ الْفِتَنِ، مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ، وَأَعُوذُ بِاللَّهِ مِنْ فِتْنَةِ الْأَعْوَرِ الْكَذَّابِ». [انظر: ٢٧٧٨]

تخريج: حديث صحيح، وهذا إسناد ضعيف، البراء بن عبدالله ضعيف.

2668. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) drew four lines and said: "Do you know what this is?" They said: Allah and His Messenger know best. The Messenger of Allah (ﷺ) said: "The best of the women of Paradise: Khadeejah bint Khuwailid, Fatimah bint Muhammad, Asiyah bint Muzahim, the wife of Pharaoh, and Maryam bint 'Imran."

Comments: [Its *isnad* is *saheeh*]

٢٦٦٨- حَدَّثَنَا يُونُسُ: حَدَّثَنَا دَاوُدُ بْنُ أَبِي الْفُرَاتِ عَنْ عِلْبَاءَ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: خَطَّ رَسُولُ اللَّهِ ﷺ فِي الْأَرْضِ أَرْبَعَةَ خُطُوطٍ، قَالَ: «تَدْرُونَ مَا هَذَا؟» فَقَالُوا: اللَّهُ وَرَسُولُهُ أَعْلَمُ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَفْضَلُ نِسَاءِ أَهْلِ الْجَنَّةِ: خَدِيجَةُ بِنْتُ خُوَيْلِدٍ، وَفَاطِمَةُ بِنْتُ مُحَمَّدٍ، وَآسِيَةُ بِنْتُ مُزَاحِمٍ امْرَأَةُ فِرْعَوْنَ، وَمَرْيَمُ ابْنَةُ عِمْرَانَ». [انظر: ٢٩٠١، ٢٩٥٧]

تخريج: إسناده صحيح.

2669. It was narrated from 'Abdullah bin 'Abbas (ﷺ) that he narrated that he rode behind the Messenger of Allah (ﷺ) one day, and the Messenger of Allah (ﷺ) said to him: "O boy, I will teach you some words: be mindful of Allah and Allah will take care of

٢٦٦٩- حَدَّثَنَا يُونُسُ: حَدَّثَنَا لَيْثٌ عَنْ قَيْسِ ابْنِ الْحَجَّاجِ، عَنْ حَنَشٍ الصَّنْعَانِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ أَنَّهُ حَدَّثَهُ: أَنَّهُ رَكِبَ خَلْفَ رَسُولِ اللَّهِ ﷺ يَوْمًا، فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «يَا غُلَامُ، إِنِّي مُعَلِّمُكَ كَلِمَاتٍ:

you; be mindful of Allah and you will find Him in front of you; if you ask, ask of Allah, and if you seek help, seek help from Allah; and understand that if the nation were to come together to benefit you, they could not benefit you with anything but that which Allah has already decreed for you, and if they were to come together to harm you, they could not harm you with anything but that which Allah has already decreed for you. The pens have been lifted and the pages have dried."

Comments: [Its *isnad* is *qawi*]

احْفَظِ اللَّهَ يَحْفَظْكَ، احْفَظِ اللَّهَ تَجِدْهُ تُجَاهَكَ، وَإِذَا سَأَلْتَ فَاسْأَلِ اللَّهَ، وَإِذَا اسْتَعَنْتَ فَاسْتَعِنْ بِاللَّهِ، وَاعْلَمْ أَنَّ الْأُمَّةَ لَوِ اجْتَمَعُوا عَلَى أَنْ يَنْفَعُوكَ، لَمْ يَنْفَعُوكَ إِلَّا بِشَيْءٍ قَدْ كَتَبَهُ اللَّهُ لَكَ، وَلَوِ اجْتَمَعُوا عَلَى أَنْ يَضُرُّوكَ، لَمْ يَضُرُّوكَ إِلَّا بِشَيْءٍ قَدْ كَتَبَهُ اللَّهُ عَلَيْكَ، رُفِعَتِ الْأَقْلَامُ وَجَفَّتِ الصُّحُفُ». [انظر: ٢٧٦٣، ٢٨٠٣]

تخريج: إسناده قوي.

2670. It was narrated from Ibn 'Abbas (ؓ) that the Messenger of Allah (ﷺ) was treated with cupping, and he gave the cupper his fee; and he was treated with medicine administered through the nose.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (2278) and Muslim (1202)]

٢٦٧٠- حَدَّثَنَا أَبُو سَعِيدٍ: حَدَّثَنَا وُهَيْبٌ: حَدَّثَنَا ابْنُ طَاوُسٍ عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ احْتَجَمَ، وَأَعْطَى الْحَجَّامَ أَجْرَهُ، وَاسْتَعَطَ. [راجع: ٢٢٤٩]

تخريج: إسناده صحيح خ: (٢٢٧٨)، م: (١٢٠٢).

2671. It was narrated from Ibn 'Abbas (ؓ) that the Prophet (ﷺ) forbade drinking (directly) from the mouth of waterskin, (eating) an animal that has been tied up and shot at, and (drinking) the milk of animals that feed on filth.

Comments: [Its *isnad* is *saheeh*]

٢٦٧١- حَدَّثَنِي مُعَاذُ بْنُ هِشَامٍ قَالَ: حَدَّثَنَا أَبِي عَنْ قَتَادَةَ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ نَهَى عَنِ الشُّرْبِ مِنْ فِي السِّقَاءِ، وَعَنِ الْمُجَثَّمَةِ، وَعَنْ لَبَنِ الْجَلَّالَةِ. [راجع: ١٩٨٩]

تخريج: إسناده صحيح.

2672. It was narrated that Ibn Juraij said: 'Ata' told me that he heard Ibn 'Abbas (ؓ) say: The Messenger of Allah (ﷺ) said: "When one of you eats food, let

٢٦٧٢- (١) حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْحَارِثِ عَنِ ابْنِ جُرَيْجٍ قَالَ: أَخْبَرَنِي عَطَاءٌ أَنَّهُ سَمِعَ ابْنَ عَبَّاسٍ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا أَكَلَ

أَحَدُكُمْ مِنَ الطَّعَامِ، فَلَا يَمْسَحْ يَدَهُ حَتَّى يَلْعَقَهَا أَوْ يُلْعِقَهَا». [راجع: ١٩٢٤]

him not wipe his hand until he has licked it or had it licked for him." Abuz-Zubair said: I heard Jabir bin 'Abdullah say that: I heard it from the Prophet (ﷺ): "Let the meal not be cleared away until he licks it [his hand] or has it licked for him, for the last of the food is where the barakah (blessing) is."

(٢) قَالَ أَبُو الزُّبَيْرِ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ ذَلِكَ: سَمِعْتُهُ مِنَ النَّبِيِّ ﷺ: «وَلَا يَرْفَعِ الصَّحْفَةَ حَتَّى يَلْعَقَهَا أَوْ يُلْعِقَهَا، فَإِنَّ آخِرَ الطَّعَامِ فِيهِ الْبَرَكَةُ».

Comments: [Its *isnad* is *saheeh*, al-Bukhari (5456) and Muslim (2031)]

تخريج: إسناده صحيح. خ: (٥٤٥٦)، م: (٢٠٣١).

2673. It was narrated that Ibn 'Abbas (ﷺ) said: I offered the eclipse prayer with the Messenger of Allah (ﷺ), and I did not hear a single letter of the Qur'an from him during it.

Comments: [*Hasan*]

٢٦٧٣- حَدَّثَنَا حَسَنٌ - يَعْنِي ابْنَ مُوسَى -: حَدَّثَنَا ابْنُ لَهِيعَةَ: حَدَّثَنَا يَزِيدُ بْنُ أَبِي حَبِيبٍ عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: صَلَّيْتُ مَعَ رَسُولِ اللَّهِ ﷺ الْكُسُوفَ، فَلَمْ أَسْمَعْ مِنْهُ فِيهَا حَرْفًا مِنَ الْقُرْآنِ. [انظر: ٢٦٧٤، ٣٢٧٨، ٢٧١١]

تخريج: حسن، رواه ابن المبارك عن ابن لهيعة قبل احتراق كتبه.

2674. It was narrated that Ibn 'Abbas (ﷺ) said: I offered the eclipse prayer with the Messenger of Allah (ﷺ), and I did not hear a single letter from him during it.

Comments: [Its *isnad* is *hasan*]

٢٦٧٤- حَدَّثَنَا عَلِيُّ بْنُ إِسْحَاقَ: أَخْبَرَنَا عَبْدُ اللَّهِ قَالَ: أَخْبَرَنَا ابْنُ لَهِيعَةَ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: صَلَّيْتُ خَلْفَ النَّبِيِّ ﷺ صَلَاةَ الْخُسُوفِ، فَلَمْ أَسْمَعْ مِنْهُ فِيهَا حَرْفًا وَاحِدًا. [راجع ماقبله]

تخريج: إسناده حسن. لأن ابن المبارك رواه عن ابن لهيعة قبل احتراق كتبه.

2675. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) said: "Beware of narrating from me anything but what you know. Whoever tells a

٢٦٧٥- حَدَّثَنَا حَسَنٌ: حَدَّثَنَا أَبُو عَوَانَةَ الْوَضَّاحُ عَنْ عَبْدِ الْأَعْلَى الثَّعْلَبِيِّ، عَنْ سَعِيدِ ابْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ

اللَّهِ ﷺ: «اتَّقُوا الْحَدِيثَ عَنِّي إِلَّا مَا عَلِمْتُمْ، فَإِنَّهُ مَنْ كَذَبَ عَلَيَّ مُتَعَمِّدًا، فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ». [انظر: ٢٩٧٤، ٣٠٢٤]

lie about me deliberately, let him take his place in Hell."

Comments: [*Saheeh* because of corroborating evidence]

تخريج: صحيح لغيره، دون قوله: «اتقوا الحديث عني إلا ما علمتم» وهذا إسناد ضعيف، لضعف عبدالأعلى الثعلبي.

٢٦٧٦- حَدَّثَنَا حَسَنٌ: حَدَّثَنَا شَيْبَانُ عَنْ لَيْثٍ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ أَنَّهُ قَالَ: لَمَّا حُضِرَ رَسُولُ اللَّهِ ﷺ قَالَ: «ائْتُونِي بِكَتِفٍ أَكْتُبْ لَكُمْ فِيهِ كِتَابًا. لَا يَخْتَلِفُ مِنْكُمْ رَجُلَانِ بَعْدِي» قَالَ: فَأَقْبَلَ الْقَوْمُ فِي لَغَطِهِمْ، فَقَالَتِ الْمَرْأَةُ: وَيْحَكُمْ عَهْدُ رَسُولِ اللَّهِ ﷺ. [راجع: ١٩٣٥]

2676. It was narrated that Ibn 'Abbas (ﷺ) said: When the Messenger of Allah (ﷺ) was dying, he said: "Bring me a shoulder blade [of an animal] so that I may write a document for you, then no two men among you will disagree after I am gone." The people started debating and the woman said: Woe to you, the covenant of the Messenger of Allah (ﷺ)

تخريج: حسن دون قصة المرأة، وهذا إسناد ضعيف لضعف ليث.

Comments: [*Hasan,* and its *isnad* is *da'eef* because Laith is *da'eef*]

٢٦٧٧- حَدَّثَنَا حَسَنٌ: حَدَّثَنَا ابْنُ لَهِيعَةَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ هُبَيْرَةَ، عَنْ حَنَشِ بْنِ عَبْدِ اللَّهِ: أَنَّ ابْنَ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ فِي أَبْوَالِ الْإِبِلِ وَأَلْبَانِهَا شِفَاءً لِلذَّرِبَةِ بُطُونُهُمْ».

2677. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) said: "In the urine and milk of camels there is healing for those who have a problem in their stomachs."

تخريج: حسن لغيره، وهذا إسناد ضعيف لضعف ابن لهيعة.

Comments: [*Hasan* because of corroborating evidence; this is a *da'eef isnad* because Ibn Labee'h is *da'eef*]

٢٦٧٨- حَدَّثَنَا سُرَيْجٌ: حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا خَالِدٌ الْحَذَّاءُ عَنْ بَرَكَةَ بْنِ الْعُرْيَانِ الْمُجَاشِعِيِّ قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ يُحَدِّثُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَعَنَ اللَّهُ الْيَهُودَ، حُرِّمَتْ عَلَيْهِمُ الشُّحُومُ، فَبَاعُوهَا وَأَكَلُوا أَثْمَانَهَا، وَإِنَّ اللَّهَ عَزَّ وَجَلَّ إِذَا حَرَّمَ أَكْلَ شَيْءٍ، حَرَّمَ ثَمَنَهُ». [راجع: ٢٢٢١]

2678. It was narrated that Barakah bin al-'Uryan al-Mujashi'i said: I heard Ibn 'Abbas (ﷺ) say: The Messenger of Allah (ﷺ) said: "May Allah curse the Jews; animal fat was forbidden to them, so they sold it and consumed its price. When Allah, may He be glorified and exalted, forbids eating something, He also forbids its price."

Comments: [Its *isnad* is *saheeh*]

تخريج: إسناده صحيح.

2679. It was narrated from 'Ammar bin Abi 'Ammar that Ibn 'Abbas (ﷺ) said: I was with my father in the presence of the Messenger of Allah (ﷺ). There was a man who was with him, conversing with him, and it was as if he (the Prophet (ﷺ)) was not paying attention to my father, so we left. My father said to me: O my son, did you not see how your cousin did not pay attention to me? I said: O my father, he had a man with him who was conversing with him. So we went back to the Prophet (ﷺ) and my father said: O Messenger of Allah, I said such and such to 'Abdullah, and he told me that there was a man who was with you, conversing with you. Was there someone with you? The Messenger of Allah (ﷺ) said: "Did you really see him, O 'Abdullah?" I said: Yes. He said: "That was Jibreel; he is the one who distracted me from you."

٢٦٧٩- حَدَّثَنَا حَسَنٌ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ عَمَّارِ بْنِ أَبِي عَمَّارٍ: أَنَّ ابْنَ عَبَّاسٍ قَالَ: كُنْتُ مَعَ أَبِي عِنْدَ رَسُولِ اللَّهِ ﷺ، وَعِنْدَهُ رَجُلٌ يُنَاجِيهِ (١/ ٢٩٤) فَكَانَ كَالْمُعْرِضِ عَنْ أَبِي، فَخَرَجْنَا مِنْ عِنْدِهِ، فَقَالَ لِي أَبِي: أَيْ بُنَيَّ أَلَمْ تَرَ إِلَى ابْنِ عَمِّكَ كَالْمُعْرِضِ عَنِّي؟ فَقُلْتُ: يَا أَبَتِ، إِنَّهُ كَانَ عِنْدَهُ رَجُلٌ يُنَاجِيهِ. قَالَ: فَرَجَعْنَا إِلَى النَّبِيِّ ﷺ، فَقَالَ أَبِي: يَا رَسُولَ اللَّهِ، قُلْتُ لِعَبْدِ اللَّهِ كَذَا وَكَذَا، فَأَخْبَرَنِي أَنَّهُ كَانَ عِنْدَكَ رَجُلٌ يُنَاجِيكَ، فَهَلْ كَانَ عِنْدَكَ أَحَدٌ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «وَهَلْ رَأَيْتَهُ يَا عَبْدَ اللَّهِ؟» قَالَ: قُلْتُ: نَعَمْ. قَالَ: «فَإِنَّ ذَاكَ جِبْرِيلُ، وَهُوَ الَّذِي شَغَلَنِي عَنْكَ». [انظر: ٢٨٤٧، ٢٨٤٨]

Comments: [Its *isnad* is in *hasan*]

تخريج: إسناده حسن.

2680. It was narrated from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) stayed in Makkah for fifteen years: for seven or eight years he saw a light and heard a voice, and for seven or eight years he received Revelation. And he stayed in Madinah for ten years.

٢٦٨٠- حَدَّثَنَا حَسَنٌ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ عَمَّارِ بْنِ أَبِي عَمَّارٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ أَقَامَ بِمَكَّةَ خَمْسَ عَشْرَةَ سَنَةً؛ ثَمَانِ سِنِينَ أَوْ سَبْعًا يَرَى الضَّوْءَ وَيَسْمَعُ الصَّوْتَ، وَثَمَانِيًا أَوْ سَبْعًا يُوحَى إِلَيْهِ، وَأَقَامَ بِالْمَدِينَةِ عَشْرًا. [راجع: ٢٣٩٩]

Comments: [Its *isnad* is *saheeh*, Muslim (2353)]

تخريج: إسناده صحيح. م: (٢٣٥٣).

2681. It was narrated that Ibn 'Abbas (ﷺ) said: "The (evil) eye is real, the (evil) eye is real; the (evil) eye could cause the destruction of a mountain."

Comments: [*Hasan* because of corroborating evidence; this is a *da'eef isnad*]

٢٦٨١- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْوَلِيدِ: حَدَّثَنَا سُفْيَانُ عَنْ دُوَيْدٍ: حَدَّثَنِي إِسْمَاعِيلُ بْنُ ثَوْبَانَ عَنْ جَابِرِ بْنِ زَيْدٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْعَيْنُ حَقٌّ، الْعَيْنُ حَقٌّ، الْعَيْنُ تَسْتَنْزِلُ الْحَالِقَ». [راجع: ٢٤٧٨]

تخريج: حسن لغيره، وهذا إسناد ضعيف، دويد البصري ليّن الحديث وإسماعيل مجهول.

2682. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) said: "The best number for companionship is four, the best number for an expedition is four hundred, the best number for an army is four thousand, and twelve hundred will never be defeated due to being too few in number."

Comments: [A *mursal hadeeth*]

٢٦٨٢- حَدَّثَنِي عَبْدُ اللَّهِ: حَدَّثَنِي أَبِي: حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ: حَدَّثَنَا أَبِي قَالَ: سَمِعْتُ يُونُسَ يُحَدِّثُ عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «خَيْرُ الصَّحَابَةِ أَرْبَعَةٌ، وَخَيْرُ السَّرَايَا أَرْبَعُمِائَةٍ، وَخَيْرُ الْجُيُوشِ أَرْبَعَةُ آلَافٍ، وَلَا يُغْلَبُ اثْنَا عَشَرَ أَلْفًا مِنْ قِلَّةٍ». [انظر: ٢٧١٨]

تخريج: وصله شاذ والصواب أنه مرسل.

2683. Salim bin Abil-Ja'd narrated: A man came to Ibn 'Abbas (ﷺ) and said: O Ibn 'Abbas, what do you think of a man who kills a believer? Ibn 'Abbas replied: "...his recompense is Hell to abide therein; and the Wrath and the Curse of Allah are upon him, and a great punishment is prepared for him" [an-Nisa' 4:93]. He said: O Ibn 'Abbas, what do you think if he repents, believes and does righteous deeds? He said: May his mother be bereft of him! How could he repent when the Messenger of Allah (ﷺ) said: "The slain one will come on the Day of Resurrection, carrying his head in his right hand - or he

٢٦٨٣- حَدَّثَنِي يُونُسُ: حَدَّثَنَا عَبْدُ الْوَاحِدِ: حَدَّثَنَا يَحْيَى بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنَا سَالِمُ ابْنُ أَبِي الْجَعْدِ قَالَ: جَاءَ رَجُلٌ إِلَى ابْنِ عَبَّاسٍ فَقَالَ: يَا ابْنَ عَبَّاسٍ، أَرَأَيْتَ رَجُلًا قَتَلَ مُؤْمِنًا؟ قَالَ: فَقَالَ ابْنُ عَبَّاسٍ: ﴿جَزَاؤُهُ جَهَنَّمُ خَالِدًا فِيهَا﴾ إِلَى آخِرِ الْآيَةِ. (النساء: ٩٣) قَالَ: فَقَالَ: يَا ابْنَ عَبَّاسٍ، أَرَأَيْتَ إِنْ تَابَ وَآمَنَ وَعَمِلَ صَالِحًا؟ قَالَ: ثَكِلَتْهُ أُمُّهُ، وَأَنَّى لَهُ التَّوْبَةُ؟ وَقَدْ قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ الْمَقْتُولَ يَجِيءُ يَوْمَ الْقِيَامَةِ مُتَعَلِّقًا رَأْسَهُ بِيَمِينِهِ ـ أَوْ قَالَ: بِشِمَالِهِ ـ آخِذًا صَاحِبَهُ بِيَدِهِ

said: in his left hand - and holding on to his killer with his other hand, and with his vein gushing with blood; [he will come] towards the Throne of the Most Merciful, saying, 'O Lord, ask this one why he killed me'"?

Comments: [A *saheeh hadeeth*]

الأُخْرَى، تَشْخَبُ أَوْدَاجُهُ دَمًا، فِي قُبُلِ عَرْشِ الرَّحْمَنِ، فَيَقُولُ: رَبِّ سَلْ هَذَا فِيمَ قَتَلَنِي؟». [راجع: ١٩٤١]

تخريج: حديث صحيح، المجبر التيمي مختلف فيه.

2684. Yazeed bin al-Asamm said: A man called us and set up a table on which there were thirteen (cooked) lizards. That was in the evening, and some of us ate and some did not. In the morning, we went to Ibn 'Abbas and I asked him, and the people sitting with him talked a great deal about this issue. One of them said: The Messenger of Allah (ﷺ) said: "I do not eat it, but I do not forbid it." And Ibn 'Abbas said: What a bad thing you have said! The Messenger of Allah (ﷺ) was only sent to teach what is *halal* and what is *haram*. Then he said: The Messenger of Allah (ﷺ) was with Maimoonah, and al-Fadl bin 'Abbas, Khalid bin al-Waleed and a woman were also there. A platter was brought on which there was some bread and lizard meat. When the Messenger of Allah (ﷺ) went to take some, Maimoonah said: O Messenger of Allah, it is lizard meat. So he withdrew his hand and said: "It is meat that I have never eaten, but (go ahead and) eat." Al-Fadl bin 'Abbas, Khalid bin al-Waleed and the woman ate. And Maimoonah

٢٦٨٤- حَدَّثَنَا يُونُسُ: حَدَّثَنَا عَبْدُ الْوَاحِدِ: حَدَّثَنَا سُلَيْمَانُ الشَّيْبَانِيُّ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ الأَصَمِّ قَالَ: دَعَانَا رَجُلٌ، فَأَتَى بِخِوَانٍ عَلَيْهِ ثَلَاثَةَ عَشَرَ ضَبًّا، قَالَ: وَذَاكَ عِشَاءً، فَآكِلٌ وَتَارِكٌ، فَلَمَّا أَصْبَحْنَا غَدَوْنَا عَلَى ابْنِ عَبَّاسٍ، فَسَأَلْتُهُ، فَأَكْثَرَ فِي ذَلِكَ جُلَسَاؤُهُ، حَتَّى قَالَ بَعْضُهُمْ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا آكُلُهُ، وَلَا أُحَرِّمُهُ» قَالَ: فَقَالَ ابْنُ عَبَّاسٍ: بِئْسَمَا قُلْتُمْ، إِنَّمَا بُعِثَ رَسُولُ اللَّهِ ﷺ مُحِلًّا وَمُحَرِّمًا، ثُمَّ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ عِنْدَ مَيْمُونَةَ، وَعِنْدَهُ الْفَضْلُ بْنُ عَبَّاسٍ وَخَالِدُ بْنُ الْوَلِيدِ وَامْرَأَةٌ، فَأُتِيَ بِخِوَانٍ عَلَيْهِ خُبْزٌ وَلَحْمُ ضَبٍّ قَالَ: فَلَمَّا ذَهَبَ رَسُولُ اللَّهِ ﷺ يَتَنَاوَلُ، قَالَتْ لَهُ مَيْمُونَةُ: إِنَّهُ يَا رَسُولَ اللَّهِ لَحْمُ ضَبٍّ. فَكَفَّ يَدَهُ، وَقَالَ: «إِنَّهُ لَحْمٌ لَمْ آكُلْهُ، وَلَكِنْ كُلُوا» قَالَ: فَأَكَلَ الْفَضْلُ بْنُ عَبَّاسٍ وَخَالِدُ بْنُ الْوَلِيدِ وَالْمَرْأَةُ، قَالَ: وَقَالَتْ مَيْمُونَةُ: لَا آكُلُ مِنْ طَعَامٍ لَمْ يَأْكُلْ مِنْهُ رَسُولُ اللَّهِ ﷺ. [انظر: ٣٠٠٧، ٣٢١٩، و راجع: ١٩٧٨]

تخريج: إسناده صحيح. م: (١٩٤٨).

said: I will not eat food that the Messenger of Allah (ﷺ) has not eaten.

Comments: [Its *isnad* is *saheeh*, Muslim (1948)]

٢٦٨٥- حَدَّثَنَا عَبْدُ الْوَهَّابِ بْنُ عَطَاءٍ: أَخْبَرَنَا جَرِيرُ بْنُ حَازِمٍ عَنْ قَيْسِ بْنِ سَعْدٍ، عَنْ يَزِيدَ بْنِ هُرْمُزَ: أَنَّ نَجْدَةَ كَتَبَ إِلَى ابْنِ عَبَّاسٍ يَسْأَلُهُ عَنْ سَهْمِ ذِي الْقُرْبَى لِمَنْ هُوَ؟ وَعَنِ الْيَتِيمِ مَتَى يَنْقَضِي يُتْمُهُ؟ وَعَنِ الْمَرْأَةِ وَالْعَبْدِ يَشْهَدَانِ الْغَنِيمَةَ؟ وَعَنْ قَتْلِ أَطْفَالِ الْمُشْرِكِينَ؟ فَقَالَ ابْنُ عَبَّاسٍ: لَوْلَا أَنْ أَرُدَّهُ عَنْ شَيْءٍ يَقَعُ فِيهِ مَا أَجَبْتُهُ. وَكَتَبَ إِلَيْهِ: إِنَّكَ كَتَبْتَ إِلَيَّ تَسْأَلُ عَنْ سَهْمِ ذِي الْقُرْبَى لِمَنْ هُوَ؟ وَإِنَّا كُنَّا نَرَاهَا لِقَرَابَةِ رَسُولِ اللَّهِ ﷺ، فَأَبَى ذَلِكَ عَلَيْنَا قَوْمُنَا، وَعَنِ الْيَتِيمِ مَتَى يَنْقَضِي يُتْمُهُ؟ قَالَ: إِذَا احْتَلَمَ أَوْ أُونِسَ مِنْهُ خَيْرٌ، وَعَنِ الْمَرْأَةِ وَالْعَبْدِ يَشْهَدَانِ الْغَنِيمَةَ؟ فَلَا شَيْءَ لَهُمَا، وَلَكِنَّهُمَا يُحْذَيَانِ وَيُعْطَيَانِ، وَعَنْ قَتْلِ أَطْفَالِ الْمُشْرِكِينَ؟ فَإِنَّ رَسُولَ اللَّهِ ﷺ لَمْ يَقْتُلْهُمْ، وَأَنْتَ فَلَا تَقْتُلْهُمْ، إِلَّا أَنْ تَعْلَمَ مِنْهُمْ مَا عَلِمَ الْخَضِرُ مِنَ الْغُلَامِ حِينَ قَتَلَهُ. [راجع: ٢٢٣٥]

تخريج: إسناده صحيح. م: (١٨١٢).

2685. It was narrated that Yazeed bin Hurmuz said: Najdah wrote to Ibn 'Abbas asking him about the share of the kinsmen of the Messenger of Allah (ﷺ) and who it is for; when the orphan is no longer regarded as such; what happens if women or slaves are present when the booty is shared out; and about killing the children of the *mushrikeen*. Ibn 'Abbas (ﷺ) said: Were it not that I want to stop him doing what he may fall into, I would not have answered him. And he wrote to him (saying): You wrote to me asking about the share of the kinsmen of the Messenger of Allah (ﷺ) and who it is for. We used to think that it was for the relatives of the Messenger of Allah (ﷺ), but our people denied that to us. With regard to the orphan and when he is no longer regarded as such, he said: It is when he reaches the age of puberty or attains maturity of mind. With regard to women and slaves, and whether they had any share of the booty if they were present in battle, they have no known share, but they are to be given something from the booty. With regard to killing the children of the *mushrikeen*, the Messenger of Allah (ﷺ) did not kill any of them, so you should not kill any

of them, unless you know about them what al-Khadir knew about the boy whom he killed.

Comments: [Its *isnad* is *saheeh,* Muslim (1812)]

2686. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) and his companions came [to Makkah] when the fever of Yathrib had weakened them, and the *mushrikeen* said: There have come to you people who have been weakened by the fever of Yathrib and it has had a bad impact on them. The *mushrikeen* sat beside the *Hijr,* and Allah informed the Prophet (ﷺ) of what they had said, so the Messenger of Allah (ﷺ) instructed them [his Companions] to trot (*raml*) in the first three circuits, to show the *mushrikeen* how strong they were. So they trotted (*raml*) in the first three circuits, and he told them to walk between the two corners where the *mushrikeen* could not see them. Ibn 'Abbas (ﷺ) said: Nothing prevented him from telling them to trot in all the circuits except kindness towards them. And the *mushrikeen* said: Are these the ones who you said have been weakened by the fever? These are stronger than such and such.

Comments: [Its *isnad* is *saheeh,* al-Bukhari (1602) and Muslim (1266)]

٢٦٨٦- حَدَّثَنَا يُونُسُ: حَدَّثَنَا حَمَّادٌ - يَعْنِي ابْنَ زَيْدٍ - حَدَّثَنَا أَيُّوبُ عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَدِمَ رَسُولُ اللَّهِ ﷺ وَأَصْحَابُهُ مَكَّةَ وَقَدْ (١/ ٢٩٥) وَهَنَتْهُمْ حُمَّى يَثْرِبَ، فَقَالَ الْمُشْرِكُونَ: إِنَّهُ لَقَدْ قَدِمَ عَلَيْكُمْ قَوْمٌ قَدْ وَهَنَتْهُمْ حُمَّى يَثْرِبَ، وَلَقُوا مِنْهَا شَرًّا. فَجَلَسَ الْمُشْرِكُونَ مِنَ النَّاحِيَةِ الَّتِي تَلِي الْحِجْرَ، فَأَطْلَعَ اللَّهُ نَبِيَّهُ عَلَى مَا قَالُوا، فَأَمَرَهُمْ رَسُولُ اللَّهِ ﷺ أَنْ يَرْمُلُوا الْأَشْوَاطَ الثَّلَاثَةَ، لِيَرَى الْمُشْرِكُونَ جَلَدَهُمْ، قَالُوا: فَرَمَلُوا ثَلَاثَةَ أَشْوَاطٍ، وَأَمَرَهُمْ أَنْ يَمْشُوا بَيْنَ الرُّكْنَيْنِ، حَيْثُ لَا يَرَاهُمُ الْمُشْرِكُونَ، وَقَالَ ابْنُ عَبَّاسٍ: وَلَمْ يَمْنَعِ النَّبِيَّ ﷺ أَنْ يَأْمُرَهُمْ أَنْ يَرْمُلُوا الْأَشْوَاطَ كُلَّهَا، إِلَّا الْإِبْقَاءُ عَلَيْهِمْ، فَقَالَ الْمُشْرِكُونَ: هَؤُلَاءِ الَّذِينَ زَعَمْتُمْ أَنَّ الْحُمَّى قَدْ وَهَنَتْهُمْ؟! هَؤُلَاءِ أَجْلَدُ مِنْ كَذَا وَكَذَا. [راجع: ٢٦٣٩]

تخريج: إسناده صحيح. خ: (١٦٠٢)، م: (١٢٦٦).

2687. It was narrated from Ibn 'Abbas (ﷺ) that a Bedouin gave a gift to the Prophet (ﷺ) and he gave him something in return. He

٢٦٨٧- حَدَّثَنَا يُونُسُ: حَدَّثَنَا حَمَّادٌ - يَعْنِي ابْنَ زَيْدٍ - عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ أَعْرَابِيًّا وَهَبَ لِلنَّبِيِّ ﷺ

said: "Are you happy?" He said: No. So he gave him more and said: "Are you happy?" He said: No. So he gave him more and said: "Are you happy?" He said: Yes. Then the Messenger of Allah (ﷺ) said: I almost decided not to accept any gift except from a Qurashi or an Ansari or a Thaqafi."

Comments: [Its *isnad* is *saheeh*]

هِبَةً، فَأَثَابَهُ عَلَيْهَا، قَالَ: «رَضِيتَ؟» قَالَ: لَا، قَالَ: فَزَادَهُ قَالَ: «رَضِيتَ؟» قَالَ: لَا، قَالَ: فَزَادَهُ، قَالَ: «رَضِيتَ؟» قَالَ: نَعَمْ. قَالَ: فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَقَدْ هَمَمْتُ أَنْ لَا أَتَّهِبَ هِبَةً إِلَّا مِنْ قُرَشِيٍّ، أَوْ أَنْصَارِيٍّ، أَوْ ثَقَفِيٍّ»

تخريج: إسناده صحيح.

2688. It was narrated from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) and his Companions did *'Umrah* from Ji'ranah, and they trotted around the House three times and walked around it four times.

Comments: [Its *isnad* is *qawi*]

٢٦٨٨- حَدَّثَنَا حَسَنُ بْنُ مُوسَى: حَدَّثَنَا حَمَّادُ ابْنُ سَلَمَةَ عَنْ عَبْدِ اللَّهِ بْنِ عُثْمَانَ بْنِ خُثَيْمٍ، عَنْ أَبِي الطُّفَيْلِ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ وَأَصْحَابَهُ اعْتَمَرُوا مِنْ جِعْرَانَةَ، فَرَمَلُوا بِالْبَيْتِ ثَلَاثًا، وَمَشَوْا أَرْبَعًا. [راجع: ٢٢٢٠]

تخريج: إسناده قوي.

2689. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) said: "There is no one among the people who has not sinned or thought of sinning, except Yahya bin Zakariya."

Comments: [Its *isnad* is *da'eef*]

٢٦٨٩- حَدَّثَنَا حَسَنُ بْنُ مُوسَى: حَدَّثَنَا حَمَّادُ ابْنُ سَلَمَةَ: أَخْبَرَنَا عَلِيُّ بْنُ زَيْدٍ عَنْ يُوسُفَ بْنِ مِهْرَانَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا مِنَ النَّاسِ أَحَدٌ إِلَّا قَدْ أَخْطَأَ، أَوْ هَمَّ بِخَطِيئَةٍ، لَيْسَ يَحْيَى بْنَ زَكَرِيَّا». [راجع: ٢٢٩٤]

تخريج: إسناده ضعيف، لضعف علي بن زيد ولين يوسف بن مهران.

2690. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) said: "The least severely punished of the people of Hell is Abu Talib. On his feet there are two sandals of fire because of which his brains boil."

Comments: [Its *isnad* is *saheeh*, Muslim (212)]

٢٦٩٠- حَدَّثَنَا حَسَنٌ وَعَفَّانُ الْمَعْنَى قَالَا: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ ثَابِتٍ الْبُنَانِيِّ، عَنْ أَبِي عُثْمَانَ النَّهْدِيِّ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَهْوَنُ أَهْلِ النَّارِ عَذَابًا أَبُو طَالِبٍ: فِي رِجْلَيْهِ نَعْلَانِ مِنْ نَارٍ، يَغْلِي مِنْهُمَا دِمَاغُهُ». [راجع: ٢٦٣٦]

تخريج: إسناده صحيح. م: (٢١٢).

2691. It was narrated that Ibn 'Abbas (ﷺ) said: When alcohol was forbidden, some people said: O Messenger of Allah, (what about) our companions who died and who used to drink it? Then the words were revealed: "Those who believe and do righteous good deeds, there is no sin on them for what they ate (in the past)" [al-Ma'idah 5:93]. And when the *qiblah* was changed, some people said: O Messenger of Allah, (what about) our companions who died and who used to pray facing Jerusalem? Then the words were revealed: "And Allah would never make your faith (prayers) to be lost (i.e. your prayers offered towards Jerusalem)" [al-Baqarah 2:143].

Comments: [*Saheeh* because of corroborating evidence and its *isnad* is *da'eef*]

٢٦٩١- حَدَّثَنَا شَاذَانُ: أَخْبَرَنَا إِسْرَائِيلُ عَنْ سِمَاكٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: لَمَّا حُرِّمَتِ الْخَمْرُ قَالَ أُنَاسٌ: يَا رَسُولَ اللَّهِ، أَصْحَابُنَا الَّذِينَ مَاتُوا وَهُمْ يَشْرَبُونَهَا؟ فَأُنْزِلَتْ: ﴿لَيْسَ عَلَى الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جُنَاحٌ فِيمَا طَعِمُوا﴾ (المائدة: ٩٣) [راجع: ٢٤٥٢]

قَالَ: وَلَمَّا حُوِّلَتِ الْقِبْلَةُ، قَالَ أُنَاسٌ: يَا رَسُولَ اللَّهِ، أَصْحَابُنَا الَّذِينَ مَاتُوا وَهُمْ يُصَلُّونَ إِلَى بَيْتِ الْمَقْدِسِ؟ فَأُنْزِلَتْ: ﴿وَمَا كَانَ اللَّهُ لِيُضِيعَ إِيمَانَكُمْ﴾ (البقرة: ١٤٣). [انظر: ٢٧٧٥، ٢٩٦٤، ٣٢٤٩]

تخريج: صحيح لغيره، وهذا إسناد ضعيف، رواية سماك عن عكرمة مضطربة.

2692. It was narrated that Abu Nadrah said: Ibn 'Abbas addressed us from the *minbar* of Basrah and said: The Messenger of Allah (ﷺ) said: "There was no Prophet but he had a supplication that was fulfilled for him in this world, but I have saved my supplication to be an intercession for my *ummah*. I will be the leader of the sons of Adam on the Day of Resurrection, and no boast. I will be the first one for whom the earth is split, and no boast. In my hands will be a banner of praise, and no boast. Adam and all others will be under my banner, and no boast. The Day of Resurrection will be very long for the people, and they will say to

٢٦٩٢- حَدَّثَنَا حَسَنٌ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ عَلِيِّ بْنِ زَيْدٍ، عَنْ أَبِي نَضْرَةَ قَالَ: خَطَبَنَا ابْنُ عَبَّاسٍ عَلَى هَذَا الْمِنْبَرِ، مِنْبَرِ الْبَصْرَةِ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّهُ لَمْ يَكُنْ نَبِيٌّ إِلَّا لَهُ دَعْوَةٌ تَنَجَّزَهَا فِي الدُّنْيَا، وَإِنِّي اخْتَبَأْتُ دَعْوَتِي شَفَاعَةً لِأُمَّتِي، وَأَنَا سَيِّدُ وَلَدِ آدَمَ يَوْمَ الْقِيَامَةِ، وَلَا فَخْرَ، وَأَنَا أَوَّلُ مَنْ تَنْشَقُّ عَنْهُ الْأَرْضُ، وَلَا فَخْرَ، وَبِيَدِي لِوَاءُ الْحَمْدِ، وَلَا فَخْرَ، آدَمُ فَمَنْ دُونَهُ تَحْتَ لِوَائِي». قَالَ: «وَيَطُولُ يَوْمُ الْقِيَامَةِ عَلَى النَّاسِ، حَتَّى يَقُولَ بَعْضُهُمْ لِبَعْضٍ: انْطَلِقُوا بِنَا إِلَى آدَمَ أَبِي الْبَشَرِ، فَيَشْفَعَ لَنَا إِلَى رَبِّهِ عَزَّ وَجَلَّ فَلْيَقْضِ

one another: 'Let us go to Adam, the father of mankind, so that he might intercede with our Lord, may He be glorified and exalted, to judge among us.' So they will go to Adam and will say: 'O Adam, you are the one whom Allah created with His own hand; He caused you to dwell in Paradise and He commanded His angels to prostrate to you; intercede for us with your Lord so that He might judge among us.' He will say: 'I am not able for that; I was expelled from Paradise because of my sin. I am not concerned about anyone today except myself. Rather go to Nooh, the head of the Prophets.' So they will go to Nooh and will say: 'O Nooh, intercede for us with our Lord, that He might judge among us.' He will say: 'I am not able for that; I offered supplication because of which all the people of earth were drowned. I am not concerned about anyone today except myself. Rather go to Ibraheem the Close Friend (*Khaleel*) of Allah.' So they will go to Ibraheem (ﷺ) and will say: 'O Ibraheem, intercede for us with our Lord so that He may judge among us.' But he will say: 'I am not able for that; I told three lies for the sake of Islam. I am not concerned about anyone else today except myself.'"

The Messenger of Allah (ﷺ) said: "All he wanted to do was to defend the religion of Allah when he said: 'Verily, I am sick' [as-Saffat 37:89] and he said of his wife when he came to the king,

بَيْنَنَا. فَيَأْتُونَ آدَمَ عَلَيْهِ السَّلَامُ فَيَقُولُونَ: يَا آدَمُ أَنْتَ الَّذِي خَلَقَكَ اللَّهُ بِيَدِهِ، وَأَسْكَنَكَ جَنَّتَهُ، وَأَسْجَدَ لَكَ مَلَائِكَتَهُ فَاشْفَعْ لَنَا إِلَى رَبِّكَ، فَلْيَقْضِ بَيْنَنَا. فَيَقُولُ: إِنِّي لَسْتُ هُنَاكُمْ، إِنِّي قَدْ أُخْرِجْتُ مِنَ الْجَنَّةِ بِخَطِيئَتِي، وَإِنَّهُ لَا يُهِمُّنِي الْيَوْمَ إِلَّا نَفْسِي، وَلَكِنْ ائْتُوا نُوحًا رَأْسَ النَّبِيِّينَ، فَيَأْتُونَ نُوحًا فَيَقُولُونَ: يَا نُوحُ، اشْفَعْ لَنَا إِلَى رَبِّكَ، فَلْيَقْضِ بَيْنَنَا. فَيَقُولُ: إِنِّي لَسْتُ هُنَاكُمْ، إِنِّي قَدْ دَعَوْتُ دَعْوَةً غَرَّقَتْ أَهْلَ الْأَرْضِ، وَإِنَّهُ لَا يُهِمُّنِي الْيَوْمَ إِلَّا نَفْسِي، وَلَكِنِ ائْتُوا إِبْرَاهِيمَ خَلِيلَ اللَّهِ عَلَيْهِ السَّلَامُ. قَالَ: فَيَأْتُونَ إِبْرَاهِيمَ، فَيَقُولُونَ: يَا إِبْرَاهِيمُ، اشْفَعْ لَنَا إِلَى رَبِّكَ، فَلْيَقْضِ بَيْنَنَا. فَيَقُولُ: إِنِّي لَسْتُ هُنَاكُمْ، إِنِّي قَدْ كَذَبْتُ فِي الْإِسْلَامِ ثَلَاثَ كِذْبَاتٍ، وَإِنَّهُ لَا يُهِمُّنِي الْيَوْمَ إِلَّا نَفْسِي - فَقَالَ رَسُولُ اللَّهِ ﷺ: إِنْ حَاوَلَ بِهِنَّ إِلَّا عَنْ دِينِ اللَّهِ، قَوْلُهُ: ﴿إِنِّي سَقِيمٌ﴾ وَقَوْلُهُ لِامْرَأَتِهِ: إِنَّهَا أُخْتِي - وَلَكِنِ ائْتُوا مُوسَى عَلَيْهِ السَّلَامُ، الَّذِي اصْطَفَاهُ اللَّهُ بِرِسَالَتِهِ (١/ ٢٩٦) وَكَلَامِهِ. فَيَأْتُونَ مُوسَى فَيَقُولُونَ: يَا مُوسَى، أَنْتَ الَّذِي اصْطَفَاكَ اللَّهُ بِرِسَالَتِهِ وَكَلَّمَكَ، فَاشْفَعْ لَنَا إِلَى رَبِّكَ، فَلْيَقْضِ بَيْنَنَا. فَيَقُولُ: إِنِّي لَسْتُ هُنَاكُمْ، إِنِّي قَتَلْتُ نَفْسًا بِغَيْرِ نَفْسٍ، وَإِنَّهُ لَا يُهِمُّنِي الْيَوْمَ إِلَّا نَفْسِي، وَلَكِنِ ائْتُوا عِيسَى رُوحَ اللَّهِ وَكَلِمَتَهُ، فَيَأْتُونَ عِيسَى، فَيَقُولُونَ: يَا عِيسَى، أَنْتَ رُوحُ اللَّهِ وَكَلِمَتُهُ،

'she is my sister'. - [Ibraheem will say:] 'Rather go to Moosa (عليه السلام), whom Allah chose to send with His message and He spoke to him.' So they will go to Moosa and will say: 'O Moosa, you are the one whom Allah chose for His message and He spoke to you; intercede for us with our Lord so that He might judge among us.' He will say: 'I am not able for that, for I killed a soul unlawfully. I am not concerned about anyone today except myself. Rather go to 'Eesa, the Spirit from Allah and His Word.' So they will go to 'Eesa and will say: 'O 'Eesa, you are the Spirit from Allah and His word; intercede for us with your Lord, that He might judge among us.' But he will say: 'I am not able for that, for I was taken as a god instead of Allah. I am not concerned about anyone today except myself. But if there was something in the vessel and it was sealed, would anyone be able to get what is in it unless he undoes the seal?' They will say: 'No.' He will say: 'Muhammad is the Seal of the Prophets; he has just come today and his previous and future sins have been forgiven.''' The Messenger of Allah (ﷺ) said: "So they will come to me and will say: 'O Muhammad, intercede for us with your Lord, so that He might judge among us.' I will say: 'Yes, I am able for it, when Allah gives leave for whom He wills and is pleased with.' When Allah, may He be blessed and exalted,

فَاشْفَعْ لَنَا إِلَى رَبِّكَ، فَلْيَقْضِ بَيْنَنَا. فَيَقُولُ: إِنِّي لَسْتُ هُنَاكُمْ، إِنِّي قَدِ اتُّخِذْتُ إِلَهًا مِنْ دُونِ اللَّهِ، وَإِنَّهُ لَا يُهِمُّنِي الْيَوْمَ إِلَّا نَفْسِي. ثُمَّ قَالَ: أَرَأَيْتُمْ لَوْ كَانَ مَتَاعٌ فِي وِعَاءٍ قَدْ خُتِمَ عَلَيْهِ، أَكَانَ يُقْدَرُ عَلَى مَا فِي الْوِعَاءِ حَتَّى يُفَضَّ الْخَاتَمُ؟ فَيَقُولُونَ: لَا. فَيَقُولُ: إِنَّ مُحَمَّدًا خَاتَمُ النَّبِيِّينَ، قَدْ حَضَرَ الْيَوْمَ، وَقَدْ غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ وَمَا تَأَخَّرَ». قَالَ رَسُولُ اللَّهِ ﷺ: «فَيَأْتُونِي، فَيَقُولُونَ: يَا مُحَمَّدُ، اشْفَعْ لَنَا إِلَى رَبِّكَ، فَلْيَقْضِ بَيْنَنَا. فَأَقُولُ: نَعَمْ أَنَا لَهَا، حَتَّى يَأْذَنَ اللَّهُ لِمَنْ يَشَاءُ وَيَرْضَى، فَإِذَا أَرَادَ اللَّهُ عَزَّ وَجَلَّ أَنْ يَصْدَعَ بَيْنَ خَلْقِهِ نَادَى مُنَادٍ: أَيْنَ أَحْمَدُ وَأُمَّتُهُ؟ فَنَحْنُ الْآخِرُونَ الْأَوَّلُونَ، فَنَحْنُ آخِرُ الْأُمَمِ، وَأَوَّلُ مَنْ يُحَاسَبُ، فَتُفْرَجُ لَنَا الْأُمَمُ عَنْ طَرِيقِنَا، فَنَمْضِي غُرًّا مُحَجَّلِينَ مِنْ أَثَرِ الطُّهُورِ، وَتَقُولُ الْأُمَمُ: كَادَتْ هَذِهِ الْأُمَّةُ أَنْ تَكُونَ أَنْبِيَاءَ كُلُّهَا. قَالَ: ثُمَّ آتِي بَابَ الْجَنَّةِ، فَآخُذُ بِحَلْقَةِ بَابِ الْجَنَّةِ، فَأَقْرَعُ الْبَابَ، فَيُقَالُ: مَنْ أَنْتَ فَأَقُولُ: مُحَمَّدٌ، فَيُفْتَحُ لِي، فَأَرَى رَبِّي عَزَّ وَجَلَّ، وَهُوَ عَلَى كُرْسِيِّهِ - أَوْ سَرِيرِهِ - فَأَخِرُّ لَهُ سَاجِدًا، وَأَحْمَدُهُ بِمَحَامِدَ لَمْ يَحْمَدْهُ بِهَا أَحَدٌ كَانَ قَبْلِي، وَلَا يَحْمَدُهُ بِهَا أَحَدٌ بَعْدِي، فَيُقَالُ لِي: ارْفَعْ رَأْسَكَ، وَقُلْ تُسْمَعْ، وَسَلْ تُعْطَهْ، وَاشْفَعْ تُشَفَّعْ. قَالَ: فَأَرْفَعُ رَأْسِي، فَأَقُولُ: أَيْ رَبِّ، أُمَّتِي، أُمَّتِي. فَيُقَالُ لِي: أَخْرِجْ مِنَ النَّارِ مَنْ

wants to judge among His creation, a caller will call out: 'Where is Muhammad and his *ummah*?' For we are the last and the first; we are the last of the nations and the first to be brought to account. So the other nations will make way for us, and we will start moving with faces and limbs that are bright with the traces of *wudoo'*. The other nations will say: 'Nearly all of this *ummah* are almost Prophets.' Then I will come to the gate of Paradise and will take hold of the ring in the gate and knock on it. It will be said: 'Who are you?' I will say: 'I am Muhammad.' It will be opened for me, and I will see my Lord, may He be glorified and exalted, on His Throne. I will fall down in prostration before Him and I will praise Him in words of praise that no one said before me and no one will say after me. It will be said: 'O Muhammad, raise your head; ask and you will be given, speak and you will be heard, intercede and your intercession will be accepted.' I will raise my head and say: 'O Lord, my *ummah*, my *ummah*.' It will be said to me: 'Bring forth from the Fire whoever has in his heart faith the weight of such and such,' and I will bring them forth. Then I will go back and prostrate, and I will praise Him in words of praise that no one said before me and no one will say after me. It will be said: 'Raise your head; speak and you will be heard, ask

كَانَ فِي قَلْبِهِ مِثْقَالُ كَذَا وَكَذَا، فَأُخْرِجُهُمْ، ثُمَّ أَعُودُ، فَأَخِرُّ سَاجِدًا وَأَحْمَدُهُ بِمَحَامِدَ لَمْ يَحْمَدْهُ بِهَا أَحَدٌ كَانَ قَبْلِي، وَلَا يَحْمَدُهُ بِهَا أَحَدٌ بَعْدِي، فَيُقَالُ لِي: ارْفَعْ رَأْسَكَ، وَقُلْ يُسْمَعْ لَكَ، وَسَلْ تُعْطَهْ، وَاشْفَعْ تُشَفَّعْ. فَأَرْفَعُ رَأْسِي، فَأَقُولُ: أَيْ رَبِّ، أُمَّتِي، أُمَّتِي. فَيُقَالُ: أَخْرِجْ مِنَ النَّارِ مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ كَذَا وَكَذَا. فَأُخْرِجُهُمْ» قَالَ: وَقَالَ فِي الثَّالِثَةِ مِثْلَ هَذَا أَيْضًا. [راجع: ٢٥٤٦]

تخريج: حسن لغيره دون قول عيسى عليه السلام: «إني اتخذت إلها من دون الله» فإنه مخاف لما في الصحيح من أن عيسى لم يذكر ذنباً. وقوله: «أنا أول من تنشق عنه الأرض» سيرد بإسناد صحيح برقم: (١١٢٨٦). وإسناد هذا الحديث ضعيف، لضعف علي بن زيد.

and you will be given, intercede and your intercession will be accepted.' I will raise my head and say: 'O Lord, my *ummah*, my *ummah*.' It will be said: 'Bring forth from the Fire whoever has in his heart faith the weight of such and such,' and I will bring them forth." And the third time he also said something similar.

Comments: [*Hasan* because of corroborating evidence]

٢٦٩٣- حَدَّثَنَا حَسَنٌ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ ثَابِتٍ الْبُنَانِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ عَنِ النَّبِيِّ ﷺ نَحْوَهُ، غَيْرَ أَنَّهُ قَالَ فِي الْأَوَّلِ: «مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ شَعِيرَةٍ مِنْ إِيمَانٍ» وَالثَّانِيَةِ: «بُرَّةٍ» وَالثَّالِثَةِ: «ذَرَّةٍ». [انظر ما قبله]

تخريج: إسناده صحيح. راجع ماقبله. وهذا الحديث من مسند أنس بن مالك.

2693. A similar report was narrated from Anas bin Malik (ﷺ) from the Prophet (ﷺ) except that he said in the first instance: "Whoever has in his heart faith the weight of a grain of barley"; in the second instance he said "wheat"; and in the third instance he said "corn."

Comments: [Its *isnad* is *saheeh*]

٢٦٩٤- حَدَّثَنَا حَسَنٌ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ عَلِيِّ بْنِ زَيْدٍ، عَنْ يُوسُفَ بْنِ مِهْرَانَ، عَنِ ابْنِ عَبَّاسٍ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «قَالَ لِي جِبْرِيلُ عَلَيْهِ السَّلَام: إِنَّهُ قَدْ حُبِّبَ إِلَيْكَ الصَّلَاةُ، فَخُذْ مِنْهَا مَا شِئْتَ». [راجع: ٢٢٠٥]

تخريج: إسناده ضعيف، لضعف علي بن زيد بن جدعان ولين يوسف بن مهران.

2694. It was narrated from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) said: Jibreel (ﷺ) said to me: 'Prayer has been made dear to you, so do as much of it as you wish.'"

Comments: [Its *isnad* is *da'eef*]

٢٦٩٥- حَدَّثَنَا أَسْوَدُ بْنُ عَامِرٍ: حَدَّثَنَا شَرِيكٌ عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ أَبِي يَحْيَى الْأَعْرَجِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: اخْتَصَمَ إِلَى النَّبِيِّ ﷺ رَجُلَانِ، فَوَقَعَتِ الْيَمِينُ عَلَى

2695. It was narrated that Ibn 'Abbas (ﷺ) said: Two men referred a dispute to the Messenger of Allah (ﷺ) and one of them had to swear an oath, so he swore by Allah besides Whom there is no other

god that he did not owe anything [to the other man]. Then Jibreel came to the Prophet (ﷺ) and said: He is lying; he does owe him something. So he told him to give him his dues, and the expiation for breaking his oath was his affirming that there was no god except Allah, or his *shahadah*.

Comments: [Its *isnad* is *da'eef*]

أَحَدِهِمَا، فَحَلَفَ بِاللَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ مَا لَهُ عِنْدَهُ شَيْءٌ، قَالَ: فَنَزَلَ جِبْرِيلُ عَلَى النَّبِيِّ ﷺ فَقَالَ: إِنَّهُ كَاذِبٌ، إِنَّ لَهُ عِنْدَهُ حَقَّهُ، فَأَمَرَهُ أَنْ يُعْطِيَهُ حَقَّهُ، وَكَفَّارَةُ يَمِينِهِ مَعْرِفَتُهُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، أَوْ شَهَادَتُهُ. [راجع: ٢٢٨٠]

تخريج: إسناده ضعيف، لاختلاط عطاء بن السائب، وشريك سيء الحفظ، لكنه توبع.

2696. It was narrated from 'A'ishah and Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) stayed in Makkah for ten years, with Qur'an being revealed to him, then he stayed in Madinah for ten years.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (4464)]

٢٦٩٦- حَدَّثَنَا حَسَنٌ: حَدَّثَنَا شَيْبَانُ عَنْ يَحْيَى قَالَ: وَأَخْبَرَنِي أَبُو سَلَمَةَ عَنْ عَائِشَةَ وَابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ لَبِثَ بِمَكَّةَ عَشْرَ سِنِينَ يَنْزِلُ عَلَيْهِ الْقُرْآنُ، وَبِالْمَدِينَةِ عَشْرًا. [راجع: ٢٠١٧]

تخريج: إسناده صحيح. خ: (٤٤٦٤).

2697. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) said: "I saw 'Eesa Ibn Maryam, Moosa and Ibraheem. As for 'Eesa, he was reddish with curly hair and a broad chest. As for Moosa, he was dark and tall." They said to him: And Ibraheem? He said: "Look at your companion," meaning himself.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (3438) and Muslim (165, 166)]

٢٦٩٧- حَدَّثَنَا أَسْوَدُ بْنُ عَامِرٍ: حَدَّثَنَا إِسْرَائِيلُ عَنْ عُثْمَانَ - يَعْنِي ابْنَ الْمُغِيرَةِ - عَنْ مُجَاهِدٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «رَأَيْتُ عِيسَى ابْنَ مَرْيَمَ، وَمُوسَى، وَإِبْرَاهِيمَ، فَأَمَّا عِيسَى فَأَحْمَرُ جَعْدٌ عَرِيضُ الصَّدْرِ، وَأَمَّا مُوسَى فَآدَمُ جَسِيمٌ» قَالُوا لَهُ: فَإِبْرَاهِيمُ؟ قَالَ: «انْظُرُوا إِلَى صَاحِبِكُمْ» يَعْنِي نَفْسَهُ. [راجع: ٢١٩٧، وانظر: ٣٥٤٦]

تخريج: إسناده صحيح. خ: (٣٤٣٨)، م: (١٦٥، ١٦٦).

2698. It was narrated from Ibn 'Abbas that the Prophet of Allah (ﷺ) said: "Good conduct, dignified bearing and moderation are one of the twenty-five parts of Prophethood."

٢٦٩٨- حَدَّثَنَا حَسَنٌ: حَدَّثَنَا زُهَيْرٌ قَالَ: حَدَّثَنَا قَابُوسُ بْنُ أَبِي ظَبْيَانَ: أَنَّ أَبَاهُ حَدَّثَهُ عَنِ ابْنِ عَبَّاسٍ عَنْ نَبِيِّ اللَّهِ ﷺ - قَالَ زُهَيْرٌ: لَا شَكَّ فِيهِ - قَالَ: «إِنَّ الْهَدْيَ

Comments: [*Hasan* because of corroborating evidence; this is a *da'eef isnad*]

الصَّالِحَ، وَالسَّمْتَ الصَّالِحَ، وَالِاقْتِصَادَ، جُزْءٌ مِنْ خَمْسَةٍ وَعِشْرِينَ جُزْءًا مِنَ النُّبُوَّةِ».

تخريج: حسن لغيره، وهذا إسناد ضعيف، قابوس ليّن الحديث.

2699. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) said: "Dignified bearing..." and he mentioned a similar report.

Comments: [*Hasan* because of corroborating evidence]

٢٦٩٩- **حَدَّثَنَا** أَسْوَدُ بْنُ عَامِرٍ: حَدَّثَنَا زُهَيْرٌ وَجَعْفَرٌ _ يَعْنِي الْأَحْمَرَ _ عَنْ قَابُوسَ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «السَّمْتُ الصَّالِحُ..» فَذَكَرَ مِثْلَهُ. [راجع: ما قبله]

تخريج: حسن لغيره، قابوس ليّن الحديث.

2700. It was narrated that Ibn 'Abbas (ﷺ) said: The Prophet (ﷺ) offered five prayers in Mina.

Comments: [Its *isnad* is *saheeh*]

٢٧٠٠- **حَدَّثَنَا** أَسْوَدُ: (١/٢٩٧) حَدَّثَنَا أَبُو كُدَيْنَةَ يَحْيَى بْنُ الْمُهَلَّبِ عَنِ الْأَعْمَشِ، عَنِ الْحَكَمِ، عَنْ مِقْسَمٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: صَلَّى النَّبِيُّ ﷺ بِمِنًى خَمْسَ صَلَوَاتٍ. [انظر: ٢٧٦٥، و ما بعده]

تخريج: إسناده صحيح.

2701. It was narrated from Ibn 'Abbas (ﷺ) that the Prophet (ﷺ) prayed *Zuhr* on the day of at-Tarwiyah in Mina, and he prayed *Fajr* on the day of 'Arafah there.

Comments: [Its *isnad* is *saheeh*]

٢٧٠١- **حَدَّثَنَا** أَسْوَدُ بْنُ عَامِرٍ: حَدَّثَنَا أَبُو الْمُحَيَّاةِ يَحْيَى بْنُ يَعْلَى التَّيْمِيُّ عَنِ الْأَعْمَشِ، عَنِ الْحَكَمِ، عَنْ مِقْسَمٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ صَلَّى الظُّهْرَ يَوْمَ التَّرْوِيَةِ بِمِنًى، وَصَلَّى الْغَدَاةَ يَوْمَ عَرَفَةَ بِهَا. [راجع: ٢٣٠٦]

تخريج: إسناده صحيح.

2702. It was narrated from Ibn 'Abbas (ﷺ) that the Prophet (ﷺ) said: "Whoever sees something in his leader that he dislikes, let him be patient, for no one differs a handspan from the main body of the Muslims (*jama'ah*) and dies,

٢٧٠٢- **حَدَّثَنَا** حَسَنٌ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنِ الْجَعْدِ أَبِي عُثْمَانَ قَالَ: سَمِعْتُ أَبَا رَجَاءٍ الْعُطَارِدِيَّ يُحَدِّثُ عَنِ ابْنِ عَبَّاسٍ يَرْوِيهِ عَنِ النَّبِيِّ ﷺ قَالَ: مَنْ رَأَى مِنْ أَمِيرِهِ شَيْئًا

يَكْرَهُهُ، فَلْيَصْبِرْ، فَإِنَّهُ مَا أَحَدٌ يُفَارِقُ الْجَمَاعَةَ شِبْرًا فَيَمُوتَ، إِلَّا مَاتَ مِيتَةً جَاهِلِيَّةً». [راجع: ٢٤٨٧]

but his death will be a death of Jahiliyyah."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (7053) and Muslim (1849)]

تخريج: إسناده صحيح. خ: (٧٠٥٣). م: (١٨٤٩).

٢٧٠٣- حَدَّثَنَا حَسَنٌ: حَدَّثَنَا يَعْقُوبُ - يَعْنِي الْقُمِّيَّ - عَنْ جَعْفَرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: جَاءَ عُمَرُ بْنُ الْخَطَّابِ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ، هَلَكْتُ. قَالَ: «وَمَا الَّذِي أَهْلَكَكَ؟» قَالَ: حَوَّلْتُ رَحْلِيَ الْبَارِحَةَ. قَالَ: فَلَمْ يَرُدَّ عَلَيْهِ شَيْئًا، قَالَ: فَأَوْحَى اللَّهُ إِلَى رَسُولِهِ هَذِهِ الْآيَةَ: ﴿نِسَآؤُكُمْ حَرْثٌ لَّكُمْ فَأْتُوا حَرْثَكُمْ أَنَّىٰ شِئْتُمْ﴾ (البقرة: ٢٢٣) «أَقْبِلْ، وَأَدْبِرْ، وَاتَّقُوا الدُّبُرَ وَالْحَيْضَةَ».

2703. It was narrated that Ibn 'Abbas (ﷺ) said: 'Umar bin al-Khattab came to the Messenger of Allah (ﷺ) and said: O Messenger of Allah, I am doomed! He said: "What has doomed you?" He said: I had intercourse from behind yesterday. He did not reply, then Allah revealed this verse to His Messenger: "Your wives are a tilth for you, so go to your tilth, when or how you will" [al-Baqarah 2:223]. [The Prophet (ﷺ)] said: "From the front or from behind, but avoid the back passage and the time of menstruation."

Comments: [Its *isnad* is *hasan*]

تخريج: إسناده حسن.

٢٧٠٤- حَدَّثَنَا أَسْوَدُ بْنُ عَامِرٍ قَالَ: حَدَّثَنَا إِسْرَائِيلُ عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: أَتَى رَسُولُ اللَّهِ ﷺ بَعْضَ بَنَاتِهِ، وَهِيَ تَجُودُ بِنَفْسِهَا، فَوَقَعَ عَلَيْهَا، فَلَمْ يَرْفَعْ رَأْسَهُ حَتَّى قُبِضَتْ قَالَ: فَرَفَعَ رَأْسَهُ، وَقَالَ: «الْحَمْدُ لِلَّهِ، الْمُؤْمِنُ بِخَيْرٍ، تُنْزَعُ نَفْسُهُ مِنْ بَيْنِ جَنْبَيْهِ وَهُوَ يَحْمَدُ اللَّهَ عَزَّ وَجَلَّ». [راجع: ٢٤١٢]

2704. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) went to one of his daughters when she was dying. He bent over her and did not raise his head until she died. Then he raised his head and said: "Praise be to Allah, the believer is fine; his soul departs from his body whilst he is still praising Allah."

Comments: [A *hasan hadeeth*]

تخريج: حديث حسن، إسرائيل روى عن ابن السائب بعد اختلاطه، لكنه توبع.

٢٧٠٥- حَدَّثَنَا أَسْوَدُ بْنُ عَامِرٍ وَخَلَفُ بْنُ الْوَلِيدِ قَالَا: حَدَّثَنَا إِسْرَائِيلُ عَنْ سِمَاكٍ، عَنْ

2705. It was narrated that Ibn 'Abbas (ﷺ) said: The Prophet (ﷺ) passed by a group of the Ansar

عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: مَرَّ النَّبِيُّ ﷺ بِرَهْطٍ مِنَ الْأَنْصَارِ، وَقَدْ نَصَبُوا حَمَامَةً يَرْمُونَهَا، فَقَالَ: «لَا تَتَّخِذُوا شَيْئًا فِيهِ الرُّوحُ غَرَضًا». [راجع: ١٨٦٣]

who had taken a pigeon as a target, and he said: "Do not take any animate being as a target."

Comments: [A *saheeh hadeeth*]

تخريج: حديث صحيح، وهذا إسناد ضعيف، رواية سماك عن عكرمة مضطربة.

٢٧٠٦- حَدَّثَنَا أَسْوَدُ: حَدَّثَنَا إِسْرَائِيلُ عَنْ جَابِرٍ، عَنْ مُسْلِمِ بْنِ صُبَيْحٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: أَرْدَفَنِي رَسُولُ اللَّهِ ﷺ خَلْفَهُ وَقُثَمُ أَمَامَهُ. [انظر: ٣٢١٧، و راجع: ٢٢٥٩]

2706. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) seated me on his mount behind him and Qutham in front of him.

Comments: [Its *isnad* is *da'eef*]

تخريج: إسناده ضعيف، لضعف جابر الجعفي.

٢٧٠٧- حَدَّثَنَا سُرَيْجٌ وَيُونُسُ قَالَا: حَدَّثَنَا حَمَّادٌ - يَعْنِي ابْنَ سَلَمَةَ - عَنْ أَبِي عَاصِمٍ الْغَنَوِيِّ، عَنْ أَبِي الطُّفَيْلِ قَالَ: قُلْتُ لِابْنِ عَبَّاسٍ: يَزْعُمُ قَوْمُكَ أَنَّ رَسُولَ اللَّهِ ﷺ رَمَلَ بِالْبَيْتِ، وَأَنَّ ذَلِكَ سُنَّةٌ؟ فَقَالَ: صَدَقُوا وَكَذَبُوا. قُلْتُ: وَمَا صَدَقُوا وَكَذَبُوا؟ قَالَ: صَدَقُوا، رَمَلَ رَسُولُ اللَّهِ ﷺ بِالْبَيْتِ، وَكَذَبُوا، لَيْسَ بِسُنَّةٍ، إِنَّ قُرَيْشًا قَالَتْ زَمَنَ الْحُدَيْبِيَةِ: دَعُوا مُحَمَّدًا وَأَصْحَابَهُ حَتَّى يَمُوتُوا مَوْتَ النَّغَفِ، فَلَمَّا صَالَحُوهُ عَلَى أَنْ يَقْدَمُوا مِنَ الْعَامِ الْمُقْبِلِ، وَيُقِيمُوا بِمَكَّةَ ثَلَاثَةَ أَيَّامٍ، فَقَدِمَ رَسُولُ اللَّهِ ﷺ، وَالْمُشْرِكُونَ مِنْ قِبَلِ قُعَيْقِعَانَ، فَقَالَ رَسُولُ اللَّهِ ﷺ لِأَصْحَابِهِ: «ارْمُلُوا بِالْبَيْتِ ثَلَاثًا» وَلَيْسَ بِسُنَّةٍ. قُلْتُ: وَيَزْعُمُ قَوْمُكَ أَنَّهُ طَافَ بَيْنَ الصَّفَا وَالْمَرْوَةِ عَلَى بَعِيرٍ، وَأَنَّ ذَلِكَ سُنَّةٌ؟ فَقَالَ:

2707. It was narrated that Abut-Tufail said: I said to Ibn 'Abbas (ﷺ): Your people are saying that the Messenger of Allah (ﷺ) trotted around the House and that it is *Sunnah*. He said: They are telling the truth and they are lying. I said: How are they telling the truth and lying? He said: They are telling the truth, the Messenger of Allah (ﷺ) did trot around the House, but they are lying because it is not *Sunnah*. At the time of al-Hudaibiyah, Quraish said: Leave Muhammad and his Companions alone until they die like the worm that falls from the nose of an animal [*an-naghaf*: said to belittle a man and remark on his weakness]. When it was agreed that they would come the following year and stay in Makkah for three days, the Messenger of Allah (ﷺ) came and the *mushrikeen* were watching from the direction of Qu'aiqi'an. The Messenger of Allah (ﷺ) said to

his Companions: "Trot around the House three times." But it is not *Sunnah*. I said: And your people say that he went between as-Safa and al-Marwah on a camel and that that is *Sunnah*. He said: They are telling the truth and they are lying. I said: How are they telling the truth and lying? He said: They are telling the truth, he did go between as-Safa and al-Marwah on a camel, but they are lying, because that is not *Sunnah*. The people would not stay away from the Messenger of Allah (ﷺ) and would not disperse from around him, so he went between [as-Safa and al-Marwah] on a camel so that they could hear what he said and could not touch him. I said: And your people are claiming that the Messenger of Allah (ﷺ) trotted between as-Safa and al-Marwah and that this is *Sunnah*. He said: They are telling the truth. When the rituals were enjoined upon Ibraheem, the *Shaitan* appeared to him at the place of *sa'y* and started to race with him, but Ibraheem beat him in the race. Then Jibreel (ﷺ) took him to *Jamratal-'Aqabah*, where a devil - Yoonus said: the *Shaitan* - appeared to him, so he stoned him with seven pebbles until he went away. Then he appeared to him at *al-Jamratal-Wusta* and he stoned him with seven pebbles. And when he lay him [Isma'eel] down on his face - and Isma'eel was wearing a white chemise - he said: O my father, I have no other garment that you

صَدَقُوا وَكَذَبُوا، فَقُلْتُ: وَمَا صَدَقُوا وَكَذَبُوا؟
فَقَالَ: صَدَقُوا، قَدْ طَافَ بَيْنَ الصَّفَا وَالْمَرْوَةِ
عَلَى بَعِيرٍ، وَكَذَبُوا، لَيْسَ بِسُنَّةٍ، كَانَ النَّاسُ
لَا يُدْفَعُونَ عَنْ رَسُولِ اللَّهِ ، وَلَا يُصْرَفُونَ
عَنْهُ، فَطَافَ عَلَى بَعِيرٍ لِيَسْمَعُوا كَلَامَهُ، وَلَا
تَنَالُهُ أَيْدِيهِمْ. قُلْتُ: وَيَزْعُمُ قَوْمُكَ أَنَّ رَسُولَ
اللَّهِ ﷺ سَعَى بَيْنَ الصَّفَا وَالْمَرْوَةِ، وَأَنَّ ذَلِكَ
سُنَّةٌ؟ قَالَ: صَدَقُوا، إِنَّ إِبْرَاهِيمَ لَمَّا أُمِرَ
بِالْمَنَاسِكِ، عَرَضَ لَهُ الشَّيْطَانُ عِنْدَ الْمَسْعَى،
فَسَابَقَهُ، فَسَبَقَهُ إِبْرَاهِيمُ، ثُمَّ ذَهَبَ بِهِ جِبْرِيلُ
إِلَى جَمْرَةِ الْعَقَبَةِ، فَعَرَضَ لَهُ شَيْطَانٌ ـ قَالَ
يُونُسُ: الشَّيْطَانُ ـ فَرَمَاهُ بِسَبْعِ حَصَيَاتٍ،
حَتَّى ذَهَبَ، ثُمَّ عَرَضَ لَهُ عِنْدَ الْجَمْرَةِ
الْوُسْطَى فَرَمَاهُ بِسَبْعِ حَصَيَاتٍ، قَالَ: قَدْ تَلَّهُ
لِلْجَبِينِ ـ قَالَ يُونُسُ: وَثَمَّ تَلَّهُ لِلْجَبِينِ ـ
وَعَلَى إِسْمَاعِيلَ قَمِيصٌ أَبْيَضُ، وَقَالَ: يَا
أَبَتِ، إِنَّهُ لَيْسَ لِي ثَوْبٌ تُكَفِّنُنِي فِيهِ غَيْرُهُ،
فَاخْلَعْهُ حَتَّى تُكَفِّنَنِي فِيهِ، فَعَالَجَهُ لِيَخْلَعَهُ،
فَنُودِيَ مِنْ خَلْفِهِ: ﴿أَنْ يَا إِبْرَاهِيمُ ۝ قَدْ
صَدَّقْتَ الرُّؤْيَا﴾ (الصافات: ١٠٤، ١٠٥)
فَالْتَفَتَ إِبْرَاهِيمُ، فَإِذَا هُوَ بِكَبْشٍ أَبْيَضَ أَقْرَنَ
أَعْيَنَ، قَالَ ابْنُ عَبَّاسٍ: لَقَدْ رَأَيْتُنَا نَتَّبِعُ ذَلِكَ
الضَّرْبَ مِنَ الْكِبَاشِ، قَالَ: ثُمَّ ذَهَبَ بِهِ
جِبْرِيلُ إِلَى الْجَمْرَةِ الْقُصْوَى، فَعَرَضَ لَهُ
الشَّيْطَانُ، فَرَمَاهُ بِسَبْعِ حَصَيَاتٍ حَتَّى ذَهَبَ،
ثُمَّ ذَهَبَ بِهِ جِبْرِيلُ إِلَى مِنًى قَالَ: هَذَا مِنًى-
(١/ ٢٩٨) قَالَ يُونُسُ: هَذَا مُنَاخُ النَّاسِ ـ

may shroud me in except this, so let me take it off so that you can shroud me in it. He started taking it off, when a voice called from behind him: "O Ibraheem! You have fulfilled the dream!" [as-Saffat 37:104,105]. Ibraheem turned round and saw a wide-eyed, horned, white ram. Ibn 'Abbas said: I remember we used to look for this type of ram (for sacrifice). He said: Then Jibreel took him to *al-Jamratal-Quswa*, and the *Shaitan* appeared to him, and he stoned him with seven pebbles until he went away. Then Jibreel took him to Mina and said: This is Mina - Yoonus said: This is where the people halt. Then he took him to Muzdalifah and he said: This is *al-Mash'ar al-Haram*. Then he took him to 'Arafah - Ibn 'Abbas said: Do you know why it is called Arafah? I said: No. He said: Jibreel said to Ibraheem, *'Arafta* (have you understood)? And he said: Yes. Ibn 'Abbas said: Because of that it is called 'Arafah. Then he said: Do you know how the *Talbiyah* came about? He said: How did it come about? He said: When Ibraheem was commanded to proclaim the *Hajj* to mankind, the mountains lowered their heads for him and the cities were raised up for him, and he proclaimed the *Hajj* to mankind.

ثُمَّ أَتَى بِهِ جَمْعًا، فَقَالَ: هَذَا الْمَشْعَرُ الْحَرَامُ، ثُمَّ ذَهَبَ بِهِ إِلَى عَرَفَةَ، فَقَالَ ابْنُ عَبَّاسٍ: هَلْ تَدْرِي لِمَ سُمِّيَتْ عَرَفَةَ؟ قُلْتُ: لَا، قَالَ: إِنَّ جِبْرِيلَ قَالَ لِإِبْرَاهِيمَ: عَرَفْتَ؟ _ قَالَ يُونُسُ: هَلْ عَرَفْتَ؟ _ قَالَ: نَعَمْ. قَالَ ابْنُ عَبَّاسٍ: فَمِنْ ثَمَّ سُمِّيَتْ عَرَفَةَ، ثُمَّ قَالَ: هَلْ تَدْرِي كَيْفَ كَانَتِ التَّلْبِيَةُ؟ قُلْتُ: وَكَيْفَ كَانَتْ؟ قَالَ: إِنَّ إِبْرَاهِيمَ لَمَّا أُمِرَ أَنْ يُؤَذِّنَ فِي النَّاسِ بِالْحَجِّ، خَفَضَتْ لَهُ الْجِبَالُ رُءُوسَهَا، وَرُفِعَتْ لَهُ الْقُرَى، فَأَذَّنَ فِي النَّاسِ بِالْحَجِّ.

[راجع: ٢٢٢٠، وانظر ٢٧٩٤، ٣٤٩٢، ٣٥٣٤، ٣٥٣٥]

تخريج: ولمعظم هذا الحديث طرق وشواهد يتقوى بها.

Comments: [And the most of this report are chains and evidences that strengthened by it.]

2708. Abu 'Asim al-Ghanawi said: I heard Abut-Tufail say... And he narrated a similar report,

٢٧٠٨- حَدَّثَنَا مُؤَمَّلٌ: حَدَّثَنَا حَمَّادٌ: حَدَّثَنَا أَبُو عَاصِمٍ الْغَنَوِيُّ قَالَ: سَمِعْتُ أَبَا الطُّفَيْلِ..

except that he said: So that their hands would not touch him. And he said: Then Ibraheem lay Isma'eel on his face.

فَذَكَرَهُ، إِلَّا أَنَّهُ قَالَ: لَا تَنَالُهُ أَيْدِيهِمْ، وَقَالَ: وَثَمَّ تَلَّ إِبْرَاهِيمُ إِسْمَاعِيلَ لِلْجَبِينِ.

Comments: [It is a repeat of the previous report]

تخريج: هو مكرر ماقبله. مؤمل سيء الحفظ لكنه توبع.

2709. It was narrated from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) used to teach them this supplication as he would teach them a *soorah* of the Qur'an. He would say: "O Allah, I seek refuge in You from the torment of Hell, and I seek refuge in You from the torment of the grave, and I seek refuge in You from the turmoil of the *Dajjal*, and I seek refuge in You from the trials of life and death."

٢٧٠٩- حَدَّثَنَا إِسْحَاقُ بْنُ عِيسَى قَالَ: أَخْبَرَنَا مَالِكٌ عَنْ أَبِي الزُّبَيْرِ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُعَلِّمُهُمْ هَذَا الدُّعَاءَ كَمَا يُعَلِّمُهُمُ السُّورَةَ مِنَ الْقُرْآنِ، يَقُولُ: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ جَهَنَّمَ، وَأَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَسِيحِ الدَّجَّالِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ». [راجع: ٢١٦٨]

Comments: [Its *isnad* is *saheeh*, Muslim (590)]

تخريج: إسناده صحيح. م: (٥٩٠).

2710. It was narrated from Ibn 'Abbas that the Messenger of Allah (ﷺ) used to say, when he got up to pray in the middle of the night: "O Allah, to You be praise, You are the Light of the heavens and the earth. To You be praise, You are the Sustainer of the heavens and the earth. To You be praise, You are the Lord of the heavens and the earth and everyone in them. You are the Truth, Your promise is true, Your Word is true, the meeting with You is true, Paradise is true, Hell is true, the Hour is true. O Allah, to You I have submitted, in You I have believed, in You I have put my trust, to You I repent, by Your help I have disputed, to You I

٢٧١٠- حَدَّثَنَا إِسْحَاقُ قَالَ: أَخْبَرَنَا مَالِكٌ عَنْ أَبِي الزُّبَيْرِ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا قَامَ إِلَى الصَّلَاةِ مِنْ جَوْفِ اللَّيْلِ يَقُولُ: «اللَّهُمَّ لَكَ الْحَمْدُ، أَنْتَ نُورُ السَّمَوَاتِ وَالْأَرْضِ وَلَكَ الْحَمْدُ، أَنْتَ قَيَّامُ السَّمَوَاتِ وَالْأَرْضِ، وَلَكَ الْحَمْدُ، أَنْتَ رَبُّ السَّمَوَاتِ وَالْأَرْضِ وَمَنْ فِيهِنَّ، أَنْتَ الْحَقُّ، وَقَوْلُكَ الْحَقُّ، وَوَعْدُكَ الْحَقُّ، وَلِقَاؤُكَ حَقٌّ، وَالْجَنَّةُ حَقٌّ، وَالنَّارُ حَقٌّ، وَالسَّاعَةُ حَقٌّ، اللَّهُمَّ لَكَ أَسْلَمْتُ، وَبِكَ آمَنْتُ، وَعَلَيْكَ تَوَكَّلْتُ، وَإِلَيْكَ أَنَبْتُ، وَبِكَ خَاصَمْتُ، وَإِلَيْكَ حَاكَمْتُ، فَاغْفِرْ لِي مَا قَدَّمْتُ وَمَا أَخَّرْتُ، وَمَا أَسْرَرْتُ وَما

refer for judgement. So forgive me my past and future sins, what I have done secretly and openly. You are the One besides Whom there is no other god."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1120) and Muslim (769)]

2711. It was narrated that Ibn 'Abbas said: The sun was eclipsed at the time of the Messenger of Allah (ﷺ), and the Messenger of Allah (ﷺ) prayed and the people with him. He stood for a long time, almost as long as it takes to recite Soorat al-Baqarah. Then he bowed for a long time, then he raised his head and stood for a long time that was shorter than the first time. Then he bowed for a long time, that was shorter than the first time, then he prostrated, then he got up and stood for a long time, which was shorter than the first time. Then he bowed for a long time which was shorter than the first time. Then he raised his head and stood for a long time, which was shorter than the first time. Then he bowed for a long time which was shorter than the first time. Then he prostrated, then no sooner had he finished, but the sun became clear. He said: "The sun and the moon are two of the signs of Allah; they do not become eclipsed for the death or birth of anyone. If you see that, then remember Allah." They said: O Messenger of Allah, we saw you reaching out to take

أَعْلَنْتُ، أَنْتَ الَّذِي لَا إِلَهَ إِلَّا أَنْتَ». [انظر: ٢٨١٢، ٣٣٦٨، ٣٤٦٨]

تخريج: إسناده صحيح. خ: (١١٢٠)، م: (٧٦٩).

٢٧١١- حَدَّثَنَا إِسْحَاقُ - يَعْنِي ابْنَ عِيسَى - قَالَ: أَخْبَرَنَا مَالِكٌ عَنْ زَيْدٍ - يَعْنِي ابْنَ أَسْلَمَ - عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: خَسَفَتِ الشَّمْسُ، فَصَلَّى رَسُولُ اللَّهِ ﷺ، وَالنَّاسُ مَعَهُ، فَقَامَ قِيَامًا طَوِيلًا، قَالَ: نَحْوًا مِنْ سُورَةِ الْبَقَرَةِ، ثُمَّ رَكَعَ رُكُوعًا طَوِيلًا، ثُمَّ رَفَعَ، فَقَامَ قِيَامًا طَوِيلًا، وَهُوَ دُونَ الْقِيَامِ الْأَوَّلِ، ثُمَّ رَكَعَ رُكُوعًا طَوِيلًا وَهُوَ دُونَ الرُّكُوعِ الْأَوَّلِ، ثُمَّ سَجَدَ، ثُمَّ قَامَ فَقَامَ قِيَامًا طَوِيلًا، وَهُوَ دُونَ الْقِيَامِ الْأَوَّلِ، ثُمَّ رَكَعَ رُكُوعًا طَوِيلًا، وَهُوَ دُونَ الرُّكُوعِ الْأَوَّلِ - قَالَ أَبِي: وَفِيمَا قَرَأْتُ عَلَى عَبْدِ الرَّحْمَنِ قَالَ: ثُمَّ قَامَ قِيَامًا طَوِيلًا، وَهُوَ دُونَ الْقِيَامِ الْأَوَّلِ، ثُمَّ رَكَعَ رُكُوعًا طَوِيلًا وَهُوَ دُونَ الرُّكُوعِ الْأَوَّلِ، ثُمَّ سَجَدَ، ثُمَّ انْصَرَفَ، ثُمَّ رَجَعَ إِلَى حَدِيثِ إِسْحَاقَ - ثُمَّ انْصَرَفَ وَقَدْ تَجَلَّتِ الشَّمْسُ، فَقَالَ: «إِنَّ الشَّمْسَ وَالْقَمَرَ آيَتَانِ مِنْ آيَاتِ اللَّهِ، لَا يَخْسِفَانِ لِمَوْتِ أَحَدٍ وَلَا لِحَيَاتِهِ، فَإِذَا رَأَيْتُمْ ذَلِكَ فَاذْكُرُوا اللَّهَ». قَالُوا: يَا رَسُولَ اللَّهِ، رَأَيْنَاكَ تَنَاوَلْتَ شَيْئًا فِي مَقَامِكَ، ثُمَّ رَأَيْنَاكَ تَكَعْكَعْتَ؟ فَقَالَ: «إِنِّي رَأَيْتُ الْجَنَّةَ فَتَنَاوَلْتُ مِنْهَا عُنْقُودًا، وَلَوْ

أَخَذْتُهُ لَأَكَلْتُمْ مِنْهُ مَا بَقِيَتِ الدُّنْيَا، وَرَأَيْتُ النَّارَ، فَلَمْ أَرَ كَالْيَوْمِ مَنْظَرًا قَطُّ، وَرَأَيْتُ أَكْثَرَ أَهْلِهَا النِّسَاءَ» قَالُوا: لِمَ يَا رَسُولَ اللَّهِ؟ قَالَ: «بِكُفْرِهِنَّ» قِيلَ: أَيَكْفُرْنَ بِاللَّهِ؟ قَالَ: «يَكْفُرْنَ الْعَشِيرَ، وَيَكْفُرْنَ الْإِحْسَانَ، لَوْ أَحْسَنْتَ إِلَى إِحْدَاهُنَّ الدَّهْرَ، ثُمَّ رَأَتْ مِنْكَ شَيْئًا، قَالَتْ: مَا رَأَيْتُ مِنْكَ خَيْرًا قَطُّ». [راجع: ١٨٦٤، و انظر: ٣٣٧٤]

تخريج: إسناده صحيح. خ: (٢٩)، م: (٩٠٧).

something when you were standing, then we saw you step backwards. He said: "I saw Paradise, and I reached out to take a bunch of grapes from it. If I had taken it, you would have eaten from it for as long as this world remained. And I saw Hell, and I have never seen anything like what I have seen today. I saw that most of its people are women." They said: Why is that, O Messenger of Allah? He said: "Because of their ungratefulness." It was said: Are they ungrateful to Allah? He said: "They are ungrateful to their husbands and they are ungrateful for kind treatment. If you treat one of them kindly for a lifetime, then she sees something from you, she says, 'I have never seen anything good from you!'"

Comments: [Its *isnad* is *saheeh*, al-Bukhari (29) and Muslim (907)]

٢٧١٢- حَدَّثَنَا حَجَّاجٌ عَنِ ابْنِ جُرَيْجٍ قَالَ: أَخْبَرَنِي ابْنُ أَبِي مُلَيْكَةَ: أَنَّ حُمَيْدَ بْنَ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ أَخْبَرَهُ: أَنَّ مَرْوَانَ قَالَ: اذْهَبْ يَا رَافِعُ، لِبَوَّابِهِ، إِلَى ابْنِ عَبَّاسٍ فَقُلْ: لَئِنْ كَانَ كُلُّ امْرِئٍ مِنَّا فَرِحَ بِمَا أُوتِيَ، وَأَحَبَّ أَنْ يُحْمَدَ بِمَا لَمْ يَفْعَلْ مُعَذَّبًا، لَنُعَذَّبَنَّ أَجْمَعُونَ! فَقَالَ ابْنُ عَبَّاسٍ: وَمَا لَكُمْ وَهَذِهِ؟ إِنَّمَا نَزَلَتْ هَذِهِ فِي أَهْلِ الْكِتَابِ، ثُمَّ تَلَا ابْنُ عَبَّاسٍ: ﴿وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ الَّذِينَ أُوتُوا الْكِتَابَ لَتُبَيِّنُنَّهُ لِلنَّاسِ﴾ هَذِهِ الْآيَةَ وَتَلَا ابْنُ عَبَّاسٍ ﴿لَا تَحْسَبَنَّ الَّذِينَ يَفْرَحُونَ بِمَا أَتَوْا

2712. Humaid bin 'Abdur-Rahman bin 'Awf narrated that Marwan said: Go, O Rafi' - to his gatekeeper - to Ibn 'Abbas and say: If every man among us who rejoices in what he has done and loves to be praised for what he has not done is to be punished, then we will all be punished. Ibn 'Abbas said: What does this verse have to do with you? This verse was revealed concerning the People of the Book. Then Ibn 'Abbas recited: "(And remember) when Allah took a covenant from those who were given the Scripture (Jews and Christians) to

وَيُحِبُّونَ أَن يُحْمَدُوا بِمَا لَمْ يَفْعَلُوا﴾ (آل عمران: ١٨٧، ١٨٨) وَقَالَ ابْنُ عَبَّاسٍ: سَأَلَهُمُ النَّبِيُّ ﷺ عَنْ شَيْءٍ فَكَتَمُوهُ إِيَّاهُ وَأَخْبَرُوهُ بِغَيْرِهِ، فَخَرَجُوا قَدْ أَرَوْهُ أَنْ قَدْ أَخْبَرُوهُ بِمَا سَأَلَهُمْ عَنْهُ، وَاسْتَحْمَدُوا بِذَلِكَ إِلَيْهِ، وَفَرِحُوا بِمَا أَتَوْا مِنْ كِتْمَانِهِمْ إِيَّاهُ مَا سَأَلَهُمْ عَنْهُ.

تخريج: إسناده صحيح. خ: (٤٥٦٨)، م: (٢٧٧٨)

make it (the news of the coming of Prophet Muhammad (ﷺ) and the religious knowledge) known and clear to mankind..." [Al 'Imran 3:187]. And Ibn 'Abbas recited: "Think not that those who rejoice in what they have done (or brought about), and love to be praised for what they have not done" [Al 'Imran 3:188]. Then Ibn 'Abbas said: The Prophet (ﷺ) asked them about something and they concealed it and told him something else, and they went out thinking that he thought they had told him what he had asked them about, so they praised themselves and rejoiced over what they had done by concealing from him what he had asked them about.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (4568) and Muslim (2778)]

٢٧١٣- حَدَّثَنَا أَسْوَدُ بْنُ عَامِرٍ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ عَلِيِّ بْنِ (١/ ٢٩٩) زَيْدٍ، عَنْ يُوسُفَ بْنِ مِهْرَانَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَوَّلُ مَنْ جَحَدَ آدَمُ - قَالَهَا ثَلَاثَ مَرَّاتٍ - إِنَّ اللَّهَ لَمَّا خَلَقَهُ مَسَحَ ظَهْرَهُ، فَأَخْرَجَ ذُرِّيَّتَهُ، فَعَرَضَهُمْ عَلَيْهِ، فَرَأَى فِيهِمْ رَجُلًا يَزْهَرُ، قَالَ: أَيْ رَبِّ، مَنْ هَذَا؟ قَالَ: ابْنُكَ دَاوُدُ. قَالَ: كَمْ عُمْرُهُ؟ قَالَ: سِتُّونَ. قَالَ: أَيْ رَبِّ، زِدْ فِي عُمْرِهِ. قَالَ: لَا، إِلَّا أَنْ تَزِيدَهُ أَنْتَ مِنْ عُمْرِكَ. فَزَادَهُ أَرْبَعِينَ سَنَةً مِنْ عُمْرِهِ، فَكَتَبَ اللَّهُ عَلَيْهِ كِتَابًا، وَأَشْهَدَ عَلَيْهِ الْمَلَائِكَةَ، فَلَمَّا أَرَادَ أَنْ يَقْبِضَ رُوحَهُ قَالَ: بَقِيَ مِنْ أَجَلِي أَرْبَعُونَ.

2713. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) said: "The first one to deny something was Adam (ﷺ)." He said it three times. "When Allah created him, He wiped his back, and brought forth all of his progeny and showed them to him. Among them he saw a man with a bright, white face, and he said: 'O Lord, who is this?' He said: 'This is your son Dawood.' He said: 'O Lord, how long will his life be?' He said: 'Sixty years.' He said: 'O Lord, make his life longer.' He said: 'No, not unless I take it from your life.' So he gave him forty years from his own life and Allah recorded that in a Book and the

angels bore witness to it. When He wanted to take his [Adam's] soul, he said: 'There are still forty years of my life left.' It was said to him: 'You gave that to your son Dawood.' But he denied it. Then Allah brought forth the Book and established proof against him, and he completed it for Dawood as one hundred years, and He completed it for Adam (ﷺ) as one thousand years."

Comments: [Hasan because of corroborating evidence]

فَقِيلَ لَهُ: إِنَّكَ جَعَلْتَهُ لِابْنِكَ دَاوُدَ. قَالَ: فَجَحَدَ، قَالَ: فَأَخْرَجَ اللَّهُ عَزَّ وَجَلَّ الْكِتَابَ، وَأَقَامَ عَلَيْهِ الْبَيِّنَةَ، فَأَتَمَّهَا لِدَاوُدَ مِائَةَ سَنَةٍ، وَأَتَمَّهَا لِآدَمَ عَلَيْهِ السَّلَامُ عُمْرَهُ أَلْفَ سَنَةٍ». [راجع: ٢٢٧٠]

تخريج: حسن لغيره دون قوله «فأتمها لداود مائة سنة، وأتمها لآدم عمره ألف سنة» وهذا إسناد ضعيف، لضعف علي بن زيد ولين يوسف بن مهران.

2714. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) used to pray eight *rak'ahs* at night, and he would pray *Witr* with three *rak'ahs*, then pray the two *rak'ahs*. When he grew old, he settled with nine (altogether), six and three.

Comments: [*Saheeh*]

٢٧١٤- حَدَّثَنَا أَبُو أَحْمَدَ: حَدَّثَنَا أَبُو بَكْرٍ - يَعْنِي النَّهْشَلِيَّ - عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ يَحْيَى بْنِ الْجَزَّارِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي مِنَ اللَّيْلِ ثَمَانِيَ رَكَعَاتٍ، وَيُوتِرُ بِثَلَاثٍ، وَيُصَلِّي الرَّكْعَتَيْنِ، فَلَمَّا كَبِرَ، صَارَ إِلَى تِسْعٍ: سِتٌّ وَثَلَاثٌ. [انظر ٢٧٤٠، ٣٠٠٤، راجع: ٢٠١٩]

تخريج: صحيح، وقد اضطرب فيه على يحيى بن الجزار، فروي عنه عن ابن عباس، ومرة عن أم سلمة، ومرة عن عائشة.

2715. Ibn Hubairah narrated: Someone who heard it told me that Ibn 'Abbas (ﷺ) said: I heard the Messenger of Allah (ﷺ) say: "Fear the three things that incur curses." It was said: What are the things that incur curses, O Messenger of Allah? He said: "Relieving oneself in a place where people seek shade, in the road or in a pond."

Comments: [*Hasan* because of corroborating evidence; this is a *da'eef isnad*]

٢٧١٥- حَدَّثَنَا عَتَّابُ بْنُ زِيَادٍ: حَدَّثَنَا عَبْدُ اللَّهِ قَالَ: أَخْبَرَنَا ابْنُ لَهِيعَةَ قَالَ: حَدَّثَنِي ابْنُ هُبَيْرَةَ قَالَ: أَخْبَرَنِي مَنْ سَمِعَ ابْنَ عَبَّاسٍ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «اتَّقُوا الْمَلَاعِنَ الثَّلَاثَ» قِيلَ: مَا الْمَلَاعِنُ يَا رَسُولَ اللَّهِ؟ قَالَ: أَنْ يَقْعُدَ أَحَدُكُمْ فِي ظِلٍّ يُسْتَظَلُّ فِيهِ، أَوْ فِي طَرِيقٍ، أَوْ فِي نَقْعِ مَاءٍ».

تخريج: حسن لغيره، وهذا إسناد ضعيف، لإبهام راويه عن ابن عباس.

2716. It was narrated from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) was treated with cupping when he was in *ihram.*

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1835) and Muslim (1202)]

٢٧١٦- حَدَّثَنَا أَبُو سَلَمَةَ الْخُزَاعِيُّ قَالَ: أَخْبَرَنَا لَيْثٌ عَنْ أَبِي الزُّبَيْرِ، عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ احْتَجَمَ وَهُوَ مُحْرِمٌ. [راجع: ٢٦٦٦]

تخريج: إسناده صحيح. خ: (١٨٣٥)، م: (١٢٠٢).

2717. Ibn 'Abbas (ﷺ) narrated that the Messenger of Allah (ﷺ) said: "Jibreel (ﷺ) taught me the Qur'an with one mode of recitation but I asked him to recite it in another way and I kept asking him for more and he taught me more, until he ended up teaching me seven modes of recitation."

Comments: [Its *isnad* is *saheeh*]

٢٧١٧- حَدَّثَنَا يَعْقُوبُ: حَدَّثَنَا ابْنُ أَخِي ابْنِ شِهَابٍ عَنْ عَمِّهِ قَالَ: حَدَّثَنِي عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ عُتْبَةَ: أَنَّ ابْنَ عَبَّاسٍ حَدَّثَهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «أَقْرَأَنِي جِبْرِيلُ عَلَيْهِ السَّلَامُ عَلَى حَرْفٍ، فَرَاجَعْتُهُ، فَلَمْ أَزَلْ أَسْتَزِيدُهُ، وَيَزِيدُنِي، حَتَّى انْتَهَى إِلَى سَبْعَةِ أَحْرُفٍ». [راجع: ٢٣٧٥]

تخريج: إسناده صحيح.

2718. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) said: "The best number for companionship is four, the best number for an expedition is four hundred and the best number for an army is four thousand." And the Messenger of Allah (ﷺ) said: "People will never be defeated due to being too few in number if their number reaches twelve thousand."

Comments: [*Hasan* because of corroborating evidence; this is a *da'eef isnad*]

٢٧١٨- حَدَّثَنَا يُونُسُ: حَدَّثَنَا حِبَّانُ بْنُ عَلِيٍّ: حَدَّثَنَا عُقَيْلُ بْنُ خَالِدٍ عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «خَيْرُ الْأَصْحَابِ أَرْبَعَةٌ، وَخَيْرُ السَّرَايَا أَرْبَعُمِائَةٍ، وَخَيْرُ الْجُيُوشِ أَرْبَعَةُ آلَافٍ» قَالَ: وَقَالَ رَسُولُ اللَّهِ ﷺ: «لَنْ يُغْلَبَ قَوْمٌ عَنْ قِلَّةٍ يَبْلُغُونَ أَنْ يَكُونُوا اثْنَيْ عَشَرَ أَلْفًا». [راجع: ٢٦٨٢]

تخريج: حسن لغيره، وهذا إسناد ضعيف لضعف حبان بن علي.

2719. It was narrated from Ibn 'Abbas (ﷺ) that a man set out and two men followed him, and

٢٧١٩- حَدَّثَنَا زَكَرِيَّا بْنُ عَدِيٍّ: أَخْبَرَنَا عُبَيْدُ اللَّهِ عَنْ عَبْدِ الْكَرِيمِ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ

another man followed them, saying: Go back, go back, until he sent them back. Then he caught up with the first man and said: These two were two devils, and I kept on at them until I sent them back. When you go to the Prophet (ﷺ), convey our *salams* to him and tell him that I am collecting their *zakah*; if it was good for him we would have sent it to him. When the man came to Madinah, he told the Prophet (ﷺ) about that, and as a result of that, the Messenger of Allah (ﷺ) forbade travelling alone.

Comments: [Its *isnad* is *saheeh*]

عَبَّاسٍ قَالَ: خَرَجَ رَجُلٌ مِنْ خَيْبَرَ، فَاتَّبَعَهُ رَجُلَانِ وَآخَرُ يَتْلُوهُمَا، يَقُولُ: ارْجِعَا ارْجِعَا، حَتَّى رَدَّهُمَا، ثُمَّ لَحِقَ الْأَوَّلَ فَقَالَ: إِنَّ هَذَيْنِ شَيْطَانَانِ، وَإِنِّي لَمْ أَزَلْ بِهِمَا حَتَّى رَدَدْتُهُمَا، فَإِذَا أَتَيْتَ رَسُولَ اللَّهِ ﷺ فَأَقْرِئْهُ السَّلَامَ، وَأَخْبِرْهُ أَنَّا هَاهُنَا فِي جَمْعِ صَدَقَاتِنَا، وَلَوْ كَانَتْ تَصْلُحُ لَهُ لَبَعَثْنَا بِهَا إِلَيْهِ. قَالَ: فَلَمَّا قَدِمَ الرَّجُلُ الْمَدِينَةَ، أَخْبَرَ النَّبِيَّ ﷺ، فَعِنْدَ ذَلِكَ نَهَى رَسُولُ اللَّهِ ﷺ عَنِ الْخَلْوَةِ. [راجع: ٢٥١٠]

تخريج: إسناده صحيح.

2720. It was narrated from Ibn 'Abbas (ﷺ) that the Prophet (ﷺ) used to pray Witr with three (*rak'ahs*), reciting "*Sabbih isma Rabbikal-A'la* (Glorify the Name of your Lord, the Most High) [al-A'la 87], "*Qul ya ayyuhal-kafiroon* (Say (O Muhammad (ﷺ)) to these *Mushrikoon* and *Kafiroon*): O *Al-Kafiroon* (disbelievers)" [al-Kafiroon 109] and "*Qul Huwallahu Ahad* (Say (O Muhammad (ﷺ)): "He is Allah, (the) One)" [al-Ikhlas 112].

Comments: [A *saheeh hadeeth*]

٢٧٢٠- حَدَّثَنَا إِسْحَاقُ بْنُ عِيسَى: حَدَّثَنَا شَرِيكٌ عَنْ أَبِي إِسْحَاقَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ كَانَ يُوتِرُ بِثَلَاثٍ: ﴿سَبِّحِ اسْمَ رَبِّكَ الْأَعْلَى﴾، وَ﴿قُلْ يَا أَيُّهَا الْكَافِرُونَ﴾، وَ﴿قُلْ هُوَ اللَّهُ أَحَدٌ﴾. [انظر: ٢٧٢٥، ٢٧٢٦، ٢٧٧٦، ٢٩٠٦، ٣٥٣١]

تخريج: حديث صحيح، شريك سيء الحفظ، قد توبع.

2721. It was narrated that Fatimah bint Husain said: I heard Ibn 'Abbas (ﷺ) say: The Messenger of Allah (ﷺ) forbade us to stare at lepers.

Comments: [Its *isnad* is *da'eef*]

٢٧٢١- حَدَّثَنَا إِسْحَاقُ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ ابْنُ أَبِي الزِّنَادِ عَنْ مُحَمَّدٍ مِنْ آلِ عَمْرِو بْنِ عُثْمَانَ، عَنْ فَاطِمَةَ بِنْتِ حُسَيْنٍ قَالَتْ: سَمِعْتُ ابْنَ عَبَّاسٍ يَقُولُ: نَهَانَا رَسُولُ اللَّهِ ﷺ أَنْ نُدِيمَ النَّظَرَ إِلَى الْمُجَذَّمِينَ. [راجع: ٢٠٧٥]

تخريج: إسناده ضعيف، لمحمد بن عمرو بن عثمان وفي هذا الحديث اضطراب.

2722. It was narrated that Ibn 'Abbas (ﷺ) said: Whilst the Messenger of Allah (ﷺ) was in the house of one of his wives, he lay down his head and slept, and he smiled in his sleep. When he woke up, one of his wives said to him: You smiled in your sleep; what made you smile? He said: "I am amazed by people among my *ummah* who will travel by sea to face the enemy, striving in *jihad* for the sake of Allah." And he said many good things about them.

Comments: [Its *isnad* is *da'eef*]

٢٧٢٢- حَدَّثَنَا إِسْحَاقُ - هُوَ ابْنُ عِيسَى -: حَدَّثَنِي مُحَمَّدُ بْنُ ثَابِتٍ الْعَبْدِيُّ عَنْ جَبَلَةَ بْنِ عَطِيَّةَ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ الْحَارِثِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: بَيْنَا رَسُولُ اللَّهِ ﷺ فِي بَيْتِ بَعْضِ نِسَائِهِ، إِذْ وَضَعَ رَأْسَهُ فَنَامَ، فَضَحِكَ فِي مَنَامِهِ، فَلَمَّا اسْتَيْقَظَ قَالَتْ لَهُ امْرَأَةٌ مِنْ نِسَائِهِ: لَقَدْ ضَحِكْتَ فِي مَنَامِكَ، فَمَا أَضْحَكَكَ؟ قَالَ: «أَعْجَبُ مِنْ نَاسٍ مِنْ أُمَّتِي يَرْكَبُونَ هَذَا الْبَحْرَ هَوْلَ الْعَدُوِّ، يُجَاهِدُونَ فِي سَبِيلِ اللَّهِ» فَذَكَرَ لَهُمْ خَيْرًا كَثِيرًا.

تخريج: إسناده ضعيف، محمد بن ثابت ضعيف، والقصة صحيح من حديث أنس وغيره، خ: (٢٧٨٨)، م: (١٩١٢).

2723. It was narrated that Ibn 'Abbas (ﷺ) said: When the Messenger of Allah (ﷺ) wanted to set out on a journey, he said: "O Allah, You are the Companion on the journey and the Successor (the One Who guards them in a person's absence) over the family. O Allah, I seek refuge with You from burdensome travelling companions and an ill-fated outcome upon returning. O Allah, make the distance short for us and make the journey easy for us."

Comments: [*Hasan*, because corroborating evidence and its *isnad* is *da'eef*]

٢٧٢٣- حَدَّثَنَا إِسْحَاقُ: حَدَّثَنَا أَبُو الْأَحْوَصِ عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَ رَسُولُ(١/ ٣٠٠) اللَّهِ ﷺ إِذَا أَرَادَ أَنْ يَخْرُجَ فِي سَفَرٍ قَالَ: «اللَّهُمَّ أَنْتَ الصَّاحِبُ فِي السَّفَرِ، وَالْخَلِيفَةُ فِي الْأَهْلِ، اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الضُّبْنَةِ فِي السَّفَرِ، وَالْكَآبَةِ فِي الْمُنْقَلَبِ، اللَّهُمَّ اقْبِضْ لَنَا الْأَرْضَ، وَهَوِّنْ عَلَيْنَا السَّفَرَ». [راجع: ٢٣١١]

تخريج: حسن لغيره، وهذا إسناد ضعيف، ورواية سماك عن عكرمة مضطربة.

2724. It was narrated from Ibn 'Abbas (ﷺ) that the Prophet (ﷺ) turned to face Uhud and said: "By the One in Whose hand is my

٢٧٢٤- حَدَّثَنَا عَفَّانُ وَأَبُو سَعِيدٍ الْمَعْنَى قَالَا: حَدَّثَنَا ثَابِتٌ: حَدَّثَنَا هِلَالُ بْنُ خَبَّابٍ عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ

soul, I would not like Uhud to be turned into gold for the family of Muhammad and I spend it for the sake of Allah, and leave behind two dinars of it the day I die, except two dinars that I set aside to pay off debts, if there are any." Then he died, and he did not leave behind any dinars or dirhams, or any slaves, male or female; and he left behind his shield which was being held in pledge by a Jewish man for thirty *sa's* of barley.

Comments: [Its *isnad* is *qawi*]

الْتَفَتَ إِلَى أُحُدٍ، فَقَالَ: «وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ، مَا يَسُرُّنِي أَنَّ أُحُدًا يُحَوَّلُ لِآلِ مُحَمَّدٍ ذَهَبًا أُنْفِقُهُ فِي سَبِيلِ اللَّهِ، أَمُوتُ يَوْمَ أَمُوتُ أَدَعُ مِنْهُ دِينَارَيْنِ، إِلَّا دِينَارَيْنِ أُعِدُّهُمَا لِدَيْنٍ إِنْ كَانَ» فَمَاتَ، وَمَا تَرَكَ دِينَارًا وَلَا دِرْهَمًا، وَلَا عَبْدًا وَلَا وَلِيدَةً، وَتَرَكَ دِرْعَهُ مَرْهُونَةً عِنْدَ يَهُودِيٍّ عَلَى ثَلَاثِينَ صَاعًا مِنْ شَعِيرٍ. [انظر: ٢٧٤٣، وراجع: ٢١٠٩]

تخريج: إسناده قوي.

2725. It was narrated from Ibn 'Abbas (ﷺ) that the Prophet (ﷺ) used to pray *Witr* with three (*rak'ahs*), reciting "*Sabbihisma Rabbikal-A'la* (Glorify the Name of your Lord, the Most High) [al-A'la 87], "*Qul ya ayyuhal-kafiroon* (Say (O Muhammad (ﷺ)) to these *Mushrikoon* and *Kafiroon*): O *Al-Kafiroon* (disbelievers)" [al-Kafiroon 109] and "*Qul Huwallahu Ahad* (Say (O Muhammad (ﷺ)): "He is Allah, (the) One)" [al-Ikhlas 112].

Comments: [*Saheeh*]

٢٧٢٥- حَدَّثَنَا حُسَيْنُ بْنُ مُحَمَّدٍ وَأَبُو أَحْمَدَ الزُّبَيْرِيُّ قَالَا: حَدَّثَنَا شَرِيكٌ وَحَجَّاجٌ قَالَا: حَدَّثَنَا شَرِيكٌ عَنْ أَبِي إِسْحَاقَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُوتِرُ بِثَلَاثٍ: ﴿سَبِّحِ ٱسْمَ رَبِّكَ ٱلْأَعْلَى﴾، وَ﴿قُلْ يَٰٓأَيُّهَا ٱلْكَٰفِرُونَ﴾، وَ﴿قُلْ هُوَ ٱللَّهُ أَحَدٌ﴾. [راجع: ٢٧٢٠]

تخريج: صحيح، شريك سيء الحفظ، لكنه توبع.

2726. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) used to pray *Witr* with three (*rak'ahs*)... and he narrated a similar report.

Comments: [Its *isnad* is *saheeh*]

٢٧٢٦- حَدَّثَنَا خَلَفُ بْنُ الْوَلِيدِ قَالَ: حَدَّثَنَا إِسْرَائِيلُ عَنْ أَبِي إِسْحَاقَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُوتِرُ بِثَلَاثٍ.. فَذَكَرَ مِثْلَهُ. [راجع ما قبله]

تخريج: إسناده صحيح.

2727. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) said: "Kill the one who does it and the one to whom

٢٧٢٧- حَدَّثَنَا أَبُو الْقَاسِمِ بْنُ أَبِي الزِّنَادِ قَالَ: أَخْبَرَنِي ابْنُ أَبِي حَبِيبَةَ عَنْ دَاوُدَ بْنِ

it is done," referring to the action of the people of Loot, "and the animal and the one who has intercourse with an animal, and the one who has intercourse with a *mahram*, kill him."

Comments: [Its *isnad* is *da'eef* because Ibn Abu Habeebah is *da'eef*]

الْحُصَيْنِ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «اقْتُلُوا الْفَاعِلَ وَالْمَفْعُولَ بِهِ، فِي عَمَلِ قَوْمِ لُوطٍ، وَالْبَهِيمَةَ وَالْوَاقِعَ عَلَى الْبَهِيمَةِ، وَمَنْ وَقَعَ عَلَى ذَاتِ مَحْرَمٍ فَاقْتُلُوهُ». [انظر: ٢٧٣٢]

تخريج: إسناده ضعيف، لضعف ابن أبي حبيبة وداود بن الحصين غير ثقة عن عكرمة. والجملة الثالثة لها شاهد من حديث البراء بن عازب بإسناد حسن.

2728. It was narrated that Ibn 'Abbas (ﷺ) said: When the Messenger of Allah (ﷺ) sent out his army, he would say: "Go out in the Name of Allah, fighting for the sake of Allah those who disbelieve in Allah. Do not be treacherous, do not steal from the war booty, do not mutilate (the enemy slain), and do not kill children or those who dwell in hermitages (i.e., monks)."

Comments: [*Saheeh* because of corroborating evidence; this is a *da'eef isnad* because of the weakness of Ibn Abu Habeebah]

٢٧٢٨- حَدَّثَنَا أَبُو الْقَاسِمِ بْنُ أَبِي الزِّنَادِ قَالَ: أَخْبَرَنِي ابْنُ أَبِي حَبِيبَةَ عَنْ دَاوُدَ بْنِ الْحُصَيْنِ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا بَعَثَ جُيُوشَهُ قَالَ: «اخْرُجُوا بِسْمِ اللَّهِ تُقَاتِلُونَ فِي سَبِيلِ اللَّهِ مَنْ كَفَرَ بِاللَّهِ، لَا تَغْدِرُوا، وَلَا تَغُلُّوا، وَلَا تُمَثِّلُوا، وَلَا تَقْتُلُوا الْوِلْدَانَ، وَلَا أَصْحَابَ الصَّوَامِعِ». [راجع: ١٩٦٧، ٢٣١٦]

تخريج: صحيح لغيره، وهذا إسناد ضعيف، لضعف ابن أبي حبيبة وداود بن الحصين ضعيف عن عكرمة.

2729. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) used to teach us in the event of fever or pain to recite: "In the Name of Allah the Great, I seek refuge with Allah the Almighty from the evil of a vein gushing with blood and the evil of the heat of the Fire."

Comments: [Its *isnad* is *da'eef* like the previous report]

٢٧٢٩- حَدَّثَنَا أَبُو الْقَاسِمِ قَالَ: أَخْبَرَنِي ابْنُ أَبِي حَبِيبَةَ عَنْ دَاوُدَ بْنِ الْحُصَيْنِ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُعَلِّمُنَا مِنَ الْحُمَّى وَالْأَوْجَاعِ: «بِسْمِ اللَّهِ الْكَبِيرِ، أَعُوذُ بِاللَّهِ الْعَظِيمِ، مِنْ شَرِّ عِرْقٍ نَعَّارٍ، وَمِنْ شَرِّ حَرِّ النَّارِ».

تخريج: إسناده ضعيف كسابقه.

7230. It was narrated from Ibn 'Abbas (ﷺ) that a platter of *thareed* was brought to the Prophet (ﷺ) and he said: "Eat from the edges and do not eat from the middle, for the *barakah* descends in the middle."

Comments: [Its *isnad* is *hasan*]

٢٧٣٠- حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ سَعِيدِ ابْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ ﷺ أُتِيَ بِقَصْعَةٍ مِنْ ثَرِيدٍ، فَقَالَ: «كُلُوا مِنْ حَوْلِهَا، وَلَا تَأْكُلُوا مِنْ وَسَطِهَا، فَإِنَّ الْبَرَكَةَ تَنْزِلُ فِي وَسَطِهَا». [راجع: ٢٤٣٩]

تخريج: إسناده حسن.

2731. It was narrated from Ibn 'Abbas (ﷺ) that on the Day of Sacrifice, the Messenger of Allah (ﷺ) was asked about a man who shaved his head before stoning the *Jamrah*, or offered a sacrifice, and other cases of doing one ritual before or after another, and the Messenger of Allah (ﷺ) would say: "No problem, no problem."

Comments: [A *saheeh hadeeth*; this is a *hasan isnad*]

٢٧٣١- حَدَّثَنَا رَوْحٌ: حَدَّثَنَا هِشَامٌ عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ سُئِلَ يَوْمَ النَّحْرِ عَنْ رَجُلٍ حَلَقَ قَبْلَ أَنْ يَرْمِيَ، أَوْ نَحَرَ، أَوْ ذَبَحَ، وَأَشْبَاهِ هَذَا فِي التَّقْدِيمِ وَالتَّأْخِيرِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَا حَرَجَ، لَا حَرَجَ». [راجع: ١٨٥٧]

تخريج: حديث صحيح، وهذا إسناد حسن.

2732. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) said: "Whoever you find doing the action of the people of Loot, kill the one who does it and the one to whom it is done."

Comments: [*Da'eef*]

٢٧٣٢- حَدَّثَنَا أَبُو سَلَمَةَ الْخُزَاعِيُّ قَالَ: أَخْبَرَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ عَنْ عَمْرِو بْنِ أَبِي عَمْرٍو، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ وَجَدْتُمُوهُ يَعْمَلُ عَمَلَ قَوْمِ لُوطٍ، فَاقْتُلُوا الْفَاعِلَ وَالْمَفْعُولَ بِهِ». [راجع: ٢٧٢٧]

تخريج: ضعيف، وهذا الحديث من منكرات عمرو بن أبي عمرو.

2733. It was narrated from Ibn 'Abbas (ﷺ) that he said concerning the one who has intercourse with an animal: Kill the one who does it and the one to whom it is done.

٢٧٣٣- حَدَّثَنَا عَبْدُ الْوَهَّابِ قَالَ: أَخْبَرَنَا عَبَّادُ بْنُ مَنْصُورٍ عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا: أَنَّهُ قَالَ فِي الَّذِي يَأْتِي

الْبَهِيمَةَ: اقْتُلُوا الْفَاعِلَ وَالْمَفْعُولَ بِهِ.
[راجع: ٢٤٢٠]

تخريج: إسناده ضعيف، عباد بن منصور ضعيف،لسوء حفظه، وتدليسه، وتغيره.

Comments: [Its *isnad* is *da'eef*]

٢٧٣٤- حَدَّثَنِي حُجَيْنُ بْنُ الْمُثَنَّى: حَدَّثَنَا إِسْرَائِيلُ عَنْ عَبْدِ الْأَعْلَى، عَنِ ابْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَجُلًا مِنَ الْأَنْصَارِ وَقَعَ فِي أَبٍ لِلْعَبَّاسِ كَانَ فِي الْجَاهِلِيَّةِ، فَلَطَمَهُ الْعَبَّاسُ، فَجَاءَ قَوْمُهُ، فَقَالُوا وَاللَّهِ لَنَلْطِمَنَّهُ كَمَا لَطَمَهُ. فَلَبِسُوا السِّلَاحَ، فَبَلَغَ ذَلِكَ رَسُولَ اللَّهِ ﷺ، فَصَعِدَ الْمِنْبَرَ، فَقَالَ: «أَيُّهَا النَّاسُ، أَيُّ أَهْلِ الْأَرْضِ أَكْرَمُ عَلَى اللَّهِ؟» قَالُوا: أَنْتَ. قَالَ: فَإِنَّ الْعَبَّاسَ مِنِّي، وَأَنَا مِنْهُ، فَلَا تَسُبُّوا أَمْوَاتَنَا فَتُؤْذُوا أَحْيَاءَنَا» فَجَاءَ الْقَوْمُ، فَقَالُوا: يَا رَسُولَ اللَّهِ، نَعُوذُ بِاللَّهِ مِنْ غَضَبِكَ.

تخريج: إسناده ضعيف، عبدالأعلى ضعيف، والنهي عن سب الأموات ثابت من حديث عائشة وغيرها.

2734. It was narrated from Ibn 'Abbas (ﷺ) that an Ansari man insulted one of the forefathers of al-'Abbas who lived at the time of Jahiliyyah, and al-'Abbas slapped him. His people came and said: By Allah we will certainly slap him [al-'Abbas] as he slapped him [our man], and they took up arms. News of that reached the Messenger of Allah (ﷺ), so he ascended the *minbar* and said: "O people, who among the people of this world is dearest to Allah?' They said: You are. He said: "al-'Abbas is of me and I am of him, so do not revile our dead lest you offend our living." The people came and said: O Messenger of Allah, we seek refuge with Allah from your anger.

Comments: [Its *isnad* is *da'eef*]

٢٧٣٥- حَدَّثَنَا رَوْحٌ: حَدَّثَنَا (١/ ٣٠١) شُعْبَةُ قَالَ: سَمِعْتُ سُلَيْمَانَ عَنْ مُجَاهِدٍ: أَنَّ النَّاسَ كَانُوا يَطُوفُونَ بِالْبَيْتِ، وَابْنُ عَبَّاسٍ جَالِسٌ مَعَهُ مِحْجَنٌ، فَقَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱتَّقُواْ ٱللَّهَ حَقَّ تُقَاتِهِۦ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُم مُّسْلِمُونَ﴾ (آل عمران: ١٠٢) وَلَوْ أَنَّ قَطْرَةً مِنَ الزَّقُّومِ قُطِرَتْ، لَأَمَرَّتْ عَلَى أَهْلِ الْأَرْضِ عَيْشَهُمْ، فَكَيْفَ مَنْ لَيْسَ لَهُمْ طَعَامٌ إِلَّا الزَّقُّومُ؟». [انظر: ٣١٣٦]

2735. It was narrated from Mujahid that the people were circumambulating the Ka'bah and Ibn 'Abbas (ﷺ) was sitting and had a crooked stick with him. The Messenger of Allah (ﷺ) said: "O you who believe! Fear Allah (by doing all that He has ordered and by abstaining from all that He has forbidden) as He should be feared. (Obey Him, be thankful to Him, and remember Him always,) and die not except in a state of Islam [as Muslims (with complete submission to Allah)]" [Al 'Imran

تخريج: إسناده صحيح.

3:102]. [Then he said:] "If a drop of *Zaqqoom* were to be dropped on the earth, it would make the lives of the people of this world bitter, so how about those who have no food other than *az-Zaqqoom*?"

Comments: [Its *isnad* is *saheeh* according to the conditions of al-Bukhari and Muslim]

٢٧٣٦- حَدَّثَنَا رَوْحٌ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ عَلِيِّ بْنِ زَيْدٍ، عَنْ يُوسُفَ بْنِ مِهْرَانَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَا مِنْ أَحَدٍ مِنَ النَّاسِ إِلَّا وَقَدْ أَخْطَأَ، أَوْ هَمَّ بِخَطِيئَةٍ، لَيْسَ يَحْيَى بْنَ زَكَرِيَّا». [انظر: ٢٩٤٣، وراجع: ٢٢٩٤]

2736. It was narrated from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) said: "There is no one among the people who has not sinned or thought of sinning, except Yahya bin Zakariya."

Comments: [Its *isnad* is *da'eef*]

تخريج: إسناده ضعيف، لضعف علي بن زيد ولين يوسف بن مهران.

٢٧٣٧- حَدَّثَنَا يَحْيَى بْنُ حَمَّادٍ قَالَ: أَخْبَرَنَا أَبُو عَوَانَةَ عَنْ أَبِي بِشْرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: وَاللَّهِ مَا صَامَ رَسُولُ اللَّهِ ﷺ شَهْرًا كَامِلًا قَطُّ، غَيْرَ رَمَضَانَ، وَكَانَ إِذَا صَامَ، صَامَ حَتَّى يَقُولَ الْقَائِلُ: وَاللَّهِ لَا يُفْطِرُ، وَيُفْطِرُ إِذَا أَفْطَرَ، حَتَّى يَقُولَ الْقَائِلُ: وَاللَّهِ لَا يَصُومُ. [انظر: ٢٩٤٧، وراجع: ١٩٩٨]

2737. It was narrated that Ibn 'Abbas (ﷺ) said: By Allah, the Messenger of Allah (ﷺ) did not fast any month in full except Ramadan. When he fasted, he would fast until one would think, By Allah, he will never stop fasting. And he would refrain from fasting until one would think, By Allah, he will never fast.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1971) and Muslim (1157)]

تخريج: إسناده صحيح، خ: (١٩٧١). م: (١١٥٧).

٢٧٣٨- حَدَّثَنَا يَحْيَى بْنُ أَبِي بُكَيْرٍ: حَدَّثَنَا حَسَنُ ابْنُ صَالِحٍ عَنْ سِمَاكٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَقُصُّ شَارِبَهُ، وَكَانَ أَبُوكُمْ إِبْرَاهِيمُ مِنْ قَبْلِهِ يَقُصُّ شَارِبَهُ.

2738. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) used to trim his moustache and your father Ibraheem used to trim his moustache before him.

Comments: [Its *isnad* is *da'eef*]

تخريج: إسناده ضعيف، سماك عن عكرمة مضطرب الحديث.

٢٧٣٩- حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ: حَدَّثَنَا هِشَامٌ - يَعْنِي الدَّسْتُوَائِيَّ - عَنْ أَيُّوبَ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ قَالَ: «لَا تَفْتَخِرُوا بِآبَائِكُمُ الَّذِينَ مُوِّتُوا فِي الْجَاهِلِيَّةِ، فَوَالَّذِي نَفْسِي بِيَدِهِ، لَمَا يُدَهْدِهُ الْجُعَلُ بِمَنْخَرَيْهِ، خَيْرٌ مِنْ آبَائِكُمُ الَّذِينَ مُوِّتُوا فِي الْجَاهِلِيَّةِ».

تخريج: إسناده صحيح.

2739. It was narrated from Ibn 'Abbas (ﷺ) that the Prophet (ﷺ) said: "Do not boast about your forefathers who died during the time of Jahiliyyah, for by the One in Whose hand is my soul, what the dung beetle rolls with its nose is better than your forefathers who died in Jahiliyyah."

Comments: [Its *isnad* is *saheeh*]

٢٧٤٠- حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ قَالَ: حَدَّثَنَا أَبُو بَكْرٍ النَّهْشَلِيُّ عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ يَحْيَى بْنِ الْجَزَّارِ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ كَانَ يُوتِرُ بِثَلَاثٍ. [راجع: ٢٧١٤]

2740. It was narrated from Ibn 'Abbas (ﷺ) that the Prophet (ﷺ) used to pray *Witr* with three *rak'ahs*.

Comments: [*Saheeh*]

تخريج: صحيح، وقد اضطرب فيه على يحيى بن الجزار، فروى عنه عن ابن عباس، وأخرى عن أم سلمة، وثالثة عن عائشة.

٢٧٤١- حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ أَبُو دَاوُدَ قَالَ: أَخْبَرَنَا شَرِيكٌ عَنْ سِمَاكٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَجُلًا قَالَ: يَا رَسُولَ اللَّهِ، الْحَجُّ كُلَّ عَامٍ؟ فَقَالَ: «بَلْ حَجَّةٌ عَلَى كُلِّ إِنْسَانٍ، وَلَوْ قُلْتُ: نَعَمْ، كُلَّ عَامٍ، لَكَانَ كُلَّ عَامٍ». [راجع: ٢٦٦٣]

2741. It was narrated from Ibn 'Abbas (ﷺ) that a man said: O Messenger of Allah, is *Hajj* every year? He said: "Rather it is one *Hajj* required of each person. If I said yes, it would be (obligatory) every year."

Comments: [A *saheeh hadeeth;* this is a *da'eef isnad*]

تخريج: حديث صحيح، وهذا إسناد ضعيف، شريك سيء الحفظ لكنه توبع.وسماك في روايته عن عكرمة اضطراب.

٢٧٤٢- حَدَّثَنَا عَبْدُ الصَّمَدِ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُسْلِمٍ: حَدَّثَنَا يَزِيدُ عَنْ مِقْسَمٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «أُعْطِيتُ خَمْسًا لَمْ يُعْطَهُنَّ نَبِيٌّ قَبْلِي، وَلَا

2742. It was narrated from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) said: "I have been given five things that were not given to any Prophet before me, and I do not say that to boast. I

أَقُولُهُنَّ فَخْرًا: بُعِثْتُ إِلَى النَّاسِ كَافَّةً، الْأَحْمَرِ وَالْأَسْوَدِ، وَنُصِرْتُ بِالرُّعْبِ مَسِيرَةَ شَهْرٍ، وَأُحِلَّتْ لِيَ الْغَنَائِمُ، وَلَمْ تَحِلَّ لِأَحَدٍ قَبْلِي، وَجُعِلَتْ لِي الْأَرْضُ مَسْجِدًا وَطَهُورًا، وَأُعْطِيتُ الشَّفَاعَةَ، فَأَخَّرْتُهَا لِأُمَّتِي، فَهِيَ لِمَنْ لَا يُشْرِكُ بِاللَّهِ شَيْئًا». [راجع: ٢٢٥٦]

تخريج: حسن، وهذا إسناد ضعيف، لضعف يزيد.

have been sent to all people, the red and the black; I have been supported with fear the distance of one month's travel; war booty has been permitted to me, and it was not permitted to anyone before me; the earth has been made a place of prostration and a means of purification for me; and I have been given the (blessing of) intercession, but I have delayed it for my *ummah*, and it will be for those who do not associate anything with Allah.

Comments: [*Hasan*; this is a *da'eef isnad*]

٢٧٤٣- حَدَّثَنَا عَبْدُ الصَّمَدِ: حَدَّثَنَا ثَابِتٌ: حَدَّثَنَا هِلَالٌ عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ نَظَرَ إِلَى أُحُدٍ فَقَالَ: «وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ، مَا يَسُرُّنِي أَنَّ أُحُدًا لِآلِ مُحَمَّدٍ ذَهَبًا أُنْفِقُهُ فِي سَبِيلِ اللَّهِ، أَمُوتُ يَوْمَ أَمُوتُ وَعِنْدِي مِنْهُ دِينَارَانِ، إِلَّا أَنْ أُعِدَّهُمَا لِدَيْنٍ». قَالَ: فَمَاتَ وَمَا تَرَكَ دِينَارًا وَلَا دِرْهَمًا، وَلَا عَبْدًا وَلَا وَلِيدَةً، وَتَرَكَ دِرْعَهُ رَهْنًا عِنْدَ يَهُودِيٍّ بِثَلَاثِينَ صَاعًا مِنْ شَعِيرٍ. [راجع: ٢٧٢٤]

تخريج: إسناده صحيح.

2743. It was narrated from Ibn 'Abbas (ﷺ) that the Prophet (ﷺ) looked at Uhud and said: "By the One in Whose hand is the soul of Muhammad, I would not like Uhud to be turned to gold for the family of Muhammad and I spend it for the sake of Allah, then on the day I die I have two dinars left of it, unless I have set them aside to pay debts." Then he died and he did not leave behind dinars or dirhams, or male or female slaves; he left behind his shield which was held in pledge with a Jewish man for thirty *sa's* of barley.

Comments: [Its *isnad* is *saheeh*]

٢٧٤٤- حَدَّثَنَا عَبْدُ الصَّمَدِ وَأَبُو سَعِيدٍ وَعَفَّانُ قَالُوا: حَدَّثَنَا ثَابِتٌ: حَدَّثَنَا هِلَالٌ عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ دَخَلَ عَلَيْهِ عُمَرُ، وَهُوَ عَلَى حَصِيرٍ قَدْ أَثَّرَ فِي جَنْبِهِ، فَقَالَ: يَا نَبِيَّ اللَّهِ، لَوِ اتَّخَذْتَ فِرَاشًا

2744. It was narrated from Ibn 'Abbas (ﷺ) that 'Umar entered upon the Messenger of Allah (ﷺ), when he was lying on a reed mat that had left marks on his side, and he said: O Prophet of Allah, why don't you have furnishings that are more comfortable than

this? He said: "What do I have to do with this world? The likeness of me and this world is that of a rider who travels on a summer day, then seeks shade beneath a tree for a while during the day, then he moves on and leaves it."

Comments: [Its *isnad* is *saheeh*]

أَوْثَرَ مِنْ هَذَا؟ فَقَالَ: مَا لِي وَلِلدُّنْيَا؟ مَا مَثَلِي وَمَثَلُ الدُّنْيَا، إِلَّا كَرَاكِبٍ سَارَ فِي يَوْمٍ صَائِفٍ، فَاسْتَظَلَّ تَحْتَ شَجَرَةٍ سَاعَةً مِنْ نَهَارٍ، ثُمَّ رَاحَ وَتَرَكَهَا».

تخريج: إسناده صحيح.

2745. It was narrated that Ibn 'Abbas (ﷺ) said: The Prophet (ﷺ) fought an enemy, and he did not finish with them until he delayed *'Asr* until after its time had passed. When he realized that, he said: "O Allah, those who kept us from the middle prayer, fill their houses with fire and fill their graves with fire," and words to that effect.

Comments: [Its *isnad* is *saheeh*]

٢٧٤٥- حَدَّثَنَا عَبْدُ الصَّمَدِ: حَدَّثَنَا ثَابِتٌ: حَدَّثَنَا هِلَالٌ عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَاتَلَ النَّبِيُّ ﷺ عَدُوًّا، فَلَمْ يَفْرُغْ مِنْهُمْ حَتَّى أَخَّرَ الْعَصْرَ عَنْ وَقْتِهَا، فَلَمَّا رَأَى ذَلِكَ قَالَ: «اللَّهُمَّ مَنْ حَبَسَنَا عَنِ الصَّلَاةِ الْوُسْطَى، فَامْلَأْ بُيُوتَهُمْ نَارًا، وَامْلَأْ قُبُورَهُمْ نَارًا» وَنَحْوَ ذَلِكَ. [راجع: ٥٩١]

تخريج: إسناده صحيح.

2746. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) prayed *Qunoot* every day for an entire month, at *Zuhr, 'Asr, Maghrib, 'Isha'* and *Fajr*, at the end of every prayer. When he said, *"Sami'allahu liman hamidah"* in the final *rak'ah*, he would pray against them, against a clan of Banu Sulaim, against Ri'l, Dhakwan and 'Usayyah, and those who were behind him would say *Ameen*. He sent (envoys) to them, to call them to Islam, and they killed them. 'Affan said in his *hadeeth*: And 'Ikrimah said: This was the beginning of *Qunoot*.

Comments: [Its *isnad* is *saheeh*]

٢٧٤٦- حَدَّثَنَا عَبْدُ الصَّمَدِ وَعَفَّانُ قَالَا: حَدَّثَنَا ثَابِتٌ: حَدَّثَنَا هِلَالٌ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَنَتَ رَسُولُ اللَّهِ ﷺ شَهْرًا مُتَتَابِعًا فِي الظُّهْرِ، وَالْعَصْرِ، وَالْمَغْرِبِ، وَالْعِشَاءِ، وَالصُّبْحِ، فِي دُبُرِ كُلِّ صَلَاةٍ، إِذَا قَالَ: سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ،(١/ ٣٠٢) مِنَ الرَّكْعَةِ الْأَخِيرَةِ، يَدْعُو عَلَيْهِمْ، عَلَى حَيٍّ مِنْ بَنِي سُلَيْمٍ، عَلَى رِعْلٍ وَذَكْوَانَ وَعُصَيَّةَ، وَيُؤَمِّنُ مَنْ خَلْفَهُ، أَرْسَلَ إِلَيْهِمْ يَدْعُوهُمْ إِلَى الْإِسْلَامِ، فَقَتَلُوهُمْ. قَالَ عَفَّانُ فِي حَدِيثِهِ: قَالَ: وَقَالَ عِكْرِمَةُ: هَذَا كَانَ مِفْتَاحَ الْقُنُوتِ.

تخريج: إسناده صحيح.

2747. It was narrated from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) forbade every animal that has fangs and every bird that has talons.

Comments: [Its *isnad* is *saheeh,* Muslim (1934)]

٢٧٤٧- حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ: حَدَّثَنَا أَبُو عَوَانَةَ: حَدَّثَنَا الْحَكَمُ وَأَبُو بِشْرٍ عَنْ مَيْمُونِ ابْنِ مِهْرَانَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنْ كُلِّ ذِي نَابٍ مِنَ السِّبَاعِ، وَكُلِّ ذِي مِخْلَبٍ مِنَ الطَّيْرِ. [راجع: ٢١٩٢]

تخريج: إسناده صحيح. م: (١٩٣٤).

2748. It was narrated from Ibn 'Abbas that the Messenger of Allah (ﷺ) used to say: "O Allah, to You have I submitted, in You have I believed, in You have I put my trust, to You have I turned in repentance, with Your help have I fought my adversaries. I seek refuge in Your glory - there is no god but You - from Your sending me astray, for You are the Ever-Living Who does not die, but jinn and men die."

Comments: [Its *isnad* is *saheeh,* al-Bukhari (7383) and Muslim (2717)]

٢٧٤٨- حَدَّثَنَا عَبْدُ الصَّمَدِ: حَدَّثَنَا أَبِي: حَدَّثَنَا حُسَيْنٌ: حَدَّثَنَا ابْنُ بُرَيْدَةَ قَالَ: حَدَّثَنِي يَحْيَى بْنُ يَعْمَرَ عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَقُولُ: «اللَّهُمَّ لَكَ أَسْلَمْتُ، وَبِكَ آمَنْتُ، وَعَلَيْكَ تَوَكَّلْتُ، وَإِلَيْكَ أَنَبْتُ، وَبِكَ خَاصَمْتُ، أَعُوذُ بِعِزَّتِكَ، لَا إِلَهَ إِلَّا أَنْتَ، أَنْ تُضِلَّنِي، أَنْتَ الْحَيُّ الَّذِي لَا تَمُوتُ، وَالْجِنُّ وَالْإِنْسُ يَمُوتُونَ».

تخريج: إسناده صحيح. خ: (٧٣٨٣)، م: (٢٧١٧).

2749. It was narrated that Ibn 'Abbas (ﷺ) said: Dimad al-Azdi came to Makkah and saw the Messenger of Allah (ﷺ), and some young boys were following him (Dimad). He said: O Muhammad, I am suffering from possession. The Messenger of Allah (ﷺ) said: "Praise be to Allah, we seek His help and forgiveness, and we seek refuge with Allah from the evil of our own selves. Whomsoever Allah guides, none can send astray and whomsoever He sends astray, none can guide. I bear witness that

٢٧٤٩- حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا حَفْصُ ابْنُ غِيَاثٍ: حَدَّثَنَا دَاوُدُ بْنُ أَبِي هِنْدٍ عَنْ عَمْرِو بْنِ سَعِيدٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَدِمَ ضِمَادٌ الْأَزْدِيُّ مَكَّةَ، فَرَأَى رَسُولَ اللَّهِ ﷺ وَغِلْمَانٌ يَتْبَعُونَهُ، فَقَالَ: يَا مُحَمَّدُ، إِنِّي أُعَالِجُ مِنَ الْجُنُونِ! فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ الْحَمْدَ لِلَّهِ، نَسْتَعِينُهُ وَنَسْتَغْفِرُهُ، وَنَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا مَنْ يَهْدِهِ اللَّهُ، فَلَا مُضِلَّ لَهُ، وَمَنْ يُضْلِلْ فَلَا هَادِيَ لَهُ، وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا

شَرِيكَ لَهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ» قَالَ: فَقَالَ: رُدَّ عَلَيَّ هَذِهِ الْكَلِمَاتِ. قَالَ: ثُمَّ قَالَ: لَقَدْ سَمِعْتُ الشِّعْرَ، وَالْعِيَافَةَ، وَالْكَهَانَةَ، فَمَا سَمِعْتُ مِثْلَ هَذِهِ الْكَلِمَاتِ، لَقَدْ بَلَغْنَ قَامُوسَ الْبَحْرِ، وَإِنِّي أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ. فَأَسْلَمَ فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ حِينَ أَسْلَمَ: «عَلَيْكَ وَعَلَى قَوْمِكَ؟» قَالَ: فَقَالَ: نَعَمْ، عَلَيَّ وَعَلَى قَوْمِي. قَالَ: فَمَرَّتْ سَرِيَّةٌ مِنْ أَصْحَابِ النَّبِيِّ ﷺ بَعْدَ ذَلِكَ بِقَوْمِهِ، فَأَصَابَ بَعْضُهُمْ مِنْهُمْ شَيْئًا؛ إِدَاوَةً أَوْ غَيْرَهَا، فَقَالُوا: هَذِهِ مِنْ قَوْمِ ضِمَادٍ، رُدُّوهَا. قَالَ: فَرَدُّوهَا. [انظر: ٣٢٧٥]

تخريج: إسناده صحيح. م: (٨٦٨).

there is no god but Allah alone, with no partner or associate, and I bear witness that Muhammad is His slave and Messenger." He said: Repeat these words to me. Then he said: I have heard poetry, geomancy and sorcery, but I have never heard anything like these words. They are so eloquent that they are like the middle of the sea (in beauty). And I bear witness that there is no god but Allah, and I bear witness that Muhammad is His slave and Messenger. He became Muslim, and the Messenger of Allah (ﷺ) said when he became Muslim: "On your behalf and on behalf of your people?" He said: Yes, on my behalf and on behalf of my people. Then after that, an expedition of the Prophet's Companions passed by his people, and some of them took something from them, a vessel or something else. They said: This is from Dimad's people; give it back. So they gave it back.

Comments: [Its *isnad* is *saheeh,* Muslim (868)]

٢٧٥٠- حَدَّثَنَا أَبُو جَعْفَرٍ الْمَدَائِنِيُّ قَالَ: أَخْبَرَنَا عَبَّادُ بْنُ الْعَوَّامِ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ: حَدَّثَنَا حُسَيْنُ بْنُ عَبْدِ اللَّهِ عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: جَاءَتْ أُمُّ الْفَضْلِ ابْنَةُ الْحَارِثِ بِأُمِّ حَبِيبَةَ بِنْتِ عَبَّاسٍ، فَوَضَعَتْهَا فِي حِجْرِ رَسُولِ اللَّهِ ﷺ، فَبَالَتْ، فَاخْتَلَجَتْهَا أُمُّ الْفَضْلِ، ثُمَّ لَكَمَتْ بَيْنَ كَتِفَيْهَا، ثُمَّ اخْتَلَجَتْهَا، فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَعْطِينِي قَدَحًا مِنْ مَاءٍ» فَصَبَّهُ عَلَى مَبَالِهَا،

2750. It was narrated that Ibn 'Abbas (ﷺ) said: Ummul-Fadl, the daughter of al-Harith brought Umm Habeebah bint 'Abbas and put her in the lap of the Messenger of Allah (ﷺ), and she (the child) urinated. Ummul-Fadl snatched her up and smacked her between her shoulders, then she took her away. The Messenger of Allah (ﷺ) said: "Give me a cup of water." And he poured it over the spot where she had urinated, then he said: "Pour water over the urine [on the ground]."

ثُمَّ قَالَ: «أَسْلِكُوا الْمَاءَ فِي سَبِيلِ الْبَوْلِ».
[راجع: ٥٦٣]

تخريج: إسناده ضعيف، حسين بن عبدالله ضعيف.

Comments: [Its *isnad* is *da'eef*]

٢٧٥١- حَدَّثَنَا حَجَّاجٌ قَالَ: قَالَ ابْنُ جُرَيْجٍ: أَخْبَرَنِي زِيَادٌ: أَنَّ قَزَعَةَ مَوْلًى لِعَبْدِ الْقَيْسِ أَخْبَرَهُ: أَنَّهُ سَمِعَ عِكْرِمَةَ مَوْلَى ابْنِ عَبَّاسٍ يَقُولُ: قَالَ ابْنُ عَبَّاسٍ: صَلَّيْتُ إِلَى جَنْبِ النَّبِيِّ ﷺ وَعَائِشَةُ خَلْفَنَا تُصَلِّي مَعَنَا، وَأَنَا إِلَى جَنْبِ النَّبِيِّ ﷺ أُصَلِّي مَعَهُ.

تخريج: صحيح لغيره، وهذا إسناد حسن.

2751. 'Ikrimah the freed slave of Ibn 'Abbas (ﷺ) said: Ibn 'Abbas (ﷺ) said: I prayed beside the Prophet (ﷺ). 'A'ishah was behind us, praying with us, and I was beside the Prophet (ﷺ), praying with him.

Comments: [*Saheeh,* because of corroborating evidence; this is a *hasan isnad*]

٢٧٥٢- حَدَّثَنَا أَسْوَدُ: حَدَّثَنَا أَيُّوبُ بْنُ عُتْبَةَ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ عَنْ بَيْعِ الْغَرَرِ. [راجع: ٩٣٧]

قَالَ أَيُّوبُ: وَفَسَّرَ يَحْيَى بَيْعَ الْغَرَرِ، قَالَ: إِنَّ مِنَ الْغَرَرِ ضَرْبَةَ الْغَائِصِ، وَبَيْعُ الْغَرَرِ الْعَبْدُ الْآبِقُ، وَبَيْعُ الْبَعِيرِ الشَّارِدِ. وَبَيْعُ الْغَرَرِ مَا فِي بُطُونِ الْأَنْعَامِ، وَبَيْعُ الْغَرَرِ تُرَابُ الْمَعَادِنِ. وَبَيْعُ الْغَرَرِ مَا فِي ضُرُوعِ الْأَنْعَامِ، إِلَّا بِكَيْلٍ.

تخريج: صحيح لغيره، وهذا إسناد ضعيف، أيوب بن عتبة ضعيف.

2752. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) forbade ambiguous sales. Ayyoob said: Yahya explained ambiguous sales by saying: Ambiguous sales include selling what the diver is going to bring up, selling a rebellious slave, selling a lost camel, selling what is in the wombs of *an'am* animals (camels, cows, sheep), selling metal that is still in its rock, selling what is in the udders, unless it is measured out.

Comments: [*Saheeh* because of corroborating evidence; this is a *da'eef isnad*]

٢٧٥٣- حَدَّثَنَا أَسْوَدُ: حَدَّثَنَا شَرِيكٌ عَنْ أَبِي إِسْحَاقَ، عَنِ التَّمِيمِيِّ، عَنِ ابْنِ عَبَّاسٍ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ سَاجِدًا مُخَوِّيًا، حَتَّى رَأَيْتُ بَيَاضَ إِبْطَيْهِ. [راجع: ٢٤٠٥]

2753. It was narrated that Ibn 'Abbas (ﷺ) said: I saw the Messenger of Allah (ﷺ) prostrating with his arms held away from his body, and I saw the whiteness of his armpits.

Comments: [*Saheeh* because of corroborating evidence]

تخريج: صحيح لغيره، شريك سيء الحفظ لكنه توبع وأربد لم يرو عنه غير أبي إسحاق.

2754. It was narrated that Ibn 'Abbas (ﷺ) said: The *talbiyah* of the Prophet (ﷺ) was: "Here I am, O Allah, here I am. Here I am, You have no partner, here I am. Verily all praise and blessings are Yours, and all sovereignty, You have no partner."

Comments: [*Saheeh* because of corroborating evidence; this is a *da'eef isnad*]

٢٧٥٤- حَدَّثَنَا أَسْوَدُ: حَدَّثَنَا شَرِيكٌ عَنْ أَبِي إِسْحَاقَ، عَنِ الضَّحَّاكِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَتْ تَلْبِيَةُ النَّبِيِّ ﷺ: «لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ، لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ، إِنَّ الْحَمْدَ وَالنِّعْمَةَ لَكَ وَالْمُلْكَ، لَا شَرِيكَ لَكَ. [راجع: ٢٤٠٤]

تخريج: صحيح لغيره. وهذا إسناد ضعيف، شريك سيء الحفظ والضحاك لم يسمع من ابن عباس.

2754. It was narrated that Ibn 'Abbas (ﷺ) said: Some cheese was brought to the Messenger of Allah (ﷺ) during a military campaign and he said: "Where was this made?" They said: In Persia, and we think that there is something from *maitah* [an animal that was not slaughtered properly] in it. He said: "Stick the knife in it, mention the Name of Allah and eat."

Comments: [*Hasan* because of corroborating evidence; this is a *da'eef isnad*]

٢٧٥٥- حَدَّثَنَا أَسْوَدُ: حَدَّثَنَا شَرِيكٌ عَنْ جَابِرٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: أُتِيَ النَّبِيُّ ﷺ بِجُبْنَةٍ فِي غَزَاةٍ، فَقَالَ: «أَيْنَ صُنِعَتْ هَذِهِ؟» فَقَالُوا: بِفَارِسَ، وَنَحْنُ نُرَى أَنَّهُ يُجْعَلُ فِيهَا مَيْتَةٌ. فَقَالَ: «اطْعُنُوا فِيهَا (١/ ٣٠٣) بِالسِّكِّينِ، وَاذْكُرُوا اسْمَ اللَّهِ وَكُلُوا». [راجع: ٢٠٨٠]

ذَكَرَهُ شَرِيكٌ مَرَّةً أُخْرَى، فَزَادَ فِيهِ: فَجَعَلُوا يَضْرِبُونَهَا بِالْعِصِيِّ.

تخريج: حسن لغيره، وهذا إسناد ضعيف، شريك سيء الحفظ وجابر ضعيف.

2456. It was narrated that Ibn 'Abbas (ﷺ) said: 'Umar came to the Prophet (ﷺ) when he was in a storage room of his and said: Peace be upon you, O Messenger of Allah, peace be upon you, may 'Umar come in?

Comments: [Its *isnad* is *saheeh*]

٢٤٥٦- حَدَّثَنَا أَسْوَدُ: حَدَّثَنَا الْحَسَنُ - يَعْنِي ابْنَ صَالِحٍ - عَنْ أَبِيهِ، عَنْ سَلَمَةَ بْنِ كُهَيْلٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: جَاءَ عُمَرُ إِلَى النَّبِيِّ ﷺ وَهُوَ فِي مَشْرُبَةٍ لَهُ، فَقَالَ: السَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ، السَّلَامُ

عَلَيْكَ، أَيَدْخُلُ عُمَرُ؟ [انظر: ٢٩٩٢، وراجع: ٢٢٢]

تخريج: إسناده صحيح.

2757. It was narrated from Ibn 'Abbas (ﷺ) that the Prophet (ﷺ) said: "If you have a dispute concerning the road, then make it seven cubits, then build, and if one neighbour asks another to let him use his wall (as a support), he should let him do so."

Comments: [*Saheeh* because of corroborating evidence; this is a *da'eef isnad*]

٢٧٥٧- حَدَّثَنَا أَسْوَدُ: حَدَّثَنَا شَرِيكٌ عَنْ سِمَاكٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا اخْتَلَفْتُمْ فِي الطَّرِيقِ، فَدَعُوا سَبْعَ أَذْرُعٍ، ثُمَّ ابْنُوا، وَمَنْ سَأَلَهُ جَارُهُ أَنْ يَدْعَمَ عَلَى حَائِطِهِ، فَلْيَدَعْهُ». [راجع: ٢٠٩٨]

تخريج: صحيح لغيره، وهذا إسناد ضعيف، شريك سيء الحفظ لكنه توبع ورواية سماك عن عكرمة مضطربة.

2758. It was narrated that Ibn 'Abbas (ﷺ) said: When the Prophet (ﷺ) conquered Makkah, he stayed there for seventeen days, praying two *rak'ahs* [in the obligatory prayers that are four *rak'ahs* for one who is not travelling].

Comments: [A *saheeh hadeeth;* this is a *da'eef isnad*]

٢٧٥٨- حَدَّثَنَا أَسْوَدُ: حَدَّثَنَا شَرِيكٌ عَنِ ابْنِ الْأَصْبَهَانِيِّ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: لَمَّا فَتَحَ النَّبِيُّ ﷺ مَكَّةَ، أَقَامَ فِيهَا سَبْعَ عَشْرَةَ يُصَلِّي رَكْعَتَيْنِ. [راجع: ١٩٥٨]

تخريج: حديث صحيح، وهذا إسناد ضعيف، شريك سيء الحفظ، لكنه توبع.

2759. It was narrated from Ibn 'Abbas (ﷺ), who attributed it to the Prophet (ﷺ): "If a man's slave woman bears him a child, she becomes free when he dies." Or he said: "after he dies."

Comments: [*Hasan;* this is a *da'eef isnad*]

٢٧٥٩- حَدَّثَنَا أَسْوَدُ: حَدَّثَنَا شَرِيكٌ عَنْ حُسَيْنِ بْنِ عَبْدِ اللَّهِ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ رَفَعَهُ، قَالَ: «مَنْ وَلَدَتْ مِنْهُ أَمَتُهُ، فَهِيَ مُعْتَقَةٌ عَنْ دُبُرٍ مِنْهُ». أَوْ قَالَ: «بَعْدَهُ». [انظر: ٢٩١٠، ٢٩٣٧]

تخريج: حسن، وهذا إسناد ضعيف، شريك سيء الحفظ، لكنه توبع وحسين بن عبدالله ضعيف.

2760. It was narrated that Ibn 'Abbas (ﷺ) said: I saw the Prophet (ﷺ) praying in a single

٢٧٦٠- حَدَّثَنَا أَسْوَدُ: حَدَّثَنَا شَرِيكٌ عَنْ حُسَيْنٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ:

رَأَيْتُ النَّبِيَّ ﷺ يُصَلِّي فِي ثَوْبٍ وَاحِدٍ مُتَوَشِّحًا بِهِ، يَتَّقِي بِفُضُولِهِ بَرْدَ الْأَرْضِ وَحَرَّهَا. [راجع: ٢٣٢٠]

garment, wrapping himself in it, protecting himself in it from the coldness or heat of the ground.

Comments: [*Hasan* because of corroborating evidence; this is a *da'eef isnad*]

تخريج: حسن لغيره، وهذا إسناد ضعيف، شريك سيء الحفظ، وحسين ضعيف.

٢٧٦١- حَدَّثَنَا حَسَنُ بْنُ مُوسَى: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ أَعْرَابِيًّا جَاءَ إِلَى النَّبِيِّ ﷺ، فَتَكَلَّمَ بِكَلَامٍ بَيِّنٍ، فَقَالَ النَّبِيُّ ﷺ: «إِنَّ مِنَ الْبَيَانِ سِحْرًا، وَإِنَّ مِنَ الشِّعْرِ حُكْمًا». [راجع: ٢٤٢٤]

2761. It was narrated from Ibn 'Abbas (ﷺ) that a Bedouin came to the Prophet (ﷺ) and spoke eloquently and the Prophet (ﷺ) said: "In eloquence there is (an impact like that of) magic and in some poetry there is wisdom."

Comments: [*Saheeh* because of corroborating evidence]

تخريج: صحيح لغيره، وهذا إسناد ضعيف، رواية سماك عن عكرمة مضطربة.

٢٧٦٢- حَدَّثَنَا إِسْحَاقُ بْنُ عِيسَى: حَدَّثَنَا يَحْيَى بْنُ سُلَيْمٍ عَنْ عَبْدِ اللَّهِ بْنِ عُثْمَانَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: إِنَّ الْمَلَأَ مِنْ قُرَيْشٍ اجْتَمَعُوا فِي الْحِجْرِ، فَتَعَاقَدُوا بِاللَّاتِ وَالْعُزَّى، وَمَنَاةَ الثَّالِثَةِ الْأُخْرَى، وَنَائِلَةَ وَإِسَافٍ: لَوْ قَدْ رَأَيْنَا مُحَمَّدًا، لَقَدْ قُمْنَا إِلَيْهِ قِيَامَ رَجُلٍ وَاحِدٍ، فَلَمْ نُفَارِقْهُ حَتَّى نَقْتُلَهُ. فَأَقْبَلَتِ ابْنَتُهُ فَاطِمَةُ رَضِيَ اللَّهُ تَعَالَى عَنْهَا تَبْكِي، حَتَّى دَخَلَتْ عَلَى رَسُولِ اللَّهِ ﷺ فَقَالَتْ: هَؤُلَاءِ الْمَلَأُ مِنْ قُرَيْشٍ، قَدْ تَعَاقَدُوا عَلَيْكَ، لَوْ قَدْ رَأَوْكَ، لَقَدْ قَامُوا إِلَيْكَ فَقَتَلُوكَ، فَلَيْسَ مِنْهُمْ رَجُلٌ إِلَّا قَدْ عَرَفَ نَصِيبَهُ مِنْ دَمِكَ. فَقَالَ: «يَا بُنَيَّةُ أَرِينِي وَضُوءًا» فَتَوَضَّأَ، ثُمَّ

2762. It was narrated that Ibn 'Abbas (ﷺ) said: A group of Quraish gathered in the Hijr and swore an oath by al-Lat and al-'Uzza, and by Manat the third one, and Na'ilah and Isaf, [saying]: If we see Muhammad, we will go to him as one man, and will not leave him until we kill him. Then his daughter Fatimah (ﷺ) came weeping, and entered upon the Messenger of Allah (ﷺ) and said: These people of Quraish have sworn an oath against you, that if they see you, they will come to you as one man and kill you, and there is no one among them who will not have a share in your killing. He said: "O my daughter, bring me water for *wudoo'*." Then he did *wudoo'* and entered upon them in the mosque,

دَخَلَ عَلَيْهِمُ الْمَسْجِدَ، فَلَمَّا رَأَوْهُ، قَالُوا: هَا هُوَ ذَا، وَخَفَضُوا أَبْصَارَهُمْ، وَسَقَطَتْ أَذْقَانُهُمْ فِي صُدُورِهِمْ، وَعَقِرُوا فِي مَجَالِسِهِمْ، فَلَمْ يَرْفَعُوا إِلَيْهِ بَصَرًا، وَلَمْ يَقُمْ إِلَيْهِ مِنْهُمْ رَجُلٌ، فَأَقْبَلَ رَسُولُ اللَّهِ ﷺ حَتَّى قَامَ عَلَى رُؤُوسِهِمْ، فَأَخَذَ قَبْضَةً مِنَ التُّرَابِ فَقَالَ: «شَاهَتِ الْوُجُوهُ» ثُمَّ حَصَبَهُمْ بِهَا، فَمَا أَصَابَ رَجُلًا مِنْهُمْ مِنْ ذَلِكَ الْحَصَى حَصَاةٌ إِلَّا قُتِلَ يَوْمَ بَدْرٍ كَافِرًا. [انظر: ٣٤٨٥]

and when they saw him they said: Here he is. Then they lowered their gaze, i.e., fell asleep, and their chins sunk onto their chests. They stayed where they were and did not look up at him, and the Messenger of Allah (ﷺ) came and stood over them. He took a handful of dust and said, "May these faces be made ugly!", Then he threw it at them and no one was hit by that dust but he was among those who were slain as *kafirs* on the day of Badr.

تخريج: إسناده حسن.

Comments: [Its *isnad* is *hasan*]

٢٧٦٣- حَدَّثَنَا يَحْيَى بْنُ إِسْحَاقَ: حَدَّثَنَا ابْنُ لَهِيعَةَ عَنْ نَافِعِ بْنِ يَزِيدَ: أَنَّ قَيْسَ بْنَ الْحَجَّاجِ حَدَّثَهُ: أَنَّ حَنَشًا حَدَّثَهُ: أَنَّ ابْنَ عَبَّاسٍ حَدَّثَهُ قَالَ: كُنْتُ رِدْفَ النَّبِيِّ ﷺ، فَقَالَ لِي: «يَا غُلَامُ، إِنِّي مُحَدِّثُكَ حَدِيثًا، احْفَظِ اللَّهَ يَحْفَظْكَ، احْفَظِ اللَّهَ تَجِدْهُ تُجَاهَكَ، إِذَا سَأَلْتَ فَاسْأَلِ اللَّهَ، وَإِذَا اسْتَعَنْتَ، فَاسْتَعِنْ بِاللَّهِ، فَقَدْ رُفِعَتِ الْأَقْلَامُ، وَجَفَّتِ الْكُتُبُ، فَلَوْ جَاءَتِ الْأُمَّةُ يَنْفَعُونَكَ بِشَيْءٍ لَمْ يَكْتُبْهُ اللَّهُ عَزَّ وَجَلَّ لَكَ، لَمَا اسْتَطَاعَتْ، وَلَوْ أَرَادَتْ أَنْ تَضُرَّكَ بِشَيْءٍ لَمْ يَكْتُبْهُ اللَّهُ لَكَ، مَا اسْتَطَاعَتْ». [راجع: ٢٦٦٩، وانظر: ٢٨٠٣]

2763. Ibn 'Abbas (ﷺ) said: I was seated behind the Prophet (ﷺ) on his mount and he said to me: "O boy, I will teach you some words: be mindful of Allah and Allah will take care of you; be mindful of Allah and you will find Him in front of you; if you ask, ask of Allah, and if you seek help, seek help from Allah. The pens have been lifted and the pages have dried. If the nation wanted to benefit you with anything that Allah has not decreed for you, they would never be able to do that, and if they wanted to harm you with anything that Allah has not decreed for you, they would never be able to do it.

Comments: [A *saheeh hadeeth*]

تخريج: حديث صحيح، ابن لهيعة سيء الحفظ لكن رواه عنه ابن المقرئ، وهو ممن روى عنه قبل احتراق كتبه، ثم هو متابع.

2764. It was narrated from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) used to go out to pass water, then he would wipe his hands with dust. I would say: O Messenger of Allah, water is close to you. He would say: "How do I know? I may never reach it." On another occasion Yahya said: I was with the Messenger of Allah (ﷺ) and he went out and passed water, then he did *tayammum*, and it was said to him: Water is close to us.

Comments: [*Hasan*]

٢٧٦٤- حَدَّثَنَا يَحْيَى بْنُ إِسْحَاقَ وَمُوسَى بْنُ دَاوُدَ قَالَا: حَدَّثَنَا ابْنُ لَهِيعَةَ عَنْ عَبْدِ اللَّهِ بْنِ هُبَيْرَةَ، قَالَ يَحْيَى: عَنِ الْأَعْرَجِ، وَلَمْ يَقُلْ مُوسَى: عَنِ الْأَعْرَجِ، عَنْ حَنَشٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَخْرُجُ فَيُهَرِيقُ الْمَاءَ فَيَتَمَسَّحُ بِالتُّرَابِ، فَأَقُولُ: يَا رَسُولَ اللَّهِ، إِنَّ الْمَاءَ مِنْكَ قَرِيبٌ. قَالَ: «مَا أَدْرِي، لَعَلِّي لَا أَبْلُغُهُ» قَالَ يَحْيَى مَرَّةً أُخْرَى: كُنْتُ مَعَ رَسُولِ اللَّهِ ﷺ، فَخَرَجَ، فَأَهْرَاقَ الْمَاءَ، فَتَيَمَّمَ، فَقِيلَ لَهُ: إِنَّ الْمَاءَ مِنَّا قَرِيبٌ. [راجع: ٢٦١٤]

تخريج: حسن، ابن لهيعة سيء الحفظ، لكن رواه عنه ابن المبارك، وراويته عنه صالحة.

2765. It was narrated from Ibn 'Abbas (ﷺ) that the Prophet (ﷺ) offered five prayers in Mina.

Comments: [Its *isnad* is *saheeh*]

٢٧٦٥- حَدَّثَنَا أَسْوَدُ بْنُ عَامِرٍ قَالَ: أَخْبَرَنَا أَبُو كُدَيْنَةَ عَنِ الْأَعْمَشِ، عَنِ الْحَكَمِ، عَنْ مِقْسَمٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ صَلَّى خَمْسَ صَلَوَاتٍ بِمِنًى. [راجع: ٢٧٠٠]

تخريج: إسناده صحيح.

2766. The Messenger of Allah (ﷺ) was optimistic and not superstitious, and he liked good names.

Comments: [*Saheeh* because of corroborating evidence; this is a *da'eef isnad* because Laith bin Abu Sulaim is *da'eef*]

٢٧٦٦- حَدَّثَنَا أَسْوَدُ: حَدَّثَنَا هُرَيْمٌ عَنْ لَيْثٍ، عَنْ عِكْرِمَةَ، (١/ ٣٠٤) عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَتَفَاءَلُ وَلَا يَتَطَيَّرُ، وَيُعْجِبُهُ الِاسْمُ الْحَسَنُ. [راجع: ٢٣٢٨]

تخريج: صحيح لغيره، وهذا إسناد ضعيف، لضعف ليث بن أبي سليم.

2767. It was narrated from Ibn 'Abbas (ﷺ) that he saw 'Abdullah bin al-Harith praying, and his hair was braided and tied up at the back. He went and started to undo it, and he did not object to that. Then (when he finished

٢٧٦٧- حَدَّثَنَا يَحْيَى بْنُ غَيْلَانَ: حَدَّثَنَا رِشْدِينُ: حَدَّثَنِي عَمْرُو بْنُ الْحَارِثِ عَنْ بُكَيْرِ ابْنِ الْأَشَجِّ، عَنْ كُرَيْبٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّهُ رَأَى عَبْدَ اللَّهِ بْنَ الْحَارِثِ يُصَلِّي وَرَأْسُهُ مَعْقُوصٌ مِنْ وَرَائِهِ، فَقَامَ وَرَاءَهُ وَجَعَلَ يَحُلُّهُ،

praying) he turned to Ibn 'Abbas and said: What do you have to do with my hair? He said: I heard the Messenger of Allah (ﷺ) say: "The likeness of this one is that of a man who prays with his hands tied behind his back."

Comments: [A *saheeh hadeeth*]

وَأَقَرَّ لَهُ الْآخَرُ، ثُمَّ أَقْبَلَ إِلَى ابْنِ عَبَّاسٍ فَقَالَ: مَا لَكَ وَرَأْسِي؟ قَالَ: إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّمَا مَثَلُ هَذَا، كَمَثَلِ الَّذِي يُصَلِّي وَهُوَ مَكْتُوفٌ». [انظر: ٢٩٠٢، ٢٩٠٣]

تخريج: حديث صحيح، م: (٤٩٢). رشدين ضعيف، لكنه توبع.

2768. It was narrated from Ibn 'Abbas (ﷺ) that the Prophet (ﷺ) said: "Avoid drinking from green glazed pitchers, gourds and varnished jars; drink from water-skins."

Comments: [A *saheeh hadeeth* and its *isnad* is *da'eef*]

٢٧٦٨- حَدَّثَنِي مُعَاوِيَةُ بْنُ عَمْرٍو قَالَ: حَدَّثَنَا زَائِدَةُ: حَدَّثَنَا سِمَاكُ بْنُ حَرْبٍ عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ قَالَ: «اجْتَنِبُوا أَنْ تَشْرَبُوا فِي الْحَنْتَمِ، وَالدُّبَّاءِ، وَالْمُزَفَّتِ، وَاشْرَبُوا فِي السِّقَاءِ». [راجع: ٢٦٠٧، وانظر: ٢٤٧٦، ٣٤٠٦]

تخريج: حديث صحيح، وهذا إسناد ضعيف، رواية سماك عن عكرمة مضطربة.

2769. It was narrated that Ibn 'Abbas (ﷺ) said: The Muslims wanted the Byzantines to prevail against the Persians, because they were people of the Book, and the *mushrikeen* wanted the Persians to prevail against the Byzantines, because they were idol-worshippers. The Muslims mentioned this to Abu Bakr, and Abu Bakr mentioned that to the Messenger of Allah (ﷺ), and the Messenger of Allah (ﷺ) said to him: "They will certainly be defeated." Abu Bakr mentioned that to them and they said: Let us set a deadline: if they prevail, you will have such and such, and if we prevail, we will have such and such. So they set a deadline of five years, but they did not prevail. Abu Bakr mentioned

٢٧٦٩- حَدَّثَنَا مُعَاوِيَةُ: حَدَّثَنَا أَبُو إِسْحَاقَ عَنْ سُفْيَانَ، عَنْ حَبِيبِ بْنِ أَبِي عَمْرَةَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَ الْمُسْلِمُونَ يُحِبُّونَ أَنْ تَظْهَرَ الرُّومُ عَلَى فَارِسَ، لِأَنَّهُمْ أَهْلُ كِتَابٍ، وَكَانَ الْمُشْرِكُونَ يُحِبُّونَ أَنْ تَظْهَرَ فَارِسُ عَلَى الرُّومِ، لِأَنَّهُمْ أَهْلُ أَوْثَانٍ، فَذَكَرَ ذَلِكَ الْمُسْلِمُونَ لِأَبِي بَكْرٍ، فَذَكَرَ أَبُو بَكْرٍ ذَلِكَ لِرَسُولِ اللَّهِ ﷺ، فَقَالَ لَهُ النَّبِيُّ ﷺ: «أَمَا إِنَّهُمْ سَيُهْزَمُونَ» فَذَكَرَ ذَلِكَ أَبُو بَكْرٍ لَهُمْ، فَقَالُوا: اجْعَلْ بَيْنَنَا وَبَيْنَكَ أَجَلًا، فَإِنْ ظَهَرُوا، كَانَ لَكَ كَذَا وَكَذَا، وَإِنْ ظَهَرْنَا كَانَ لَنَا كَذَا وَكَذَا فَجَعَلَ بَيْنَهُمْ أَجَلًا خَمْسَ سِنِينَ، فَلَمْ يَظْهَرُوا، فَذَكَرَ

that to the Prophet (ﷺ) and he said: "Why didn't you make it within ten years?" - Sa'eed said: Less than ten years -. Then the Byzantines prevailed after that. That is what Allah said:

1. Alif-Lam-Meem.

2. The Romans have been defeated

3. In the nearest land (Syria, Iraq, Jordan, and Palestine), and they, after their defeat, will be victorious.

4. Within three to nine years [ar-Room 30:1-4].

And the Byzantines were defeated, then they prevailed after that. "The decision of the matter, before and after (these events) is only with Allah, (before the defeat of the Romans by the Persians, and after the defeat of the Persians by the Romans). And on that day, the believers (i.e. Muslims) will rejoice (at the victory given by Allah to the Romans against the Persians)" [ar-Room 30:4]. He said: The Muslims will rejoice at the victory granted by Allah.

Comments: [Its *isnad* is *saheeh*]

ذَلِكَ أَبُو بَكْرٍ لِلنَّبِيِّ ﷺ، فَقَالَ: «أَلَا جَعَلْتَهُ - أُرَاهُ قَالَ -: دُونَ الْعَشْرِ» - قَالَ: وَقَالَ سَعِيدٌ: الْبِضْعُ مَا دُونَ الْعَشْرِ - قَالَ: فَظَهَرَتِ الرُّومُ بَعْدَ ذَلِكَ، فَذَلِكَ قَوْلُهُ تَعَالَى: ﴿الٓمٓ ۝ غُلِبَتِ ٱلرُّومُ ۝ فِىٓ أَدْنَى ٱلْأَرْضِ وَهُم مِّنۢ بَعْدِ غَلَبِهِمْ سَيَغْلِبُونَ ۝ فِى بِضْعِ سِنِينَ﴾ قَالَ: فَغُلِبَتِ الرُّومُ، ثُمَّ غَلَبَتْ بَعْدُ، قَالَ: ﴿لِلَّهِ ٱلْأَمْرُ مِن قَبْلُ وَمِنۢ بَعْدُ ۚ وَيَوْمَئِذٍ يَفْرَحُ ٱلْمُؤْمِنُونَ ۝ بِنَصْرِ ٱللَّهِ﴾ قَالَ: يَفْرَحُ الْمُؤْمِنُونَ بِنَصْرِ اللَّهِ. [راجع: ٢٤٩٥]

تخريج: إسناده صحيح.

2770. It was narrated from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) said: The Prophet (ﷺ) said: "Two believers met at the gate of Paradise, a rich believer and a poor believer, who had been in this world. The poor man was admitted to Paradise and the rich man was detained for as long as Allah willed, then he was admitted to Paradise, where he met the poor man who said: O my brother, what

٢٧٧٠- حَدَّثَنَا حُسَيْنٌ: حَدَّثَنَا دُوَيْدٌ عَنْ سَلْمِ ابْنِ بَشِيرٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ النَّبِيُّ ﷺ: «الْتَقَى مُؤْمِنَانِ عَلَى بَابِ الْجَنَّةِ، مُؤْمِنٌ غَنِيٌّ، وَمُؤْمِنٌ فَقِيرٌ، كَانَا فِي الدُّنْيَا، فَأُدْخِلَ الْفَقِيرُ الْجَنَّةَ، وَحُبِسَ الْغَنِيُّ مَا شَاءَ اللَّهُ أَنْ يُحْبَسَ، ثُمَّ أُدْخِلَ الْجَنَّةَ، فَلَقِيَهُ الْفَقِيرُ، فَيَقُولُ: أَيْ أَخِي، مَاذَا

kept you? By Allah, you were detained so long that I feared for you. He said: O my brother, I was detained after you (moved on) in a terrible, harsh way, and I could not reach you until I sweated so much that if a thousand camels who had all eaten a bitter plant drank it, they would be able to quench their thirst from that sweat.

Comments: [Its *isnad* is *da'eef*]

حَبَسَكَ؟ وَاللَّهِ لَقَدِ احْتُبِسْتَ حَتَّى خِفْتُ عَلَيْكَ. فَيَقُولُ: أَيْ أَخِي، إِنِّي حُبِسْتُ بَعْدَكَ مَحْبِسًا فَظِيعًا كَرِيهًا، وَمَا وَصَلْتُ إِلَيْكَ حَتَّى سَالَ مِنِّي مِنَ الْعَرَقِ، مَا لَوْ وَرَدَهُ أَلْفُ بَعِيرٍ، كُلُّهَا آكِلَةُ حَمْضٍ لَصَدَرَتْ عَنْهُ رِوَاءً».

تخريج: إسناده ضعيف، دويد مجهول.

2771. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) forbade gourds, green glazed pitchers, hollowed-out stumps and varnished jars, and he forbade mixing dates once they begin to ripen (*balh*) with unripe dates that have begun to take on a red or yellow colour (*zahw*). I said: O Ibn 'Abbas, what do you think about a man who makes his *nabeedh* in his green earthenware jar that is like a bottle, and he drinks it at night? He said: No, refrain from what the Messenger of Allah (ﷺ) forbade to you.

Comments: [A *saheeh hadeeth;* this is a *da'eef isnad*]

٢٧٧١- حَدَّثَنَا حُسَيْنُ بْنُ مُحَمَّدٍ: حَدَّثَنَا يَزِيدُ ابْنُ عَطَاءٍ عَنْ حَبِيبٍ ـ يَعْنِي ابْنَ أَبِي عَمْرَةَ ـ عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ عَنِ الدُّبَّاءِ، وَالْحَنْتَمِ، وَالنَّقِيرِ، وَالْمُزَفَّتِ، وَأَنْ يُخْلَطَ الْبَلَحُ بِالزَّهْوِ. [راجع: ٢٤٩٩]

قَالَ: قُلْتُ: يَا ابْنَ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا: أَرَأَيْتَ الرَّجُلَ يَجْعَلُ نَبِيذَهُ فِي جَرَّةٍ خَضْرَاءَ، كَأَنَّهَا قَارُورَةٌ، وَيَشْرَبُهُ مِنَ اللَّيْلِ؟ فَقَالَ: لَا، انْتَهُوا عَمَّا نَهَاكُمْ عَنْهُ رَسُولُ اللَّهِ ﷺ.

تخريج: حديث صحيح، وهذا إسناد ضعيف، لضعف يزيد بن عطاء وقد توبع.

2772. It was narrated that Ibn 'Abbas (ﷺ) said: The Prophet (ﷺ) came, after he had been ill, and circumambulated the House on a camel. He had with him a crooked stick, and every time he passed by it (the Black Stone), he touched it with it. When he had finished his *tawaf,* he dismounted and prayed two *rak'ahs.*

٢٧٧٢- حَدَّثَنَا حُسَيْنُ بْنُ مُحَمَّدٍ: حَدَّثَنَا يَزِيدُ ـ يَعْنِي ابْنَ عَطَاءٍ ـ عَنْ يَزِيدَ ـ يَعْنِي ابْنَ أَبِي زِيَادٍ ـ عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: جَاءَ النَّبِيُّ ﷺ وَكَانَ قَدِ اشْتَكَى، فَطَافَ بِالْبَيْتِ عَلَى بَعِيرٍ، وَمَعَهُ مِحْجَنٌ، كُلَّمَا مَرَّ عَلَيْهِ اسْتَلَمَهُ بِهِ، فَلَمَّا فَرَغَ مِنْ طَوَافِهِ، أَنَاخَ فَصَلَّى رَكْعَتَيْنِ. [راجع: ١٨٤١]

Comments: [A *saheeh hadeeth;* this is a *da'eef isnad*]

تخريج: حديث صحيح، وهذا إسناد ضعيف، لضعف يزيد بن عطاء ويزيد بن أبي زياد.

2773. It was narrated that Ibn 'Abbas (ﷺ) said: The Prophet (ﷺ) said: "No man should lie with another man (under the same cover) and no woman should lie with another woman (under the same cover)."

Comments: [A *saheeh hadeeth*]

٢٧٧٣- حَدَّثَنَا خَلَفُ بْنُ الْوَلِيدِ: حَدَّثَنَا إِسْرَائِيلُ عَنْ سِمَاكٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ النَّبِيُّ ﷺ: «لَا يُبَاشِرُ الرَّجُلُ الرَّجُلَ، وَلَا الْمَرْأَةُ الْمَرْأَةَ». [انظر: ٢٨٧١، و مرسلًا برقم: ٢٨٧٢]

تخريج: حديث صحيح، رواية سماك عن عكرمة مضطربة، لكنه توبع.

2774. It was narrated that Ibn 'Abbas (ﷺ) said: When the prohibition on alcohol was revealed, they said: O Messenger of Allah, what about those who have died and who used to drink alcohol? Then the verse was revealed: "Those who believe and do righteous good deeds, there is no sin on them for what they ate (in the past)..." [al-Ma'idah 5:93].

Comments: [*Saheeh* because of corroborating evidence and its *isnad* is *da'eef*]

٢٧٧٤- حَدَّثَنَا خَلَفُ بْنُ الْوَلِيدِ: حَدَّثَنَا إِسْرَائِيلُ عَنْ سِمَاكٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: لَمَّا نَزَلَ تَحْرِيمُ الْخَمْرِ، قَالُوا: يَا رَسُولَ اللَّهِ، الَّذِينَ مَاتُوا وَهُمْ يَشْرَبُونَ الْخَمْرَ، فَنَزَلَتْ: ﴿لَيْسَ عَلَى الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّٰلِحَٰتِ جُنَاحٌ فِيمَا طَعِمُوٓا﴾ إِلَى آخِرِ الْآيَةِ (المائدة: ٩٣) [راجع: ٢٠٨٨]

تخريج: صحيح لغيره. وهذا إسناد ضعيف رواية سماك عن عكرمة مضطربة.

2775. It was narrated that Ibn 'Abbas (ﷺ) said: When the *qiblah* was changed, it was said: O Messenger of Allah, (what about) those who died and who used to pray facing Jerusalem? Then the words were revealed: "And Allah would never make your faith (prayers) to be lost (i.e. your prayers offered towards Jerusalem)" [al-Baqarah 2:143].

Comments: [*Saheeh* because of corroborating evidence and its *isnad* is *da'eef*]

٢٧٧٥- حَدَّثَنَا خَلَفٌ: حَدَّثَنَا إِسْرَائِيلُ عَنْ سِمَاكٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: لَمَّا حُوِّلَتِ الْقِبْلَةُ قِيلَ: يَا رَسُولَ اللَّهِ، أَرَأَيْتَ الَّذِينَ مَاتُوا وَهُمْ يُصَلُّونَ إِلَى بَيْتِ الْمَقْدِسِ؟ فَأَنْزَلَ اللَّهُ: ﴿وَمَا كَانَ اللَّهُ لِيُضِيعَ (١/ ٣٠٥) إِيمَٰنَكُمْ﴾ (البقرة: ١٤٣) [راجع: ٢٦٩١]

تخريج: صحيح لغيره، وهذا إسناد ضعيف رواية سماك عن عكرمة مضطربة.

2776. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) used to pray *Witr* with three (*rak'ahs*), reciting "*Sabbih isma Rabbikal-A'la* (Glorify the Name of your Lord, the Most High) [al-A'la 87], "*Qul ya ayyuhal-kafiroon* (Say (O Muhammad (ﷺ)) to these *Mushrikoon* and *Kafiroon*): O *Al-Kafiroon* (disbelievers)" [al-Kafiroon 109] and "*Qul Huwallahu Ahad* (Say (O Muhammad (ﷺ)): "He is Allah, (the) One)" [al-Ikhlas 112].

Comments: [A *saheeh hadeeth*]

٢٧٧٦- حَدَّثَنَا إِبْرَاهِيمُ بْنُ أَبِي الْعَبَّاسِ: حَدَّثَنَا شَرِيكٌ عَنْ مُخَوَّلٍ، عَنْ مُسْلِمٍ الْبَطِينِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُوتِرُ بِثَلَاثٍ: ﴿سَبِّحِ اسْمَ رَبِّكَ الْأَعْلَى﴾ وَ ﴿قُلْ يَا أَيُّهَا الْكَافِرُونَ﴾ وَ ﴿قُلْ هُوَ اللَّهُ أَحَدٌ﴾. [راجع: ٢٧٢٠]

تخريج: حديث صحيح، شريك سيء الحفظ، لكنه توبع.

2777. It was narrated from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) said: "I have been commanded to prostrate on seven bones: the forehead, - and he pointed to his nose - the two hands, the two knees and the toes, and not to tuck up my garment or hair."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (809) and Muslim (490)]

٢٧٧٧- حَدَّثَنَا يَحْيَى بْنُ إِسْحَاقَ قَالَ: أَخْبَرَنَا وُهَيْبُ بْنُ خَالِدٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ طَاوُسٍ عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «أُمِرْتُ أَنْ أَسْجُدَ عَلَى سَبْعَةِ أَعْظُمٍ: الْجَبْهَةِ - وَأَشَارَ بِيَدِهِ إِلَى أَنْفِهِ - وَالْيَدَيْنِ، وَالرُّكْبَتَيْنِ، وَأَطْرَافِ الْأَصَابِعِ، وَلَا أَكُفَّ الثِّيَابَ، وَلَا الشَّعَرَ». [راجع: ١٩٢١]

تخريج: إسناده صحيح. خ: (٨٠٩)، م: (٤٩٠).

2778. Abu Nadrah narrated: Ibn 'Abbas (ﷺ) was on this *minbar* and he said: The Messenger of Allah (ﷺ) sought refuge with Allah following every prayer from four things. He would say: "O Allah, I seek refuge with You from the torment of the grave; O Allah, I seek refuge with You from the torment of Hell; O Allah, I seek refuge with You from trials and tribulations (*fitan*) both visible

٢٧٧٨- حَدَّثَنَا يَحْيَى بْنُ إِسْحَاقَ: حَدَّثَنَا الْبَرَاءُ بْنُ عَبْدِ اللَّهِ الْغَنَوِيُّ مِنْ أَنْفُسِهِمْ قَالَ: سَمِعْتُ أَبَا نَضْرَةَ يُحَدِّثُ قَالَ: كَانَ ابْنُ عَبَّاسٍ عَلَى هَذَا الْمِنْبَرِ يَقُولُ: كَانَ رَسُولُ اللَّهِ ﷺ يَتَعَوَّذُ دُبُرَ كُلِّ صَلَاةٍ مِنْ أَرْبَعٍ: يَقُولُ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ، اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ النَّارِ، اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْفِتَنِ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ،

and invisible; O Allah, I seek refuge with You from the *fitnah* of the one-eyed liar (the *Dajjal*)."

Comments: [Its *isnad* is *saheeh*]

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ فِتْنَةِ الأَعْوَرِ الْكَذَّابِ». [راجع: ٢٦٦٧]

تخريج: إسناده صحيح، خ: (٤٢٥٧)، م: (١٢٦٦).

2779. It was narrated from Ibn 'Abbas (ﷺ) from the Prophet (ﷺ): "Whoever is killed striving to ward off an injustice done to him is a martyr."

Comments: [*Saheeh* because of corroborating evidence; but it is *munqati'* (interrupted)]

٢٧٧٩- حَدَّثَنَا مُوسَى بْنُ دَاوُدَ قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ: «مَنْ قُتِلَ دُونَ مَظْلَمَتِهِ، فَهُوَ شَهِيدٌ». [راجع: ٥٩٠]

تخريج: صحيح لغيره، وهذا إسناد منقطع، والد إبراهيم لم يسمع من ابن عباس.

2780. It was narrated from Ibn 'Abbas (ﷺ) that the Prophet (ﷺ) sent his letter to Chosroes with a man and instructed him to give it to the ruler of Bahrain, and the ruler of Bahrain gave it to Chosroes. When he read it, he tore it up. He [the narrator] said: I think Ibn al-Musayyab said: The Messenger of Allah (ﷺ) prayed against them, that they would be utterly torn apart.

Comments: [Its *isnad* is *saheeh*]

٢٧٨٠- حَدَّثَنَا مُوسَى: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ عَنْ صَالِحِ بْنِ كَيْسَانَ، عَنِ ابْنِ شِهَابٍ: أَنَّ عُبَيْدَ اللَّهِ بْنَ عَبْدِ اللَّهِ أَخْبَرَهُ: أَنَّ ابْنَ عَبَّاسٍ أَخْبَرَهُ: أَنَّ النَّبِيَّ ﷺ بَعَثَ بِكِتَابِهِ إِلَى كِسْرَى مَعَ رَجُلٍ، وَأَمَرَهُ أَنْ يَدْفَعَهُ إِلَى عَظِيمِ الْبَحْرَيْنِ، فَدَفَعَهُ عَظِيمُ الْبَحْرَيْنِ إِلَى كِسْرَى، فَلَمَّا قَرَأَهُ خَرَقَهُ قَالَ: فَحَسِبْتُ: أَنَّ ابْنَ الْمُسَيَّبِ قَالَ: فَدَعَا عَلَيْهِمْ رَسُولُ اللَّهِ ﷺ أَنْ يُمَزَّقُوا كُلَّ مُمَزَّقٍ [راجع: ٢١٨٤]

تخريج: إسناده صحيح. خ: (٦٤).

2781. It was narrated that Ibn 'Abbas (ﷺ) said: I prayed behind the Messenger of Allah (ﷺ) and I saw him holding his arms away from his body, and I saw the whiteness of his armpits.

Comments: [*Saheeh* because of corroborating evidence]

٢٧٨١- حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ: حَدَّثَنَا إِسْرَائِيلُ عَنْ أَبِي إِسْحَاقَ، عَنِ التَّمِيمِيِّ، عَنِ ابْنِ عَبَّاسٍ قَالَ: تَدَبَّرْتُ صَلَاةَ رَسُولِ اللَّهِ ﷺ فَرَأَيْتُهُ مُخَوِّيًا، فَرَأَيْتُ بَيَاضَ إِبْطَيْهِ. [راجع: ٢٧٥٣]

تخريج: صحيح لغيره، التميمي لم يرو عنه غير أبي إسحاق.

٢٧٨٢- حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ: حَدَّثَنَا إِسْمَاعِيلُ ـ يَعْنِي ابْنَ زَكَرِيَّا ـ عَنْ عَبْدِ اللَّهِ ـ يَعْنِي ابْنَ عُثْمَانَ ـ عَنْ أَبِي الطُّفَيْلِ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ لَمَّا نَزَلَ مَرَّ الظَّهْرَانِ فِي عُمْرَتِهِ، بَلَغَ أَصْحَابَ رَسُولِ اللَّهِ ﷺ: أَنَّ قُرَيْشًا تَقُولُ: مَا يَتَبَاعَثُونَ مِنَ الْعَجَفِ، فَقَالَ أَصْحَابُهُ: لَوِ انْتَحَرْنَا مِنْ ظَهْرِنَا، فَأَكَلْنَا مِنْ لَحْمِهِ، وَحَسَوْنَا مِنْ مَرَقِهِ، أَصْبَحْنَا غَدًا حِينَ نَدْخُلُ عَلَى الْقَوْمِ وَبِنَا جَمَامَةٌ؟ قَالَ: «لَا تَفْعَلُوا، وَلَكِنِ اجْمَعُوا لِي مِنْ أَزْوَادِكُمْ» فَجَمَعُوا لَهُ، وَبَسَطُوا الْأَنْطَاعَ، فَأَكَلُوا حَتَّى تَوَلَّوْا، وَحَثَا كُلُّ وَاحِدٍ مِنْهُمْ فِي جِرَابِهِ، ثُمَّ أَقْبَلَ رَسُولُ اللَّهِ ﷺ حَتَّى دَخَلَ الْمَسْجِدَ، وَقَعَدَتْ قُرَيْشٌ نَحْوَ الْحِجْرِ، فَاضْطَبَعَ بِرِدَائِهِ، ثُمَّ قَالَ: «لَا يَرَى الْقَوْمُ فِيكُمْ غَمِيزَةً» فَاسْتَلَمَ الرُّكْنَ، ثُمَّ دَخَلَ حَتَّى إِذَا تَغَيَّبَ بِالرُّكْنِ الْيَمَانِي، مَشَى إِلَى الرُّكْنِ الْأَسْوَدِ، فَقَالَتْ قُرَيْشٌ: مَا يَرْضَوْنَ بِالْمَشْيِ، أَنَّهُمْ لَيَنْقُزُونَ نَقْزَ الظِّبَاءِ، فَفَعَلَ ذَلِكَ ثَلَاثَةَ أَطْوَافٍ، فَكَانَتْ سُنَّةً. قَالَ أَبُو الطُّفَيْلِ: وَأَخْبَرَنِي ابْنُ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ فَعَلَ ذَلِكَ فِي حَجَّةِ الْوَدَاعِ. [راجع: ٢٢٢٠]

تخريج: إسناده قوي.

2782. It was narrated from Ibn 'Abbas (ﷺ) that when the Messenger of Allah (ﷺ) halted at Marraz-Zahran during his *'umrah,* news reached the Companions of the Messenger of Allah (ﷺ) that Quraish were saying: They have no energy because they are so lean. His Companions said: How about if we slaughter some of our mounts, and eat their meat and drink its broth, then tomorrow when we enter upon the people, we will have some energy? He said: "Do not do that; rather gather what you have in your sacks." So they collected it and spread it out on leather mats, then they ate until they were full, and each of them took some to put in his sack. Then the Messenger of Allah (ﷺ) set off and entered the mosque, then he sat near the Hijr and uncovered his right shoulder, then he said: "The people should not see any sign of weakness in you." Then he touched the Corner, then he started (*tawaf*) and when he disappeared from sight after the Yemeni corner, he walked until he reached the corner where the Black Stone is. Quraish said: They are not content just to walk; they are as lively as gazelles! He did that in three circuits, and it was *Sunnah.* Abut-Tufail said: Ibn 'Abbas (ﷺ) told me that the Prophet (ﷺ) did that during the Farewell Pilgrimage.

Comments: [Its *isnad* is *qawi*]

٢٧٨٣- حَدَّثَنَا سُرَيْجٌ: حَدَّثَنَا نُوحُ بْنُ قَيْسٍ عَنْ عَمْرِو بْنِ مَالِكٍ النُّكْرِيِّ، عَنْ أَبِي الْجَوْزَاءِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَتِ امْرَأَةٌ حَسْنَاءُ تُصَلِّي خَلْفَ رَسُولِ اللَّهِ ﷺ قَالَ: فَكَانَ بَعْضُ الْقَوْمِ يَسْتَقْدِمُ فِي الصَّفِّ الْأَوَّلِ لِئَلَّا يَرَاهَا، وَيَسْتَأْخِرُ بَعْضُهُمْ حَتَّى يَكُونَ فِي الصَّفِّ الْمُؤَخَّرِ، فَإِذَا رَكَعَ نَظَرَ مِنْ تَحْتِ إِبْطَيْهِ، فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ فِي شَأْنِهَا: ﴿وَلَقَدْ عَلِمْنَا ٱلْمُسْتَقْدِمِينَ مِنكُمْ وَلَقَدْ عَلِمْنَا ٱلْمُسْتَـْٔخِرِينَ﴾ (الحجر: ٢٤).

2783. It was narrated that Ibn 'Abbas (ﷺ) said: A beautiful woman used to pray behind the Messenger of Allah (ﷺ). Some of the people would go forward to stand in the front row so as not to see her, and some would lag behind to stand in the back row, and when they bowed they would look from under their armpits. Then Allah revealed concerning her the words: "To Us are known those of you who hasten forward, and those who lag behind" [al-Hijr 15:24].

تخريج: إسناده ضعيف ومتنه منكر، عمرو بن مالك النكري لا يؤثر توثيقه عن غير ابن حبان.

Comments: [Its *isnad* is *da'eef* and its *matn* (text) is *munkar* (objectionable)]

٢٧٨٤- حَدَّثَنَا سُرَيْجٌ: حَدَّثَنَا عَبَّادٌ عَنْ هِلَالٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ امْرَأَةً مِنَ الْيَهُودِ أَهْدَتْ لِرَسُولِ اللَّهِ ﷺ شَاةً مَسْمُومَةً، فَأَرْسَلَ إِلَيْهَا، فَقَالَ: «مَا حَمَلَكِ عَلَى مَا صَنَعْتِ؟» قَالَتْ: أَحْبَبْتُ - أَوْ أَرَدْتُ - إِنْ كُنْتَ نَبِيًّا فَإِنَّ اللَّهَ سَيُطْلِعُكَ عَلَيْهِ، وَإِنْ لَمْ تَكُنْ نَبِيًّا أُرِيحُ النَّاسَ مِنْكَ! قَالَ: وَكَانَ رَسُولُ اللَّهِ ﷺ إِذَا وَجَدَ مِنْ ذَلِكَ شَيْئًا احْتَجَمَ، (١/ ٣٠٦) قَالَ: فَسَافَرَ مَرَّةً، فَلَمَّا أَحْرَمَ وَجَدَ مِنْ ذَلِكَ شَيْئًا، فَاحْتَجَمَ.

2784. It was narrated from Ibn 'Abbas (ﷺ) that a Jewish woman gave the Messenger of Allah (ﷺ) some poisoned mutton. He sent word to her, asking: "What made you do what you did?" She said: I wanted, if you were a Prophet, that Allah would tell you about it, and if you were not a Prophet then I would have rid the people of you. When the Messenger of Allah (ﷺ) felt any pain because of that, he would be treated with cupping. On one occasion he travelled, and when he entered *ihram*, he felt some pain because of that and was treated with cupping.

تخريج: إسناده صحيح.

Comments: [Its *isnad* is *saheeh*]

٢٧٨٥- حَدَّثَنَا حُسَيْنٌ: حَدَّثَنَا أَبُو أُوَيْسٍ: حَدَّثَنَا كَثِيرُ بْنُ عَبْدِ اللَّهِ بْنِ عَمْرِو بْنِ عَوْفٍ الْمُزَنِيُّ عَنْ أَبِيهِ، عَنْ جَدِّهِ: أَنَّ رَسُولَ اللَّهِ

2785. Katheer bin 'Abdullah bin 'Amr bin 'Awf al-Muzani narrated from his father, from his grandfather, that the Messenger of Allah

(ﷺ) allocated to Bilal bin al-Harith al-Muzani the mines of al-Qabaliyyah, both the upper and lower part and where the land is suitable for cultivation, and he did not give him anything that rightfully belonged to any Muslim. And the Prophet (ﷺ) wrote a document for him: "In the Name of Allah, the Most Gracious, the Most Merciful. This is what Muhammad the Messenger of Allah has given to Bilal bin al-Harith al-Muzani: he has given him the mines of al-Qabaliyyah, both the upper and lower part, and where the land is suitable for cultivation, and he has not given him anything that rightfully belongs to any Muslim."

ﷺ أَقْطَعَ بِلَالَ بْنَ الْحَارِثِ الْمُزَنِيَّ مَعَادِنَ الْقَبَلِيَّةِ: جَلْسِيَّهَا وَغَوْرِيَّهَا، وَحَيْثُ يَصْلُحُ لِلزَّرْعِ مِنْ قُدْسٍ، وَلَمْ يُعْطِهِ حَقَّ مُسْلِمٍ، وَكَتَبَ لَهُ النَّبِيُّ ﷺ: «بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ، هَذَا مَا أَعْطَى مُحَمَّدٌ رَسُولُ اللَّهِ بِلَالَ بْنَ الْحَارِثِ الْمُزَنِيَّ، أَعْطَاهُ مَعَادِنَ الْقَبَلِيَّةِ: جَلْسِيَّهَا وَغَوْرِيَّهَا، وَحَيْثُ يَصْلُحُ لِلزَّرْعِ مِنْ قُدْسٍ، وَلَمْ يُعْطِهِ حَقَّ مُسْلِمٍ».

تخريج: حسن لغيره، وهذا إسناد ضعيف، أبو أويس فيه كلام من جهة حفظه.

Comments: [*Hasan* because of corroborating evidence; this is a *da'eef isnad*]

2786. A similar report was narrated from Ibn 'Abbas (ﷺ) from the Prophet (ﷺ).

Comments: [*Hasan* because of corroborating evidence; this is a *da'eef isnad*]

٢٧٨٦- حَدَّثَنَا حُسَيْنٌ: حَدَّثَنَا أَبُو أُوَيْسٍ قَالَ: حَدَّثَنِي ثَوْرُ بْنُ زَيْدٍ مَوْلَى بَنِي الدِّيلِ بْنِ بَكْرِ بْنِ كِنَانَةَ عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ مِثْلَهُ.

تخريج: حسن لغيره، وهذا إسناد ضعيف، أبو أويس ضعيف من جهة حفظه.

2787. It was narrated from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) and his Companions did *'Umrah* from Ji'ranah; they trotted around the House three times and walked four times.

Comments: [Its *isnad* is *qawi*]

٢٧٨٧- حَدَّثَنَا سُرَيْجٌ وَيُونُسُ قَالَا: حَدَّثَنَا حَمَّادٌ - يَعْنِي ابْنَ سَلَمَةَ - عَنْ عَبْدِ اللَّهِ بْنِ عُثْمَانَ، عَنْ أَبِي الطُّفَيْلِ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ وَأَصْحَابَهُ اعْتَمَرُوا مِنْ جِعْرَانَةَ، فَرَمَلُوا بِالْبَيْتِ ثَلَاثًا، وَمَشَوْا أَرْبَعًا. [راجع: ٢٢٢٠]

تخريج: إسناده قوي.

2788. It was narrated from 'Ikrimah, from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ)

٢٧٨٨ - حَدَّثَنَا سُرَيْجٌ: حَدَّثَنَا حَمَّادٌ - يَعْنِي ابْنَ سَلَمَةَ - عَنْ عَطَاءٍ الْعَطَّارِ، عَنْ عِكْرِمَةَ،

عَنِ ابْنِ عَبَّاسٍ : أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «يَتَصَدَّقُ بِدِينَارٍ، فَإِنْ لَمْ يَجِدْ دِينَارًا، فَنِصْفُ دِينَارٍ».

تخريج: صحيح موقوفا، وهذا إسناد ضعيف جدا.

said: "Let him give a dinar in charity, and if he cannot find a dinar, then half a dinar."

Comments: [*Saheeh mawqoof*; this is a *da'eef jiddan isnad*]

٢٧٨٩ - حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ الْهَاشِمِيُّ: حَدَّثَنَا إِسْمَاعِيلُ ـ يَعْنِي ابْنَ جَعْفَرٍ ـ قَالَ: أَخْبَرَنِي مُحَمَّدٌ ـ يَعْنِي ابْنَ أَبِي حَرْمَلَةَ - عَنْ كُرَيْبٍ: أَنَّ أُمَّ الْفَضْلِ بِنْتَ الْحَارِثِ بَعَثَتْهُ إِلَى مُعَاوِيَةَ بِالشَّامِ، قَالَ: فَقَدِمْتُ الشَّامَ، فَقَضَيْتُ حَاجَتَهَا، وَاسْتَهَلَّ عَلَيَّ رَمَضَانُ، وَأَنَا بِالشَّامِ، فَرَأَيْنَا الْهِلَالَ لَيْلَةَ الْجُمُعَةِ، ثُمَّ قَدِمْتُ الْمَدِينَةَ فِي آخِرِ الشَّهْرِ، فَسَأَلَنِي عَبْدُ اللَّهِ بْنُ عَبَّاسٍ، ثُمَّ ذَكَرَ الْهِلَالَ، فَقَالَ: مَتَى رَأَيْتُمُ الْهِلَالَ؟ فَقُلْتُ: رَأَيْنَاهُ لَيْلَةَ الْجُمُعَةِ. فَقَالَ: أَنْتَ رَأَيْتَهُ؟ قُلْتُ: نَعَمْ، وَرَآهُ النَّاسُ وَصَامُوا، وَصَامَ مُعَاوِيَةُ. فَقَالَ: لَكِنَّا رَأَيْنَاهُ لَيْلَةَ السَّبْتِ، فَلَا نَزَالُ نَصُومُ حَتَّى نُكْمِلَ ثَلَاثِينَ أَوْ نَرَاهُ. فَقُلْتُ: أَوَلَا تَكْتَفِي بِرُؤْيَةِ مُعَاوِيَةَ وَصِيَامِهِ؟ فَقَالَ: لَا، هَكَذَا أَمَرَ النَّبِيُّ ﷺ.

تخريج: إسناده صحيح، م: (١٠٨٧).

2789. It was narrated from Kuraib that Ummul-Fadl bint al-Harith sent him to Mu'awiyah in Syria. He said: So I came to Syria and did her errand, then the month of Ramadan began when I was in Syria, and we saw the new moon on the night before Friday. Then I came to Madinah at the end of the month and 'Abdullah bin 'Abbas (ﷺ) asked me about the new moon. He said: When did you see the new moon? I said: We saw it on the night before Friday. He said: Did you see it? I said: Yes and the people saw it and fasted, and Mu'awiyah fasted. He said: But we saw it on the night before Saturday, we will carry on fasting until we complete thirty days or we see it [the new moon of Shawwal]. I said: Is not the sighting and fasting of Mu'awiyah sufficient for you? He said: No; this is the command of the Prophet (ﷺ).

Comments: [Its *isnad* is *saheeh*]

٢٧٩٠- حَدَّثَنَا سُلَيْمَانُ قَالَ: أَخْبَرَنَا إِسْمَاعِيلُ قَالَ: أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ سَعِيدِ بْنِ أَبِي هِنْدٍ عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ : أَنَّ النَّبِيَّ ﷺ قَالَ: «مَنْ يُرِدِ اللَّهُ بِهِ خَيْرًا يُفَقِّهْهُ فِي الدِّينِ».

تخريج: إسناده صحيح.

2790. It was narrated from Ibn 'Abbas (ﷺ) that the Prophet (ﷺ) said: "If Allah wills good for a person, He gives him knowledge and understanding of religion."

Comments: [Its *isnad* is *saheeh*]

2791. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) used to turn right and left in his prayer without twisting his neck.

Comments: [Its *isnad* is *saheeh*]

٢٧٩١- حَدَّثَنَا إِبْرَاهِيمُ بْنُ إِسْحَاقَ: حَدَّثَنَا الْفَضْلُ بْنُ مُوسَى عَنْ عَبْدِ اللَّهِ بْنِ سَعِيدِ بْنِ أَبِي هِنْدٍ قَالَ: حَدَّثَنِي ثَوْرٌ عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَلْتَفِتُ فِي صَلَاتِهِ يَمِينًا وَشِمَالًا، وَلَا يَلْوِي عُنُقَهُ.

تخريج: إسناده صحيح.

2792. It was narrated from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) and his Companions did *'Umrah* from Ji'ranah, and they wrapped their *rida*'s (upper garments) under their arms. Yoonus said: And they threw (the ends) over their left shoulders.

Comments: [Its *isnad* is *qawi*]

٢٧٩٢- حَدَّثَنَا سُرَيْجٌ وَيُونُسُ قَالَا: حَدَّثَنَا حَمَّادٌ - يَعْنِي ابْنَ سَلَمَةَ - عَنْ عَبْدِ اللَّهِ بْنِ عُثْمَانَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ وَأَصْحَابَهُ اعْتَمَرُوا مِنْ جِعْرَانَةَ، فَاضْطَبَعُوا أَرْدِيَتَهُمْ تَحْتَ آبَاطِهِمْ. حَدَّثَنَا يُونُسُ: جَعَلُوا أَرْدِيَتَهُمْ، قَالَ يُونُسُ: وَقَذَفُوهَا عَلَى عَوَاتِقِهِمُ الْيُسْرَى.

تخريج: إسناده قوي.

2793. It was narrated from Ibn 'Abbas (ﷺ) that Quraish said: Muhammad and his companions have been exhausted by the fever of Yathrib. When the Messenger of Allah (ﷺ) came in the year he did *'umrah*, he said to his Companions: "Trot around the House three times to show the *mushrikeen* your strength." And when they did that, Quraish said: They are not exhausted by it.

Comments: [Its *isnad* is *saheeh*]

٢٧٩٣- حَدَّثَنَا سُرَيْجٌ وَيُونُسُ قَالَا: حَدَّثَنَا حَمَّادٌ - يَعْنِي ابْنَ سَلَمَةَ - عَنْ أَيُّوبَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ قُرَيْشًا قَالَتْ: إِنَّ مُحَمَّدًا وَأَصْحَابَهُ قَدْ وَهَنَتْهُمْ حُمَّى يَثْرِبَ، فَلَمَّا قَدِمَ رَسُولُ اللَّهِ ﷺ لِعَامِهِ الَّذِي اعْتَمَرَ فِيهِ، قَالَ لِأَصْحَابِهِ: «ارْمُلُوا بِالْبَيْتِ ثَلَاثًا لِيَرَى الْمُشْرِكُونَ قُوَّتَكُمْ» فَلَمَّا رَمَلُوا، قَالَتْ قُرَيْشٌ: مَا وَهَنَتْهُمْ. [راجع: ٢٦٣٩]

تخريج: إسناده صحيح.

2794. It was narrated from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) said: "Jibreel took Ibraheem to *Jamratal-'Aqabah*,

٢٧٩٤- حَدَّثَنَا يُونُسُ: أَخْبَرَنَا حَمَّادٌ عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ

where the *Shaitan* appeared to him; he struck him with seven pebbles and he sank into the ground. Then he took him to *al-Jamratal-Wusta,* where the *Shaitan* appeared to him; he struck him with seven pebbles and he sank into the ground. Then he came to *al-Jamratal-Quswa* [the furthest *Jamrah*] where the *Shaitan* appeared to him; he struck him with seven pebbles and he sank into the ground. And when Ibraheem wanted to slaughter his son Ishaq, [the latter] said to his father: O my father, tie me up so that I will not shake, lest my blood come on you when you slaughter me. So he tied him up, but when he took out the blade and wanted to slaughter him, a call came from behind him: "O Abraham! You have fulfilled the dream" [as-Saffat [37:104,105].

جِبْرِيلَ ذَهَبَ بِإِبْرَاهِيمَ إِلَى جَمْرَةِ الْعَقَبَةِ، فَعَرَضَ لَهُ الشَّيْطَانُ، فَرَمَاهُ بِسَبْعِ حَصَيَاتٍ، فَسَاخَ، ثُمَّ أَتَى بِهِ الْجَمْرَةَ الْوُسْطَى، فَعَرَضَ لَهُ الشَّيْطَانُ، فَرَمَاهُ بِسَبْعِ حَصَيَاتٍ، فَسَاخَ، ثُمَّ أَتَى بِهِ الْجَمْرَةَ الْقُصْوَى، فَعَرَضَ لَهُ الشَّيْطَانُ، فَرَمَاهُ بِسَبْعِ حَصَيَاتٍ، فَسَاخَ، فَلَمَّا أَرَادَ إِبْرَاهِيمُ أَنْ يَذْبَحَ ابْنَهُ إِسْحَاقَ، قَالَ لِأَبِيهِ: يَا أَبَتِ، أَوْثِقْنِي لَا أَضْطَرِبْ، فَيَنْتَضِحَ عَلَيْكَ (١/٣٠٧) مِنْ دَمِي إِذَا ذَبَحْتَنِي. فَشَدَّهُ، فَلَمَّا أَخَذَ الشَّفْرَةَ فَأَرَادَ أَنْ يَذْبَحَهُ، نُودِيَ مِنْ خَلْفِهِ: ﴿أَنْ يَا إِبْرَاهِيمُ ○ قَدْ صَدَّقْتَ الرُّؤْيَا﴾ (الصافات: ١٠٤، ١٠٥) [راجع ٢٧٠٧]

Comments: [Its *isnad* is *da'eef*]

تخريج: إسناده ضعيف، عطاء بن السائب اختلط.

2795. It was narrated from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) said: "The Black Stone came from Paradise and it was whiter than snow, until the sins of the people of *shirk* turned it black."

٢٧٩٥- حَدَّثَنَا يُونُسُ: حَدَّثَنَا حَمَّادٌ عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «الْحَجَرُ الْأَسْوَدُ مِنَ الْجَنَّةِ، وَكَانَ أَشَدَّ بَيَاضًا مِنَ الثَّلْجِ، حَتَّى سَوَّدَتْهُ خَطَايَا أَهْلِ الشِّرْكِ».

Comments: [Its *isnad* is *da'eef*]

تخريج: إسناده ضعيف لاختلاط عطاء، وقوله: «الحجر الأسود في الجنة» صحيح بشواهده.

2796. It was narrated from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) said: "The [Black] Stone will be raised on the Day of Resurrection with two eyes with which to see and a tongue with which to speak, and it will testify

٢٧٩٦- حَدَّثَنَا يُونُسُ: حَدَّثَنَا حَمَّادٌ عَنْ عَبْدِ اللَّهِ بْنِ عُثْمَانَ بْنِ خُثَيْمٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَيُبْعَثَنَّ الْحَجَرُ يَوْمَ الْقِيَامَةِ لَهُ عَيْنَانِ

for everyone who touched it with due respect."

Comments: [Its *isnad* is *qawi*]

يُبْصِرُ بِهِمَا، وَلِسَانٌ يَنْطِقُ بِهِ، وَيَشْهَدُ عَلَى مَنِ اسْتَلَمَهُ بِحَقٍّ».

تخريج: إسناده قوي.

2797. Abdullah bin 'Uthman bin Khuthaim told us... and he mentioned [a similar report] except that he said: "The *Rukn* (Corner) will be raised"

Comments: [A *saheeh hadeeth*]

٢٧٩٧- حَدَّثَنَا مُؤَمَّلٌ: حَدَّثَنَا حَمَّادٌ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُثْمَانَ بْنِ خُثَيْمٍ، فَذَكَرَهُ إِلَّا أَنَّهُ قَالَ: «يُبْعَثُ الرُّكْنُ».

تخريج: حديث صحيح.

2798. It was narrated that Ibn 'Abbas (ﷺ) said: "I was commanded to use the *miswak,* until I thought that Qur'an or Revelation would be sent down to me concerning it." The Prophet ﷺ said that.

Comments: [*Hasan* because of corroborating evidence; this is a *da'eef isnad*]

٢٧٩٨- حَدَّثَنَا أَسْوَدُ بْنُ عَامِرٍ: حَدَّثَنَا شَرِيكٌ عَنْ أَبِي إِسْحَاقَ، عَنِ التَّمِيمِيِّ، عَنِ ابْنِ عَبَّاسٍ قَالَ: «لَقَدْ أُمِرْتُ بِالسِّوَاكِ، حَتَّى رَأَيْتُ أَنَّهُ سَيُنَزَّلُ عَلَيَّ بِهِ قُرْآنٌ، أَوْ وَحْيٌ» النَّبِيُّ ﷺ قَائِلُ هَذَا. [راجع: ٢١٢٥]

تخريج: حسن لغيره، وهذا إسناد ضعيف، التميمي في عداد المجهولين.

2799. It was narrated from Ibn 'Abbas (ﷺ) that the Prophet (ﷺ) used to recite in *Fajr* prayer on Friday, *Alif-Lam-Meem Tanzeel* (Soorat as-Sajdah) and *Hal ata 'alal-insan heenun minad-dahr* (Soorat al-Insan).

Comments: [A *saheeh hadeeth*]

٢٧٩٩- حَدَّثَنَا أَسْوَدُ بْنُ عَامِرٍ: حَدَّثَنَا شَرِيكٌ عَنْ أَبِي إِسْحَاقَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ كَانَ يَقْرَأُ فِي صَلَاةِ الْفَجْرِ مِنْ يَوْمِ الْجُمُعَةِ: ﴿الٓمٓ ۝ تَنزِيلُ﴾ السَّجْدَةَ وَ ﴿هَلْ أَتَىٰ عَلَى ٱلْإِنسَٰنِ حِينٌ مِّنَ ٱلدَّهْرِ﴾. [راجع ٢٤٥٧].

تخريج: حديث صحيح.

2800. It was narrated from Shu'bah, the freed slave of Ibn 'Abbas: When Ibn 'Abbas (ﷺ) did *ghusl* in the case of *janabah,* he would scoop water with his right hand onto his left and wash it seven times before putting it into the vessel. On one occasion he forgot

٢٨٠٠- حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَخْبَرَنَا ابْنُ أَبِي ذِئْبٍ عَنْ شُعْبَةَ مَوْلَى ابْنِ عَبَّاسٍ: أَنَّ ابْنَ عَبَّاسٍ كَانَ إِذَا اغْتَسَلَ مِنَ الْجَنَابَةِ أَفْرَغَ بِيَدِهِ الْيُمْنَى عَلَى الْيُسْرَى، فَغَسَلَهَا سَبْعًا، قَبْلَ أَنْ يُدْخِلَهَا فِي الْإِنَاءِ، فَنَسِيَ مَرَّةً كَمْ أَفْرَغَ عَلَى

how many times he had scooped water onto his hand, so he asked me [Shu'bah]: How many times did I scoop water? I said: I do not know. He said: May you be bereft of your mother! Why don't you know? Then he did *wudoo'* as for prayer, then he poured water over his head and body. He said: This is how the Messenger of Allah (ﷺ) used to purify himself, i.e., do *ghusl*.

Comments: [*Saheeh* because of corroborating evidence]

2801. It was narrated that Ibn 'Abbas (ﷺ) said: When Allah, may He be glorified and exalted, revealed the words, "And warn your tribe (O Muhammad ﷺ) of near kindred" [ash-Shu'ara 26:214], the Prophet (ﷺ) went to as-Safa and climbed it, then he called out, "*Ya sabahah*!" (a cry of alarm). The people gathered around him; some men came themselves, and others sent envoys (to find out what was happening). The Messenger of Allah (ﷺ) said: "O Banu 'Abdul-Muttalib, O Banu Fihr" and so on (calling each clan). "Do you think that if I told you there was a cavalry at the bottom of this mountain, wanting to attack you, would you believe me?" They said: Yes. He said: "I am a warner to you ahead of a severe punishment." Abu Lahab said: May you perish for the rest of the day! Did you call us only for this? Then Allah, may He be glorified and exalted, revealed the words: "Perish the two hands of Abu Lahab (an uncle of the Prophet) and perish he!" [al-Masad 111:1].

يَدِهِ، فَسَأَلَنِي: كَمْ أَفْرَغْتُ؟ فَقُلْتُ: لَا أَدْرِي، فَقَالَ: لَا أُمَّ لَكَ، وَلِمَ لَا تَدْرِي؟ ثُمَّ تَوَضَّأَ وُضُوءَهُ لِلصَّلَاةِ، ثُمَّ يُفِيضُ الْمَاءَ عَلَى رَأْسِهِ وَجَسَدِهِ، قَالَ: هَكَذَا كَانَ رَسُولُ اللَّهِ ﷺ يَتَطَهَّرُ، يَعْنِي يَغْتَسِلُ.

تخريج: صحيح لغيره، دون قوله: «فغسلها سبعًا»، وهذا إسناد ضعيف، شعبة بن دينار سيء الحفظ.

٢٨٠١- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ عَنِ الْأَعْمَشِ، عَنْ عَمْرِو بْنِ مُرَّةَ عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: لَمَّا أَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: ﴿وَأَنذِرْ عَشِيرَتَكَ ٱلْأَقْرَبِينَ﴾ (الشعراء: ٢١٤) قَالَ: أَتَى النَّبِيُّ ﷺ الصَّفَا، فَصَعِدَ عَلَيْهِ، ثُمَّ نَادَى: «يَا صَبَاحَاهُ» فَاجْتَمَعَ النَّاسُ إِلَيْهِ، بَيْنَ رَجُلٍ يَجِيءُ إِلَيْهِ، وَبَيْنَ رَجُلٍ يَبْعَثُ رَسُولَهُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «يَا بَنِي عَبْدِ الْمُطَّلِبِ، يَا بَنِي فِهْرٍ، يَا بَنِي، يَا بَنِي، أَرَأَيْتُمْ لَوْ أَخْبَرْتُكُمْ أَنَّ خَيْلًا بِسَفْحِ هَذَا الْجَبَلِ، تُرِيدُ أَنْ تُغِيرَ عَلَيْكُمْ، صَدَّقْتُمُونِي؟» قَالُوا: نَعَمْ. قَالَ: «فَإِنِّي نَذِيرٌ لَكُمْ بَيْنَ يَدَيْ عَذَابٍ شَدِيدٍ» فَقَالَ أَبُو لَهَبٍ: تَبًّا لَكَ سَائِرَ الْيَوْمِ، أَمَا دَعَوْتَنَا إِلَّا لِهَذَا؟ فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: ﴿تَبَّتْ يَدَآ أَبِي لَهَبٍ وَتَبَّ﴾ (المسد: ١). (راجع: ٢٥٤٤)

تخريج: إسناده صحيح، خ: (٤٩٧١)، م: (٢٠٨).

Comments: [Its *isnad* is *saheeh*, al-Bukhari (4971) and Muslim (208)]

2802. It was narrated that Ibn Juraij said: 'Ikrimah the freed slave of Ibn 'Abbas told me that Ibn 'Abbas told him: The Prophet (ﷺ) shared out some sheep among his Companions on the Day of Sacrifice and said: "Slaughter them for your *'Umrah*, for they will be sufficient for that." And Sa'd bin Abi Waqqas got a male goat.

٢٨٠٢- حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ عَنِ ابْنِ جُرَيْجٍ قَالَ: أَخْبَرَنِي عِكْرِمَةُ مَوْلَى ابْنِ عَبَّاسٍ زَعَمَ: أَنَّ ابْنَ عَبَّاسٍ أَخْبَرَهُ: أَنَّ النَّبِيَّ ﷺ قَسَمَ غَنَمًا يَوْمَ النَّحْرِ فِي أَصْحَابِهِ وَقَالَ: «اذْبَحُوهَا لِعُمْرَتِكُمْ، فَإِنَّهَا تُجْزِئُ عَنْكُمْ» فَأَصَابَ سَعْدَ بْنَ أَبِي وَقَّاصٍ تَيْسٌ.

تخريج: إسناده صحيح.

Comments: [Its *isnad* is *saheeh*]

2803. It was narrated from Ibn 'Abbas (رضي الله عنه) that he was riding behind the Prophet (ﷺ), who said: "O young boy, shall I not tell you of some words by which Allah may benefit you?" I said: Of course. He said: "Be mindful of Allah and He will protect you. Be mindful of Allah and you will find Him in front of you. Acknowledge Him at times of ease and He will acknowledge you (and help you) at times of hardship. If you ask, ask of Allah; if you seek help, seek help from Allah. The Pen has been lifted with regard to what will be, so if all of mankind wanted to benefit you with something that Allah has not decreed for you, they will not be able to do it, and if they wanted to harm you with something that Allah has not decreed for you, they will not be able to do it. Know that there is a great deal of good in patiently bearing what is disliked,

٢٨٠٣- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَزِيدَ: حَدَّثَنَا كَهْمَسُ بْنُ الْحَسَنِ عَنِ الْحَجَّاجِ بْنِ الْفُرَافِصَةِ - قَالَ أَبُو عَبْدِ الرَّحْمَنِ: وَأَنَا قَدْ رَأَيْتُهُ فِي طَرِيقِي، فَسَلَّمَ عَلَيَّ، وَأَنَا صَبِيٌّ - رَفَعَهُ إِلَى ابْنِ عَبَّاسٍ، أَوْ أَسْنَدَهُ إِلَى ابْنِ عَبَّاسٍ. قَالَ: وَحَدَّثَنَا هَمَّامُ بْنُ يَحْيَى أَبُو عَبْدِ اللَّهِ صَاحِبُ الْبَصْرِيِّ، أَسْنَدَهُ إِلَى ابْنِ عَبَّاسٍ. وَحَدَّثَنِي عَبْدُ اللَّهِ بْنُ لَهِيعَةَ وَنَافِعُ بْنُ يَزِيدَ الْمِصْرِيَّانِ عَنْ قَيْسِ بْنِ الْحَجَّاجِ، عَنْ حَنَشٍ الصَّنْعَانِيِّ، عَنِ ابْنِ عَبَّاسٍ - وَلَا أَحْفَظُ حَدِيثَ بَعْضِهِمْ مِنْ بَعْضٍ - أَنَّهُ قَالَ: كُنْتُ رَدِيفَ النَّبِيِّ ﷺ فَقَالَ: «يَا غُلَامُ - أَوْ يَا غُلَيِّمُ - أَلَا أُعَلِّمُكَ كَلِمَاتٍ يَنْفَعُكَ اللَّهُ بِهِنَّ؟» فَقُلْتُ: بَلَى. فَقَالَ: «احْفَظِ اللَّهَ يَحْفَظْكَ، احْفَظِ اللَّهَ تَجِدْهُ أَمَامَكَ، تَعَرَّفْ إِلَيْهِ فِي الرَّخَاءِ، يَعْرِفْكَ فِي الشِّدَّةِ، وَإِذَا سَأَلْتَ، فَاسْأَلِ اللَّهَ، وَإِذَا

victory comes with patience and relief comes with distress and with hardship comes ease."

Comments: [A *saheeh hadeeth*]

اسْتَعَنْتَ فَاسْتَعِنْ بِاللَّهِ، قَدْ جَفَّ الْقَلَمُ بِمَا هُوَ كَائِنٌ، فَلَوْ أَنَّ الْخَلْقَ كُلَّهُمْ جَمِيعًا أَرَادُوا أَنْ يَنْفَعُوكَ بِشَيْءٍ لَمْ يَكْتُبْهُ اللَّهُ عَلَيْكَ، لَمْ يَقْدِرُوا عَلَيْهِ، وَإِنْ أَرَادُوا أَنْ يَضُرُّوكَ بِشَيْءٍ لَمْ يَكْتُبْهُ اللَّهُ عَلَيْكَ، لَمْ يَقْدِرُوا عَلَيْهِ، وَاعْلَمْ أَنَّ فِي الصَّبْرِ عَلَى مَا تَكْرَهُ خَيْرًا كَثِيرًا، وَأَنَّ النَّصْرَ مَعَ الصَّبْرِ، وَأَنَّ الْفَرَجَ مَعَ الْكَرْبِ، (١/٣٠٨) وَأَنَّ مَعَ الْعُسْرِ يُسْرًا».

تخريج: حديث صحيح.

2804. It was narrated that Ibn 'Abbas (ﷺ) said: I came with some boys of Banu 'Abdul-Muttalib, riding a donkey, when the Prophet (ﷺ) was praying. We let the donkey loose to graze in front of him, and he did not interrupt his prayer. And two young girls of Banu 'Abdul-Muttalib came racing, and the Prophet (ﷺ) separated them, but he did not interrupt his prayer. And a lamb fell in front of him and he did not interrupt his prayer.

Comments: [A *hasan hadeeth*]

٢٨٠٤- حَدَّثَنَا الْأَشْجَعِيُّ: حَدَّثَنَا أَبِي عَنْ سُفْيَانَ، عَنْ سَلَمَةَ بْنِ كُهَيْلٍ، عَنِ الْحَسَنِ الْعُرَنِيِّ، عَنِ ابْنِ عَبَّاسٍ قَالَ: جِئْتُ أَنَا وَغُلَامٌ مِنْ بَنِي عَبْدِ الْمُطَّلِبِ عَلَى حِمَارٍ، وَالنَّبِيُّ ﷺ فِي الصَّلَاةِ، قَالَ: فَأَرْخَيْنَاهُ بَيْنَ أَيْدِينَا يَرْعَى، فَلَمْ يَقْطَعْ. قَالَ: وَجَاءَتْ جَارِيَتَانِ مِنْ بَنِي عَبْدِ الْمُطَّلِبِ تَسْتَبِقَانِ، فَفَرَعَ النَّبِيُّ ﷺ بَيْنَهُمَا، فَلَمْ يَقْطَعْ، وَسَقَطَ جَدْيٌ، فَلَمْ يَقْطَعْ.

تخريج: حديث حسن.

2805. It was narrated from Ibn 'Abbas (ﷺ) that one of the wives of the Prophet (ﷺ) did *ghusl* following *janabah*. Then the Prophet (ﷺ) came and did *ghusl* with her left over water. She said: I did *ghusl* from it. The Messenger of Allah (ﷺ) said: "Nothing makes water *najis* (impure)."

Comments: [*Saheeh* because of corroborating evidence]

٢٨٠٥- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْوَلِيدِ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ سِمَاكٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ امْرَأَةً مِنْ نِسَاءِ النَّبِيِّ ﷺ اسْتَحَمَّتْ مِنْ جَنَابَةٍ، فَجَاءَ النَّبِيُّ ﷺ يَسْتَحِمُّ مِنْ فَضْلِهَا، فَقَالَتْ: إِنِّي اغْتَسَلْتُ مِنْهُ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ الْمَاءَ لَا يُنَجِّسُهُ شَيْءٌ».

تخريج: صحيح لغيره.

2806. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) said: "Nothing makes water *najis* (impure)."

Comments: [*Saheeh* because of corroborating evidence]

٢٨٠٦- حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ، عَنْ سِمَاكِ ابْنِ حَرْبٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْمَاءُ لَا يُنَجِّسُهُ شَيْءٌ». [راجع: ٢١٠٠]

تخريج: صحيح لغيره، وهو مكرر: (٢١٠٠).

2807. A similar report was narrated from Ibn 'Abbas (ﷺ)

Comments: [Shaykh Ahmad Shakir said: This is an explanation of the previous *isnad*]

٢٨٠٧- قَالَ أَبِي فِي حَدِيثِهِ: حَدَّثَنَا بِهِ وَكِيعٌ فِي "الْمُصَنَّفِ" عَنْ سُفْيَانَ، عَنْ سِمَاكٍ، عَنْ عِكْرِمَةَ، ثُمَّ جَعَلَهُ بَعْدُ عَنِ ابْنِ عَبَّاسٍ.

تخريج: قال الشيخ أحمد شاكر: هذا بيان للإسناد السابق.

2808. It was narrated from Ibn 'Abbas (ﷺ) that the Prophet (ﷺ) said: "*'Umrah* in Ramadan is equivalent to *Hajj*."

Comments: [A *saheeh hadeeth*; this is a *da'eef isnad*]

٢٨٠٨- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ: حَدَّثَنَا ابْنُ أَبِي لَيْلَى عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ قَالَ: «عُمْرَةٌ فِي رَمَضَانَ تَعْدِلُ حَجَّةً». [راجع: ٢٠٢٥]

تخريج: حديث صحيح، وهذا سند ضعيف لسوء حفظ ابن أبي ليلى.

2809. A similar report was narrated from Ibn 'Abbas (ﷺ) from the Prophet (ﷺ).

Comments: [A *saheeh hadeeth*]

٢٨٠٩- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ قَالَ: وَأَخْبَرَنَا حَجَّاجٌ عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ مِثْلَهُ.

تخريج: حديث صحيح.

2810. It was narrated that Sa'eed bin Abil-Hasan said: A man came to Ibn 'Abbas (ﷺ) and said: O Abul-Abbas, I am a man who makes these images. What do you advise me with regard to them? He said: Come closer. So he came closer, and he said: Come closer. So he came closer, until he placed his hand on his head. He said: I will tell you what I heard from the Messenger of Allah (ﷺ). He

٢٨١٠- حَدَّثَنَا عَبْدُ الْأَعْلَى بْنُ عَبْدِ الْأَعْلَى عَنْ يَحْيَى ـ يَعْنِي ابْنَ أَبِي إِسْحَاقَ ـ ، عَنْ سَعِيدِ بْنِ أَبِي الْحَسَنِ قَالَ: جَاءَ رَجُلٌ إِلَى ابْنِ عَبَّاسٍ، فَقَالَ: يَا أَبَا الْعَبَّاسِ، إِنِّي رَجُلٌ أُصَوِّرُ هَذِهِ الصُّوَرَ، وَأَصْنَعُ هَذِهِ الصُّوَرَ، فَأَفْتِنِي فِيهَا؟ قَالَ: ادْنُ مِنِّي. فَدَنَا مِنْهُ فَقَالَ: ادْنُ مِنِّي. فَدَنَا مِنْهُ، حَتَّى وَضَعَ يَدَهُ عَلَى

said: "Every image-maker will be in the Fire, and every image he made will be given a soul and will punish him in Hell." If you must do that, then make trees and that which has no soul.

Comments: [Its *isnad* is *saheeh*, Muslim (2110)]

2811. It was narrated that Yazeed bin Hurmuz said: Najdah wrote to Ibn 'Abbas (ﷺ), asking him about five things. Ibn 'Abbas said: People are saying that Ibn 'Abbas is corresponding with the Harooriyyah (i.e. the Khawarij). Were it not for (fear of) concealing knowledge, I would not have written to him. Najdah wrote to him (saying): Tell me, did the Messenger of Allah (ﷺ) take women on campaigns with him? Did he give them a share (of the booty)? Did he kill children? At what point is an orphan no longer considered to be such? And about the *khumus* - who is it for? Ibn 'Abbas wrote to him saying: The Messenger of Allah (ﷺ) did take women on campaigns with him so that they might treat the wounded, and they were not given any share, but they were given something from the booty. The Messenger of Allah (ﷺ) did not kill children, so do not kill children, unless you have knowledge such as al-Khadir had about the boy whom he killed, so you kill the *kafir* and leave the believer. And you wrote

رَأْسِهِ، قَالَ: أُنَبِّئُكَ بِمَا سَمِعْتُ مِنْ رَسُولِ اللَّهِ ﷺ؟ سَمِعْتُ رَسُولَ اللهِ ﷺ، يَقُولُ: «كُلُّ مُصَوِّرٍ فِي النَّارِ، يُجْعَلُ لَهُ بِكُلِّ صُورَةٍ صَوَّرَهَا نَفْسٌ تُعَذِّبُهُ فِي جَهَنَّمَ» فَإِنْ كُنْتَ لَا بُدَّ فَاعِلًا، فَاجْعَلِ الشَّجَرَ وَمَا لَا نَفْسَ لَهُ.

[راجع: ١٨٦٦، ٢١٦٢، وانظر: ٣٣٩٤].

تخريج: إسناده صحيح، م: (٢١١٠).

٢٨١١- حَدَّثَنَا مُحَمَّدُ بْنُ مَيْمُونٍ الزَّعْفَرَانِيُّ قَالَ: حَدَّثَنِي جَعْفَرٌ عَنْ أَبِيهِ، عَنْ يَزِيدَ بْنِ هُرْمُزَ قَالَ: كَتَبَ نَجْدَةُ إِلَى ابْنِ عَبَّاسٍ يَسْأَلُهُ عَنْ خَمْسِ خِلَالٍ، فَقَالَ ابْنُ عَبَّاسٍ: إِنَّ النَّاسَ يَزْعُمُونَ أَنَّ ابْنَ عَبَّاسٍ يُكَاتِبُ الْحَرُورِيَّةَ، وَلَوْلَا أَنِّي أَخَافُ أَنْ أَكْتُمَ عِلْمِيَ لَمْ أَكْتُبْ إِلَيْهِ. كَتَبَ إِلَيْهِ نَجْدَةُ: أَمَّا بَعْدُ، فَأَخْبِرْنِي: هَلْ كَانَ رَسُولُ اللَّهِ ﷺ يَغْزُو بِالنِّسَاءِ مَعَهُ؟ وَهَلْ كَانَ يَضْرِبُ لَهُنَّ بِسَهْمٍ؟ وَهَلْ كَانَ يَقْتُلُ الصِّبْيَانَ؟ وَمَتَى يَنْقَضِي يُتْمُ الْيَتِيمِ؟ وَأَخْبِرْنِي عَنِ الْخُمُسِ لِمَنْ هُوَ؟ فَكَتَبَ إِلَيْهِ ابْنُ عَبَّاسٍ: إِنَّ رَسُولَ اللَّهِ ﷺ قَدْ كَانَ يَغْزُو بِالنِّسَاءِ مَعَهُ، فَيُدَاوِينَ الْمَرْضَى، وَلَمْ يَكُنْ يَضْرِبُ لَهُنَّ بِسَهْمٍ، وَلَكِنَّهُ كَانَ يُحْذِيهِنَّ مِنَ الْغَنِيمَةِ، وَإِنَّ رَسُولَ اللَّهِ ﷺ لَمْ يَكُنْ يَقْتُلُ الصِّبْيَانَ، وَلَا تَقْتُلِ الصِّبْيَانَ إِلَّا أَنْ تَكُونَ تَعْلَمُ مَا عَلِمَ الْخَضِرُ مِنَ الصَّبِيِّ الَّذِي قَتَلَهُ، فَتَقْتُلَ الْكَافِرَ، وَتَدَعَ الْمُؤْمِنَ، وَكَتَبْتَ تَسْأَلُنِي عَنْ يُتْمِ الْيَتِيمِ مَتَى يَنْقَضِي؟ وَلَعَمْرِي إِنَّ الرَّجُلَ تَنْبُتُ لِحْيَتُهُ وَهُوَ ضَعِيفُ الْأَخْذِ

لِنَفْسِهِ، فَإِذَا كَانَ يَأْخُذُ لِنَفْسِهِ مِنْ صَالِحِ مَا يَأْخُذُ النَّاسُ، فَقَدْ ذَهَبَ الْيُتْمُ، وَأَمَّا الْخُمُسُ فَإِنَّا كُنَّا نَرَى أَنَّهُ لَنَا فَأَبَى ذَلِكَ عَلَيْنَا قَوْمُنَا. [راجع ٢٢٣٥، ٢٩٤١].

تخريج: حديث صحيح، م: (١٨١٢).

and asked me when the orphan is no longer considered to be such. Indeed, a man's beard may grow but he may still be incapable of getting his due from others, but when he can look after his affairs like other people, then he is no longer regarded as an orphan. And with regard to the *khumus* and who it is for, we used to think that it was for us, but our people have denied it to us.

Comments: [A *saheeh hadeeth*, Muslim (1812)]

٢٨١٢- قَرَأْتُ عَلَى عَبْدِ الرَّحْمَنِ: مَالِكٌ عَنْ أَبِي الزُّبَيْرِ الْمَكِّيِّ، عَنْ طَاوُوسٍ، عَنْ عَبْدِاللَّهِ بْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا قَامَ إِلَى الصَّلَاةِ مِنْ جَوْفِ اللَّيْلِ، يَقُولُ: «اللَّهُمَّ لَكَ الْحَمْدُ، أَنْتَ نُورُ السَّمَوَاتِ وَالْأَرْضِ وَمَنْ فِيهِنَّ، وَلَكَ الْحَمْدُ، أَنْتَ قَيَّامُ السَّمَوَاتِ وَالْأَرْضِ وَمَنْ فِيهِنَّ، وَلَكَ الْحَمْدُ، أَنْتَ رَبُّ السَّمَوَاتِ وَالْأَرْضِ وَمَنْ فِيهِنَّ، وَلَكَ الْحَمْدُ، أَنْتَ الْحَقُّ، وَقَوْلُكَ الْحَقُّ، وَوَعْدُكَ الْحَقُّ، وَلِقَاؤُكَ حَقٌّ، وَالْجَنَّةُ حَقٌّ، وَالنَّارُ حَقٌّ، وَالسَّاعَةُ حَقٌّ، اللَّهُمَّ لَكَ أَسْلَمْتُ، وَبِكَ آمَنْتُ، وَعَلَيْكَ تَوَكَّلْتُ، وَإِلَيْكَ أَنَبْتُ، وَبِكَ خَاصَمْتُ، وَإِلَيْكَ حَاكَمْتُ، فَاغْفِرْ لِي مَا قَدَّمْتُ وَأَخَّرْتُ، وَأَسْرَرْتُ وَأَعْلَنْتُ، أَنْتَ إِلَهِي، لَا إِلَهَ إِلَّا أَنْتَ». [راجع ٢٧١٠]

تخريج: إسناده صحيح، م: (٧٦٩).

2812. It was narrated from 'Abdullah bin 'Abbas (ﷺ) that when the Messenger of Allah (ﷺ) got up to pray in the middle of the night, he would say: "O Allah, to You be all praise; You are the Light of the heavens and the earth and all that are in them. To You be all praise; You are the Sustainer (and Maintainer) of the heavens and the earth and all that are in them. To You be all praise; You are the Lord of the heavens and the earth and all that are in them. To You be praise; You are the Truth, Your word is true, Your promise is true, the meeting with You is true, Paradise is true, Hell is true, and the Hour is true. O Allah, to You I submit, in You I believe, in You I put my trust, to You I repent, with Your help I dispute, and to You I refer for judgement. So forgive me all that I have done and all that is remaining, all that I have done in secret and all I have done openly. You are my God, there is no god but You."

Comments: [Its *isnad* is *saheeh*, Muslim (769)]

2813. It was narrated from Ibn 'Abbas (ﷺ) that the Prophet (ﷺ) used to pray on a small mat of palm fibre.

Comments: [*Saheeh* because of corroborating evidence]

٢٨١٣- (١/ ٣٠٩) حَدَّثَنَا عَبْدُ الرَّحْمَنِ عَنْ زَائِدَةَ. وَعَبْدُ الصَّمَدِ: حَدَّثَنَا زَائِدَةُ عَنْ سِمَاكٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ كَانَ يُصَلِّي عَلَى الْخُمْرَةِ. [راجع: ٢٤٢٦]

تخريج: صحيح لغيره.

2814. It was narrated from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) said: "Some poetry is wisdom and some eloquence is magic."

Comments: [*Saheeh* because of corroborating evidence]

٢٨١٤- حَدَّثَنَا عَبْدُ الرَّحْمَنِ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ سِمَاكٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ مِنَ الشِّعْرِ حُكْمًا، وَإِنَّ مِنَ الْبَيَانِ سِحْرًا». [راجع ٢٤٢٤].

تخريج: صحيح لغيره.

2815. It was narrated from 'A'ishah and Ibn 'Abbas (ﷺ) that the Prophet (ﷺ) delayed *tawaf* on the Day of Sacrifice until night.

Comments: [Its *isnad* is *da'eef*]

٢٨١٥- حَدَّثَنَا عَبْدُ الرَّحْمَنِ عَنْ سُفْيَانَ، عَنْ أَبِي الزُّبَيْرِ، عَنْ عَائِشَةَ وَابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ أَخَّرَ الطَّوَافَ يَوْمَ النَّحْرِ إِلَى اللَّيْلِ. [راجع: ٢٦١٢]

تخريج: إسناده ضعيف، أبو الزبير موصوف بالتدليس وقد عنعن، وفي سماعه من ابن عباس وعائشة نظر.

2816. It was narrated from Ibn 'Abbas (ﷺ) that the Prophet (ﷺ) said: "May Allah curse the one who offers a sacrifice to anything other than Allah. May Allah curse the one who changes the boundary markers. May Allah curse the one who pushes a blind man off the road. May Allah curse the one who reviles his father. May Allah curse the one who claims to belong to someone other than his masters. May Allah curse the one who does the action of the people of Loot, may Allah curse the one who does

٢٨١٦- حَدَّثَنَا عَبْدُ الرَّحْمَنِ عَنْ زُهَيْرٍ، عَنْ عَمْرٍو ـ يَعْنِي ابْنَ أَبِي عَمْرٍو ـ عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ قَالَ: «لَعَنَ اللَّهُ مَنْ ذَبَحَ لِغَيْرِ اللَّهِ، لَعَنَ اللَّهُ مَنْ غَيَّرَ تُخُومَ الْأَرْضِ، وَلَعَنَ اللَّهُ مَنْ كَمَهَ الْأَعْمَى عَنِ السَّبِيلِ، وَلَعَنَ اللَّهُ مَنْ سَبَّ وَالِدَهُ، وَلَعَنَ اللَّهُ مَنْ تَوَلَّى غَيْرَ مَوَالِيهِ، وَلَعَنَ اللَّهُ مَنْ عَمِلَ عَمَلَ قَوْمِ لُوطٍ، وَلَعَنَ اللَّهُ مَنْ عَمِلَ عَمَلَ قَوْمِ لُوطٍ، وَلَعَنَ اللَّهُ مَنْ عَمِلَ عَمَلَ قَوْمِ لُوطٍ». [راجع: ١٨٧٥]

the action of the people of Loot; may Allah curse the one who does the action of the people of Loot."

تخريج: إسناده جيد، رجاله رجال الصحيح.

Comments: [Its *isnad* is *jayyid*; its men are the men of as-Saheeh]

2817. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) forbade blowing onto food and drink.

Comments: [Its *isnad* is *saheeh*]

٢٨١٧- حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ عَنْ إِسْرَائِيلَ، عَنْ عَبْدِ الْكَرِيمِ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ عَنِ النَّفْخِ فِي الطَّعَامِ وَالشَّرَابِ. [راجع: ١٩٠٧]

تخريج: إسناده صحيح.

2818. It was narrated from Ibn 'Abbas (ﷺ) that the Prophet (ﷺ) said: "No man who believes in Allah and His Messenger hates the Ansar but Allah and His Messenger will hate him."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (3783) and Muslim (75)]

٢٨١٨- حَدَّثَنَا عَبْدُ الرَّحْمَنِ عَنْ سُفْيَانَ، عَنْ حَبِيبٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا يُبْغِضُ الْأَنْصَارَ رَجُلٌ يُؤْمِنُ بِاللَّهِ وَرَسُولِهِ، أَوْ إِلَّا أَبْغَضَهُ اللَّهُ وَرَسُولُهُ».

تخريج: إسناده صحيح، خ: (٣٧٨٣)، م: (٧٥).

2819. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) said: "On the night on which I was taken on the Night Journey, the next morning I was in Makkah and I was in a state of shock, for I knew that the people would not believe me." He sat on his own away from the people, feeling sad. Then the enemy of Allah Abu Jahl passed by him; he came and sat close to him and said to him, like one who is mocking: Did something happen? The Messenger of Allah (ﷺ) said: "Yes." He said: What was it? He said: "I was taken on a journey last

٢٨١٩- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ وَرَوْحٌ الْمَعْنَى قَالَا: حَدَّثَنَا عَوْفٌ عَنْ زُرَارَةَ بْنِ أَوْفَى، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَمَّا كَانَ لَيْلَةُ أُسْرِيَ بِي، وَأَصْبَحْتُ بِمَكَّةَ، فَظِعْتُ بِأَمْرِي، وَعَرَفْتُ أَنَّ النَّاسَ مُكَذِّبِيَّ» فَقَعَدَ مُعْتَزِلًا حَزِينًا، قَالَ: فَمَرَّ بِهِ عَدُوُّ اللَّهِ أَبُو جَهْلٍ، فَجَاءَ حَتَّى جَلَسَ إِلَيْهِ، فَقَالَ لَهُ كَالْمُسْتَهْزِئِ: هَلْ كَانَ مِنْ شَيْءٍ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «نَعَمْ» قَالَ: مَا هُوَ؟ قَالَ: «إِنَّهُ أُسْرِيَ بِيَ اللَّيْلَةَ» قَالَ: إِلَى أَيْنَ؟ قَالَ: «إِلَى بَيْتِ الْمَقْدِسِ» قَالَ: ثُمَّ أَصْبَحْتَ

night." He said: Where to? He said: "To Baital-Maqdis (Jerusalem)." He said: Then you found yourself among us this morning?! He said: "Yes." He [Abu Jahl] did not show that he did not believe him, for fear that he might deny what he said if he called the people to come and listen to him. He said: Do you think if I call your people that you will tell them what you told me? The Messenger of Allah (ﷺ) said: "Yes." So he said: Come, O Banu Ka'b bin Lu'ayy. All the people came to him and sat with them both, and he said: Tell your people what you told me. The Messenger of Allah (ﷺ) said: "I was taken on a journey last night." They said: Where to? He said: "To Baital-Maqdis (Jerusalem)." They said: Then you found yourself among us this morning?! He said: "Yes." Some of them clapped (as a sign of disbelief) and some put their hands on their heads in astonishment at what they thought to be lies. They said: Can you describe the mosque to us? Among the people were some who had travelled to that land and had seen the mosque. The Messenger of Allah (ﷺ) said: "I started to describe it, and I kept describing it until I reached a point where I was not sure. Then the mosque was brought whilst I was looking on, and it was placed closer (to me) than the house of *'Iqal* - or *'Uqail* - and I described it whilst I was looking at it, and I described things I had not remembered." The people said: As

بَيْنَ ظَهْرَانَيْنَا؟! قَالَ: «نَعَمْ» قَالَ: فَلَمْ يُرِهِ أَنَّهُ يُكَذِّبُهُ، مَخَافَةَ أَنْ يَجْحَدَهُ الْحَدِيثَ إِنْ دَعَا قَوْمَهُ إِلَيْهِ، قَالَ: أَرَأَيْتَ إِنْ دَعَوْتُ قَوْمَكَ تُحَدِّثُهُمْ مَا حَدَّثْتَنِي؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «نَعَمْ». فَقَالَ: هَيَّا مَعْشَرَ بَنِي كَعْبِ بْنِ لُؤَيٍّ، حَتَّى قَالَ: فَانْتَفَضَتْ إِلَيْهِ الْمَجَالِسُ، وَجَاءُوا حَتَّى جَلَسُوا إِلَيْهِمَا، قَالَ: حَدِّثْ قَوْمَكَ بِمَا حَدَّثْتَنِي. فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنِّي أُسْرِيَ بِيَ اللَّيْلَةَ» قَالُوا: إِلَى أَيْنَ؟ قَالَ: «إِلَى بَيْتِ الْمَقْدِسِ» قَالُوا: ثُمَّ أَصْبَحْتَ بَيْنَ ظَهْرَانَيْنَا؟! قَالَ: «نَعَمْ» قَالَ: فَمِنْ بَيْنِ مُصَفِّقٍ، وَمِنْ بَيْنِ وَاضِعٍ يَدَهُ عَلَى رَأْسِهِ، مُتَعَجِّبًا لِلْكَذِبِ زَعَمَ!! قَالُوا: وَهَلْ تَسْتَطِيعُ أَنْ تَنْعَتَ لَنَا الْمَسْجِدَ؟ وَفِي الْقَوْمِ مَنْ قَدْ سَافَرَ إِلَى ذَلِكَ الْبَلَدِ، وَرَأَى الْمَسْجِدَ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «فَذَهَبْتُ أَنْعَتُ، فَمَا زِلْتُ أَنْعَتُ حَتَّى الْتَبَسَ عَلَيَّ بَعْضُ النَّعْتِ» قَالَ: «فَجِيءَ بِالْمَسْجِدِ وَأَنَا أَنْظُرُ حَتَّى وُضِعَ دُونَ دَارِ عِقَالٍ ـ أَوْ عُقَيْلٍ ـ فَنَعَتُّهُ، وَأَنَا أَنْظُرُ إِلَيْهِ» قَالَ: «وَكَانَ مَعَ هَذَا نَعْتٌ لَمْ أَحْفَظْهُ» قَالَ: فَقَالَ الْقَوْمُ: أَمَّا النَّعْتُ، فَوَاللَّهِ لَقَدْ أَصَابَ.

تخريج: إسناده صحيح، خ: (٣٨٨٦)، م: (١٧٠).

for the description, by Allah he is right."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (3886) and Muslim (170)]

2820. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) said: "When Pharaoh said 'I believe that none has the right to be worshipped but He (Allah) in Whom the Children of Israel believe' [Yoonus 10:90], Jibreel said to me: 'O Muhammad, if only you could have seen me when I took some mud of the sea and stuffed it into his mouth lest he attain mercy.'"

Comments: [Its *isnad* is *da'eef*]

٢٨٢٠- حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ عَلِيِّ بْنِ زَيْدٍ، عَنْ يُوسُفَ ابْنِ مِهْرَانَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَمَّا قَالَ فِرْعَوْنُ: ﴿ءَامَنتُ أَنَّهُۥ لَآ إِلَٰهَ إِلَّا ٱلَّذِىٓ ءَامَنَتْ بِهِۦ بَنُوٓا۟ إِسْرَٰٓءِيلَ﴾ (يونس: ٩٠) قَالَ: قَالَ لِي جِبْرِيلُ: يَا مُحَمَّدُ، لَوْ رَأَيْتَنِي وَقَدْ أَخَذْتُ حَالًا مِنْ حَالِ الْبَحْرِ، فَدَسَّيْتُهُ فِي فِيهِ مَخَافَةَ أَنْ تَنَالَهُ الرَّحْمَةُ».

[راجع: ٢٢٠٣]

تخريج: إسناده ضعيف، علي بن زيد ضعيف، ويوسف بن مهران لم يرو عنه غير علي بن زيد، وهو لين الحديث، والأصح وقفه.

2821. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) said: "On the night on which I was taken on the Night Journey (*Isra'*), a beautiful fragrance came to me. I said: 'O Jibreel, what is this beautiful fragrance?' He said: 'This is the fragrance of the hairdresser of Pharaoh's daughter and her children.' I said: 'What is their story?' He said: 'Whilst she was combing the hair of Pharaoh's daughter one day, the iron comb fell from her hand and she said, "*Bismillah* (in the Name of Allah)." The daughter of Pharaoh said: "My father?" She said: "No. My Lord and the Lord of your father is Allah." She said: "I will tell him about that." She said: "Yes."' So she

٢٨٢١- حَدَّثَنَا أَبُو عُمَرَ الضَّرِيرُ: أَخْبَرَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَمَّا كَانَتِ اللَّيْلَةُ الَّتِي أُسْرِيَ بِي فِيهَا، أَتَتْ عَلَيَّ رَائِحَةٌ طَيِّبَةٌ، فَقُلْتُ: يَا جِبْرِيلُ، مَا هَذِهِ الرَّائِحَةُ الطَّيِّبَةُ؟ فَقَالَ: هَذِهِ رَائِحَةُ مَاشِطَةِ ابْنَةِ فِرْعَوْنَ وَأَوْلَادِهَا». قَالَ: قُلْتُ: «وَمَا شَأْنُهَا؟ قَالَ: بَيْنَا هِيَ تَمْشُطُ ابْنَةَ فِرْعَوْنَ ذَاتَ يَوْمٍ، إِذْ سَقَطَتِ الْمِدْرَى مِنْ يَدِهَا، فَقَالَتْ: بِسْمِ اللَّهِ. فَقَالَتْ لَهَا ابْنَةُ فِرْعَوْنَ: أَبِي؟ قَالَتْ: لَا، وَلَكِنْ رَبِّي وَرَبُّ أَبِيكِ اللَّهُ. قَالَتْ: أُخْبِرُهُ (١/ ٣١٠) بِذَلِكَ! قَالَتْ: نَعَمْ. فَأَخْبَرَتْهُ

told him and he summoned her and said: "O So and so, do you have a Lord other than me?" She said: "Yes, my Lord and your Lord is Allah." He ordered that a cow-shaped vessel made of copper be heated up, then he ordered that she and her children be thrown into it. She said: "I have a request to make of you." He said: "What is your request?" She said: "I would like my bones and my children's bones to be gathered together in one cloth and buried." He said: "I will grant you that." He ordered that her children be thrown into it in front of her, one by one, until they came to the last one who was an infant boy who was still being breastfed. It was as if she wavered because of him, but he said: "O mother, go ahead, for the punishment of this world is easier to bear than the punishment of the Hereafter." So she went ahead.'" Ibn 'Abbas said: Four infants spoke: 'Eesa Ibn Maryam (ﷺ), the companion of Juraij, the witness of Yoosuf and the son of the hair- dresser of Pharaoh's daughter.

فَدَعَاهَا، فَقَالَ: يَا فُلَانَةُ، وَإِنَّ لَكِ رَبًّا غَيْرِي؟ قَالَتْ: نَعَمْ، رَبِّي وَرَبُّكَ اللَّهُ. فَأَمَرَ بِبَقَرَةٍ مِنْ نُحَاسٍ فَأُحْمِيَتْ، ثُمَّ أَمَرَ بِهَا أَنْ تُلْقَى هِيَ وَأَوْلَادُهَا فِيهَا، قَالَتْ لَهُ: إِنَّ لِي إِلَيْكَ حَاجَةً. قَالَ: وَمَا حَاجَتُكِ؟ قَالَتْ: أُحِبُّ أَنْ تَجْمَعَ عِظَامِي وَعِظَامَ وَلَدِي فِي ثَوْبٍ وَاحِدٍ، وَتَدْفِنَّا. قَالَ: ذَلِكَ لَكِ عَلَيْنَا مِنَ الْحَقِّ. قَالَ: فَأَمَرَ بِأَوْلَادِهَا فَأُلْقُوا بَيْنَ يَدَيْهَا؛ وَاحِدًا وَاحِدًا إِلَى أَنِ انْتَهَى ذَلِكَ إِلَى صَبِيٍّ لَهَا مُرْضَعٍ، كَأَنَّهَا تَقَاعَسَتْ مِنْ أَجْلِهِ، قَالَ: يَا أُمَّهْ، اقْتَحِمِي، فَإِنَّ عَذَابَ الدُّنْيَا أَهْوَنُ مِنْ عَذَابِ الْآخِرَةِ. فَاقْتَحَمَتْ». قَالَ: قَالَ ابْنُ عَبَّاسٍ: تَكَلَّمَ أَرْبَعَةٌ صِغَارٌ: عِيسَى ابْنُ مَرْيَمَ عَلَيْهِ السَّلَامُ، وَصَاحِبُ جُرَيْجٍ، وَشَاهِدُ يُوسُفَ، وَابْنُ مَاشِطَةِ ابْنَةِ فِرْعَوْنَ.

Comments: [Its *isnad* is *hasan*]

تخريج: إسناده حسن.

2822. It was narrated from Ibn 'Abbas (ﷺ) that when the Messenger of Allah (ﷺ) was taken on the Night Journey (*Isra'*), a beautiful fragrance came to him.... and he narrated a similar report.

٢٨٢٢- **حَدَّثَنَا** عَفَّانُ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ قَالَ: أَخْبَرَنَا عَطَاءُ بْنُ السَّائِبِ عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ لَمَّا أُسْرِيَ بِهِ مَرَّتْ بِهِ رَائِحَةٌ طَيِّبَةٌ... فَذَكَرَ نَحْوَهُ.

Comments: [Its *isnad* is *hasan* like the previous report]

تخريج: إسناده حسن كسابقه.

